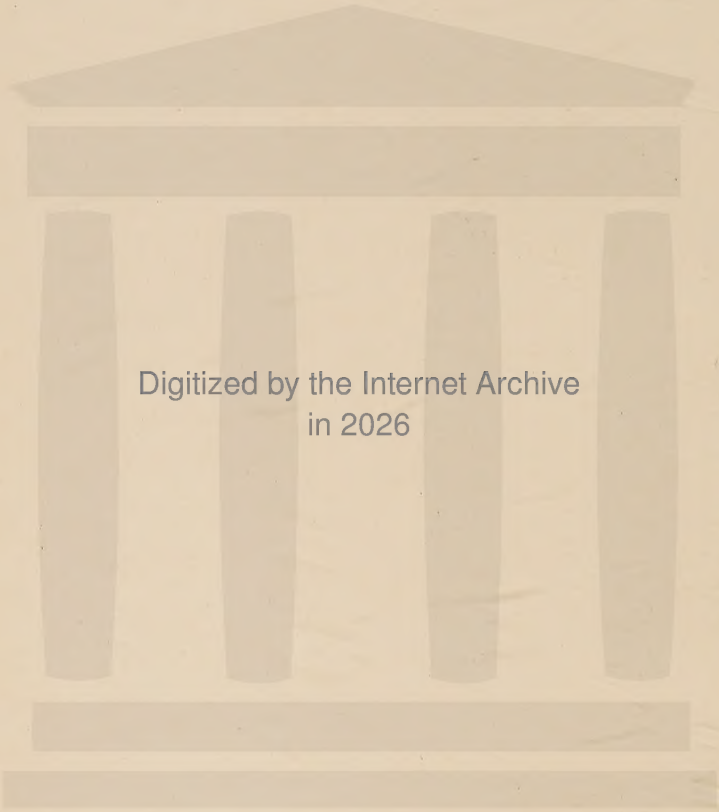
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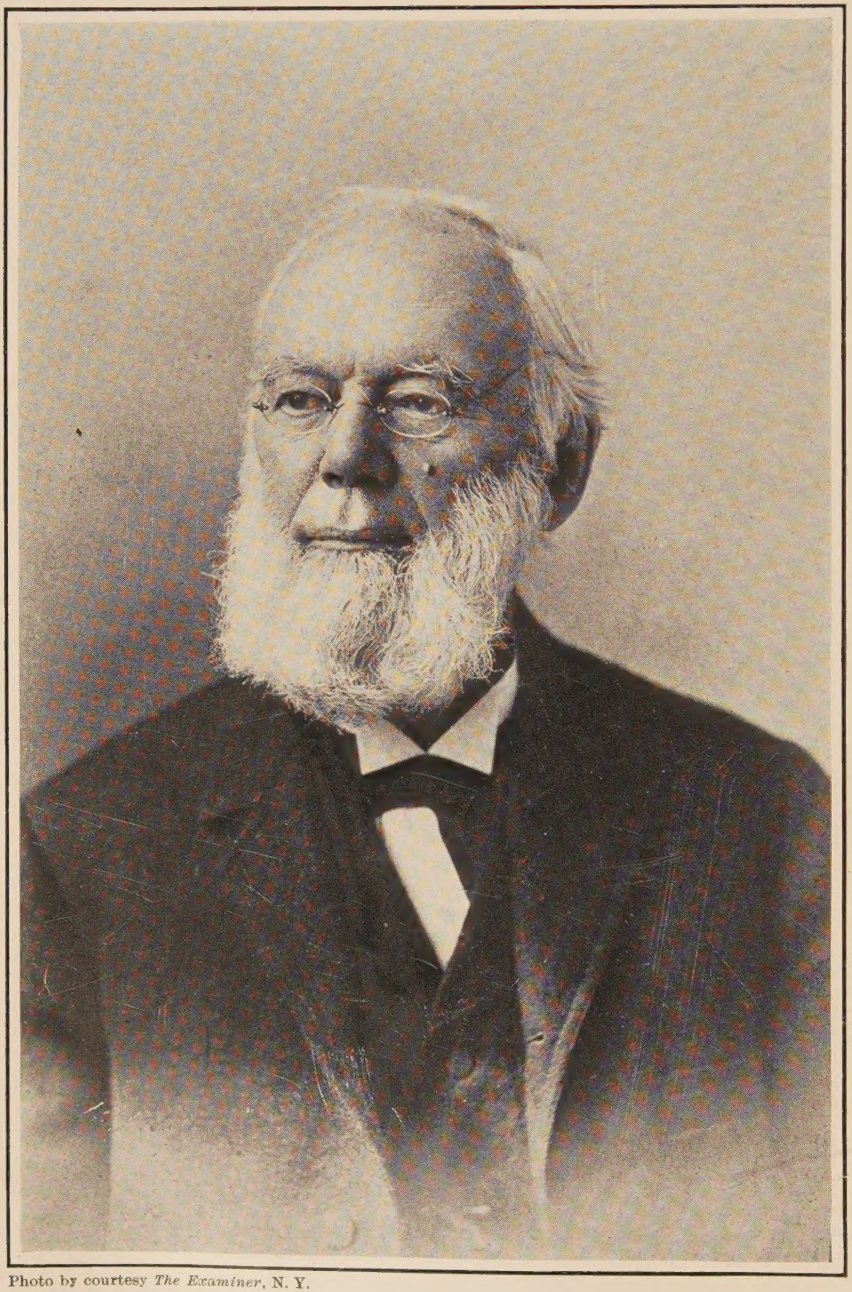

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THE

HOMILETIC REVIEW

An International Monthly Magazine of Current Religious Thought, Sermonic Literature and Discussion of Practical Issues

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THE HOMILETIC REVIEW

VOL. LIV. JULY, 1907 No. 1

EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

That They May Be One

A THIRD of a century ago, and more, the present Editor of the New York *Christian Advocate* was one of a number of clergymen of different denominations who met in the parsonage of a Rev. Mr. Hicks, then pastor of the Elm Place Congregational Church in Brooklyn. At this meeting a movement was started to help in an effort to develop the spirit of toleration in the churches and to bring to an end the multiplication of Protestant denominations which had become an almost intolerable scandal as well as a prodigious waste and a hindrance. Among the watch-words of this movement were such Bible texts as, "All ye are brethren," "Love one another," and the prayer of Christ for His followers: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It was urged that the world would not believe that Jesus was sent of the Father until they recognized this brotherly love and unity among Christians. The forceful word "oneness" then came for the first time into common use. Protestantism numbered over 300 sects, all of whom accepted Christ as one sent of God to reveal the Father, but they differed on one or another of the various church dogmas, disagreeing, however, as to no essential attribute of Christian character. It was not sufficient for any that the other sects accepted Christ as one sent to reveal the Father and to show the "way" to the Father, but they required that the others should accept Him as they accepted Him; they, like the disciples of old, rebuked those others because in "casting out devils" they "followed not *us*."

This movement failed as beginnings of great affairs often do. It, however, resulted in the starting of a vigorous newspaper called *The Church Union* which afterward became *The Christian Union*, edited by Mr. Beecher and later by Dr. Lyman Abbott, and is now *The Outlook*. The movement had no small effect—who dare venture to say just how much?—in bringing anew into church consciousness these two great truths taught over and over again by Christ: The fatherhood of God; and the brotherhood of all who accept Christ as sent by the Father. It is notable that there have not been very many heresy trials from that time to the present and that they are coming to be more and more impossible.

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Toleration Not Acceptance

LAST January one who (we are told) is a clergyman of influence in a prominent orthodox denomination, "confest" through the New York *Independent* that he has changed his belief touching some of the leading articles in the ecumenical creeds of the Church. Yet this clergyman thinks himself still a Christian, a believer in the essential Christ and in the essential truths taught by Christ. He also "confest" that he has not told his people of his change of belief, nor has he

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taken his brethren in the ministry into his confidence, but from time to time he preaches his new beliefs as he thinks his people are prepared for them. This "confession"—it is scarcely a confession, for it is anonymous and in this sense not "candid"—has called forth much denunciatory criticism, some of it exceedingly violent, in which this anonymously "confessing" clergyman is denounced as "worse than Judas," "a traitor," "a clerical confidence man," etc., etc., and, as by the Editor of *The Christian Advocate*, "a coward," "hypocrite," "deceiver." In its last issue THE HOMILETIC REVIEW thought it well to criticize these denunciations, pointing out that loss of temper and the calling of hard names in theological disputes are out of date and out of place and may easily do a greater injury to Christ and His Church than is done even by great intellectual heresies. The Editor of *The Christian Advocate* in his issue of May 16 in his turn thought it well to take us to task. We are as far removed as is he from commending the views "confest" by this clergyman or from approving of his method of concealment and of his indirect efforts to bring his congregation over to his way of thinking. But, we did not think it well to call him hard names, nor do we intend now to violate the "amenities of controversy" in our efforts to get others to cease violating them. Argument, light, and more light, are needed, but the calling of names gives no light, nor is it argument. Second Corinthians 11th chapter may be packed with irony or satire, if you will, yet there is no irony about the "bearing with fools gladly," for otherwise Paul would not have used the statement as a reason why the Corinthians should hear him (*vid.* Holtzman's Hand-Commentar, Meyer, etc., *in loc.*); but our argument did not hang, to any extent, on this chance quotation about fools.

Bible Light on Heresies

CHRIST came into the world to reveal the Father as a God of infinite love and sacrifice and service, and He revealed this in His life, and, in the supremest way, in His death. When Thomas and Philip desired to know the "way" to the Father's house and to God, Christ said, "I am the way" and, "He who hath seen me hath seen the Father." To travel that way only one thing is necessary: to live and do as Christ lived and did. His life was love and sacrifice and service—that is the way to develop Christian character, and that means God indwelling in us, and that is Heaven. He who believes this and does it is a man accepted of God, whatever may be his intellectual heresies. "Him that is weak in faith [doctrine] receive ye. . . . Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea he shall be holden up; for God is able to make him stand." And let us remember that greater than dogma, greater than faith, is love. The sequence in Christian progress is, live and thereby know. We persistently reverse this: we insist upon men knowing Christian truths that they may live Christian lives. "If any man will do his will he shall know [that is, shall grow the faculties that will enable him to know] of the doctrine whether it be of God," said the Master.

But shall we not point out their errors to those whose knowledge is imperfect? Most surely! But this should be done in some other way than with a club or at the point of a pitchfork; it should be done in love, with prayer, not in wrath, never forgetting the truth in Faber's lines:

> For the love of God is broader
> Than the measure of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind,
> But we make His love too narrow
> By false limits of our own;
> And we magnify His strictness
> With a zeal He will not own.

Let us now, as was done a generation ago, emphasize afresh the *oneness* of Christians that the world may believe.

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1807–1907 A Contrast

A BACKWARD glance from 1907 to 1807 will enable our countrymen to appreciate the vast expansion of national influence in the world's affairs and international good-will. This appears in a contrast of conditions in 1807 with recent facts, such as The Peace Conference in New York, and the fraternal relations between us and our British kinsmen exprest in the welcome given to Ambassador Bryce, sent hither with his undisguised pro-American sympathies; to which we may add the approaching Hague Conference, at which, as at its predecessor, the United States is to take a leading part. In 1807 our struggle with Great Britain for the rights of neutrals on the sea, and especially for the security of our sailors from forcible impressment to serve, as thousands of them had been forced to serve, in the British navy, reached an acute stage. On June 22, 1807, the British frigate *Leopard* attacked the American frigate *Chesapeake* off the capes of Virginia, suspected of having on board some British deserters. The *Chesapeake*, totally unprepared for the unexpected onset, was soon overpowered, badly cut up, and with twenty-one killed and wounded. One deserter only was taken, but three Americans were carried off, and released only after five years' enforced service. The country was, of course, ablaze with fury, but without a navy, and impotent. All it could do was to abandon the ocean by the Embargo Act, passed six months later, and in 1812 impotent negotiations ended in the war which practically secured our commercial independence. Long lasted the hatred provoked by those seven years of bitter national humiliation under the heel of insolent power. But the haughty aristocracy that provoked it has long since ceased to be. In its place British democracy has come into being and power. It is this, guiltless of the past, with which American democracy now clasps hands, and exchanges pledges of brotherhood. Vast the contrast between 1807 and 1907! In those very waters which the British navy then patrolled, stopping and searching every vessel that passed, and even chasing a revenue cutter, the navies of the nations from Britain to Japan have now joined in celebrating the laying of the corner-stone of our Republic at Jamestown. In the light of such a contrast a larger, a religious patriotism may most fitly commemorate the Fourth of July in a year so significant as this, as the natal day of a World-Power whose great mission is to promote peace on earth and good-will among men.

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The Diverting of War

THE game of war is costly in itself, but the cost seems far greater if we consider what some of the gains would be if we diverted the forces used in war to other and worthier ends. Why should we not turn the world's war-spirit against enemies that attack the whole race, and make use of it in constructive operations that subdue the earth? For example: in 1900 an enormous army of bacilli operating under the yellow flag of consumption invaded the United States and killed 111,059 of our citizens. The same year a horde of bacterial enemies from the foul domain of pneumonia attacked and slew 105,971 persons in our land. The money we spend annually on our navy to guard against nobody in particular, skilfully directed against these real foes would soon greatly lessen their fearful ravages. On the same line, why should we not organize armies to irrigate our arid territory and reclaim our vast swamps? The water supply of the United States, available for the

arid lands would turn about 200,000,000 acres (which is about one-fifth of our whole arid area) into gardens, that would support twenty millions of people. The construction of two drainage canals in the Mississippi Valley created 250,000 acres of very fertile lands and the possibilities of extending this work might be such as to employ all our war forces and materials for a whole generation. Florida is now proposing to double her arable area by draining the Everglades. A ship canal across Michigan, another across Chehalis County to Puget Sound, a peaceful navy of a thousand ships of commerce carrying our flag in place of battle-ships that carry nothing—these are but a hint and beginning of the possibilities. If we must drill armies, let us have a government militia of sappers and miners, of tree-planters to renew our vanishing forests, of canal-builders and swamp-drainers and soil-irrigators; of germ-fighters and pest-destroyers; that is, of drilled and trained constructors and producers in place of armies and navies to destroy. Then if war were actually forced upon us we should have at hand a force easily to be mobilized into a mighty army competent to defend us from any foreign foe.

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The City Pastor in the Country

The vacation season for the city pastor frequently means a visit to country regions. He will not as a rule be out of easy reach of some struggling rural church. That fact suggests a privilege and an opportuntiy. There may be city pastors to whom the country brother on "four hundred a year and a donation" is merely a worthy man to be pitied and patronized. But the true spirit of large-hearted brotherhood will prompt the metropolitan divine to "get next" to the rural pastor and cultivate him. That course always produces pleasant surprizes on both sides. If he hears the country brother preach he is liable to be astonished to find how modern and how able he is. If he goes into the brother's parsonage and sees his economical library he will find some recent books by the masters that he has not read himself. As a rule, if he began with any doubt, or any contempt, he will end with an idea of the country pastor that a good many urban divines never get because they never try to find out by a little fraternizing what sort of men are doing the work in the country places. There are a good many Christian heroes in these rural fields, and the city pastor who will take his Christianity along with him on vacation may find his best opportunity in getting into close fellowship with some of the men who are making the world rich with their earnest tho humble work in obscure fields. The chance to cheer and help them is a part of the privilege, but the chance to learn from them is an even greater opportunity.

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The Tri-church Union

The task of ecclesiastical unification of the American denominations is full of difficulties that are not easily forecast prior to the actual trial. The much-discust union proposed for the Congregationalists, the Methodist Protestants, and the United Brethren seems to be practically defeated for the present by a large defection of Congregational churches and pastors from the scheme. Broadway Tabernacle, perhaps the most important church of the entire denomination, has passed resolutions disclaiming the plan of union adopted recently at Dayton, Ohio, by the co-operating committees, and declaring that that church "will not be bound by it legally or morally." Similar action has been taken by the Old South Church, Boston, of which Dr. George A. Gordon is pastor, the Tompkins Avenue Church and the South Church,

Brooklyn, the Second Church, Hartford, Conn., and some others; these being among the very largest of the denomination. Numerous prominent pastors are protesting, chiefly on the ground that historic Congregationalism is sacrificed to a presbyterial polity in the proposed plan; and also differences of genius and temperament are urged. This and similar adverse utterances would seem to settle the matter for the present, since the National Council of Congregationalists is not likely to divide the forces of that church in an attempt at union. As the Council has only advisory powers, even in case it should vote for the union it would not effect union in fact, as the churches would still be left to their own course in the matter, and would be competent at once to create a new National Council should the present one abolish itself. In these circumstances it will be left for the churches of the three denominations to unite wherever they can locally in the interest of comity and economy, while the denominations will still maintain their own autonomy. Possibly a more desirable form of unity may be gained by local action than the general merging of denominations would effect. The effort has been fruitful, even if it goes no further, in bringing these churches to a better spirit of fraternity toward each other.

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How to Keep Young

New York's oldest resident, now ninety-seven years of age, said recently, "I have never had in my whole life a friend among the old. They are too apt to be whiners and grumblers. I would advise any one who wishes to live to a good old age to cultivate the acquaintance of the young." This rather uneven statement needs a little mending. It is not altogether the company you keep, altho there is much in that, for you may be among young people and hear old thoughts. It is according as a man thinketh that he is young or old. Mr. Carnegie at nearly seventy and Edward Everett Hale at over eighty-five are younger than many half of their years.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Old age is a state only to be envied in those who can look back upon an honorable past.

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Rubbing the Wrong Way

A silk hat, when rubbed against the nap, or pile, looks ruffled and, from an esthetic standpoint, is unwearable. Similarly the approach and attitude of a certain type of Christian worker toward the treatment of certain topics, and their unsocial bearing in your presence has the effect of ruffling the feelings—they rub the wrong way. For them this is unfortunate, for both the message and personality are liberally discounted in the process. The genus *homo* was born to rub the right way.

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Fourth of July

The task to which many communities have addrest themselves of rescuing our national holiday from a mere noise-making and amusement day to a day given over to patriotic observances is certainly a movement in the right direction. A day that shall seriously remind the communities of the responsibilities of citizenship in this greatest of republics; and of the values and virtues of its self-sacrificing founders, will be a day well spent. The old grove meeting, including patriotic songs, the reading of the "Declaration," and an oration suitable to the day, was a wise and helpful method of observance. Where this is no longer expedient, other ways may be devised.

THE DOCUMENTARY THEORY OF THE PENTATEUCH: A TEST CASE

By Prof. A. H. Sayce, D.D., LL.D., Oxford University, England.

That the Pentateuch is made up of various documents so cunningly pieced together that it needed the skill of the nineteenth century to discover and analyze the fact, is a statement that is by this time pretty familiar to all readers of the Bible. It has been repeated in season and out of season by qualified scholars and unqualified amateurs, and the secular press seems to have long since accepted it as an unquestioned fact. We are told that it stands on the same footing as the facts of physical science, and that to reject it is proof of an unscientific and unscholarly mind.

But the facts of science rest upon inductive evidence, and when we ask what is the inductive evidence for the documentary theory of the Pentateuch we find that it is not such as would be received either in a court of law or in the court of science. The critical analyst professes to be able to separate the books of Moses into documents of various age, defining the exact portion of a verse or passage where the one begins and the other ends, or where a final editor has come to fit the two together so skilfully as to deceive all but the elect scholars of to-day. Hebrew, however, is a dead language, and when we ask the analyst to apply his method to our own English or to modern French, and similarly divide and dissect the novels of Besant and Rice or Erckmann and Chatrian, which we know to be composite, he is obliged to confess that he can not do so. It is only to a dead language, imperfectly known and of which but a fragment of its literature has been preserved, that his methods will apply In the eyes of science such methods must stand self-condemned.

The instrument, again, with which the documentary theory works is philology—not comparative or scientific philology, but a philology which consists in counting words and grammatical forms and comparing them together within the limits of a single language. Now, if Hebrew were as well known as Latin and Greek, and Hebrew literature were as extensive as classical literature, it is possible that some light might be thrown in this way on the history of the language, but unfortunately such is not the case. The area of comparison is too small for anything like detailed results. Every scientific worker knows that even general results are often unattainable where the materials are defective and that a single new fact has often put a wholly new complexion on a series of connected phenomena. In inductive science we can not get beyond our materials, and the advocates of the documentary theory make up for their want of materials by arbitrary assumptions and subjective guesses which are dignified with the name of "literary tact."

Lastly, historical conclusions are drawn from philological premises. This is to confound together two branches of study which have nothing in common. From philological premises only philological conclusions can be deduced. We can not argue from grammar to history. The attempt to do so in the case of comparative Indo-European philology resulted in an idyllic picture of a hypothetical Aryan community which archeology and anthropology have long since shown to have been a creature of the imagination. If we are to obtain historical results we must have recourse to historical and archeological materials.

But, it may be said, the documentary theory does take account of the his-

torical elements contained in the documents with which it deals and uses them to support the conclusions derived from philology. In the story of the Deluge, for example, the philological division of the narrative into two documents is enforced by the inconsistencies and contradictions which it is alleged are to be found in it, and the three strata of documents which have been discovered in the account of the Mosaic legislation are said to be characterized by three different conceptions of the place in which it was the duty of the Israelite to worship his God. But here, again, there is a mixture of two wholly incompatible lines of argument; the alleged differences in the narrative are merely a sort of afterthought; many of the supposed inconsistencies are the creation of the philological analysis itself, and a "redactor" has to be invented in order to explain away passages in which historical conceptions are met with which, according to the theory, belong to a different documentary stratum. All this is utterly unscientific; a scientific theory has to accept the facts as we find them; and not get rid of those which run counter to a preconceived hypothesis by asserting that they are not facts at all. Either the historical facts must be taken as they stand or we must forego the use of a selected portion of them in order to bolster up the fantasies of philology.

It is instructive to trace the documentary theory back to its beginnings. In 1753 a French physician, Jean Astruc, published anonymously a book entitled "*Conjectures sur la Genèse.*" It was intended to be an answer to Spinoza, who had asserted that the book of Genesis was without order or plan, and it suggested that the book had been written by Moses in four columns which were afterward mixt together by ignorant copyists. In support of the suggestion—which, be it observed, was a pure assumption unsupported by any scientific evidence—Astruc appealed to the fact that while the name of Elohim ("God") is used in some parts of the book of Genesis it is replaced by "Jehovah" in others.

Astruc's theory of the composition of Genesis was silently dropt by those who came after him, but his idea that the different names applied to the Deity in the book of Genesis signified different documents was taken up and elaborated. Not only Genesis, but the whole of the Pentateuch was, it was assumed, composed of two documents, one of them distinguished by the use of the word Elohim, the other by that of "Jehovah." It was soon discovered, however, that if the documentary theory were to be retained it was necessary to subdivide the Elohist and "Yahvist," respectively, into minor Elohists and Yahvists, and even so the services of a "redactor" and an interpolator had to be called in. The "critical analysis" of the Pentateuch thus became the complicated system that it is today, to which the only parallel I know is the Ptolemaic system of the universe with its cycles and epicycles such as it was just before it was demolished by Copernicus.

Thus far the documentary theory was strictly philological, and had it remained so it would have been simply an interesting philological hypothesis. But the want of sufficient philological evidence for its truth or probability made its advocates turn to the matter of the separate documents they believed they had discovered and seek in this fresh arguments for their conclusions. This involved setting document against document, finding contradictions between them, and assigning the several documents to different dates. The philologist thus transformed himself into a historical judge; the age of each document was defined, as well as the historical—or rather unhistorical—character of the narrative embodied in it. Since all the documents be-

longed to an age long subsequent to the events recorded in them, the historical value of the record was necessarily small.

The proof, and at the same time the ground, of this assumption was the belief that the use of writing for literary purposes was long subsequent to the Mosaic period. The historical application of the philological theory that an ancient writing can be analyzed into a number of different documents is, in fact, coincident with the publication of the famous "Prolegomena" of Wolf, in which the starting-point of his theory that the Homeric Poems are made up of a number of independent lays was the doctrine that writing was unknown in the age to which they went back. The union of this doctrine with the documentary theory (which was originally a purely philological one) produced the so-called Higher Criticism of the Old Testament. It was "demonstrated" to the satisfaction of "scholars" that nothing in the shape of books could have been written in any part of the ancient world before the age of David at the earliest; indeed, in Greece there was no writing and therefore no written literature before the sixth century B.C., and it was not likely that there was any in Palestine very much earlier. The demonstration was deemed to be complete, and Biblical critics never imagined that it could, or would, be overthrown.

For a long time the Egyptologist and Assyriologist spoke to deaf ears when they maintained that the supposition was opposed to monumental facts. They were told that the books to which they appealed were not real books, and Sir G. C. Lewis and others proved, as they thought, that the supposed decipherment of the Egyptian and Assyrian inscriptions was the guesswork of a few uncritical dreamers. The dreamers, however, pursued their way regardless of critical skepticism, and the result is that a new world of solid facts has been opened up to the historian of the ancient East. The houses of cards erected by the criticism of a few years ago have been swept away along with their foundations, and we now know that there never was a more mistaken belief than that the ancient Oriental world was illiterate. On the contrary, there was more education and a more widely spread knowledge of reading and writing in the world into which Abraham and Moses were born than there was in the Europe of a century ago. All over the civilized East, from the Tigris and Euphrates to the Nile there were schools, libraries, and archive-chambers, and careful registers were kept of historical events. The post carried on active correspondence along the high roads of Western Asia, and in the century before the Exodus the natives of Canaan were corresponding with one another as well as with foreign countries in the language and cuneiform characters of Babylonia. The modern critical school now conveniently ignores its original starting-point—the only really historical ground it had, or seemed to have, for its historical conclusions. The documentary theory of the Pentateuch on the historical side thus rests upon an exploded assumption.

There still remains the philological side. If anywhere, it is in the accounts of the Deluge that the critical analysis of the Hebrew text appears to possess the greatest plausibility. At first sight a fair case appears to be made for the existence of the two narratives which the critics have discovered in it. It is true that a dual narrative has been discovered with an equal amount of plausibility in some of the writings of the late Dean Stanley; it is also true that the narratives, if standing alone, would have neither beginning nor end, and that in spite of the numerous inconsistencies and the difference in age claimed for them they nevertheless fit

as closely into one another as the pieces of a Chinese puzzle, so that it has required the special revelation of the nineteenth century to tear them once more apart; it is even true that a "redactor" has to be invoked in some instances where words or phrases said to characterize one of the narratives are found, notwithstanding this, in the other. Still, it must be admitted that, if the critical analysis can be justified anywhere, it is in the story of the Flood.

Now it so happens that it is just this story to which Oriental archeology has discovered a close parallel, the age of which can be approximately fixt. The discovery enables us to do what the founders of the documentary hypothesis never supposed would be possible—test the validity of their theory, or, at all events, of their application of it. We now possess a Babylonian version of the narrative of the Deluge, closely allied to that of Genesis both in its general outlines and in its details. At last, therefore, it is possible to subject the theory of the critics to the scientific test of comparison, without which no theory whatever is of the slightest scientific value.

If the critical analysis were right the Babylonian version of the narrative would agree either with the "Elohistic" or with the "Yahvistic" account discovered in the book of Genesis; it could agree with the combined account as we have it in the present text of the Bible only if it was composed subsequently to the latter. But this is just what it does. Some of its details are those found only in the so-called Elohistic portions of the Biblical history; others are found only in the Yahvistic portions. Thus it agrees with the Elohistic narrative in the following points: (1) The Deluge is ascribed to the sins of mankind; (2) the preservation of Noah, Utu-napistim in the Babylonian story, was due to his piety; (3) all living things are said to have been destroyed, except those which were preserved in the ark; (4) the approach of the Flood was announced to Noah and Utu-napistim by the deity who gave instructions as to how the ark should be built; (5) the deity prescribed the dimensions of the ark, which was divided into rooms and stories and pitched within and without, besides having a window; (6) "the seed of life of all kinds" was taken into it along with the family of Noah; (7) the waters of the Deluge covered "all the high mountains"; (8) after the subsidence of the waters Utu-napistim, like Noah, was blest by his god; (9) the deity then declared that the world should never again be destroyed by a flood; and finally (10) a rainbow appeared in the sky which an old Babylonian hymn describes as "the bow of the Deluge."

On the other hand, the Babylonian account agrees with the "Yahvistic version" in even more minute details: (1) The Flood was a punishment for sin; (2) while the waters of it were subsiding three birds were successively sent out, two of them being a dove and a raven; (3) the dove returned to the ark, but the raven flew away; (4) after leaving the ark, the Chaldean Noah offered sacrifice on the summit of the mountain, and the gods "smelled the sweet savor" of it. As I pointed out some years ago, a comparison of the account of the sending forth of the birds in the Biblical and Babylonian narratives makes it quite clear that the Hebrew writer must have been acquainted with the Babylonian version of the story. We read in Genesis that the birds were thrice dispatched from the ark, but on the second occasion the dove is substituted for the swallow of the Babylonian version, the reason being that the swallow was called by the Babylonians "the bird of destiny" and was closely connected with polytheistic beliefs. There is a similar reason for another variation between the Biblical and the Babylonian ac-

counts. In the latter Utu-napistim is made to close the door of the ship or ark himself; the Hebrew writer pointedly states that "the Lord shut him in." Throughout the Biblical narrative the polytheism of the Babylonian version is silently but explicitly contradicted and condemned; according to the Babylonian poets the Deluge was brought on by the god Bel, who intended that none should escape from it, and who was therefore enraged when he found that the coming catastrophe had been revealed to Utu-napistim by another god, Ea. The Biblical narrative knows only of the one God.

That the Babylonian account, therefore, was known to the "Yahvist" can not be questioned, and the numerous points of agreement between it and the "Elohistic" version show that the same was the case as regards the "Elohist." That is to say, the Babylonian version of the story agrees, not with the "Yahvist" alone or the "Elohist" alone, but with both in combination, altho according to the documentary theory of the Pentateuch they were separated from one another by several centuries, wrote from different points of view, and composed not only independent, but even contradictory, accounts of the same event. Consequently, if the documentary theory is correct, the Babylonian account must either have been written after the Yahvistic and Elohistic versions had been pieced together into the narrative we now have in the book of Genesis, or else the Yahvist and Elohist, in spite of their not being contemporaries, must have agreed to copy the Babylonian story on the mutual understanding that the one inserted what the other omitted.

Now the Babylonian story goes back to the age of Khammu-rabi or Amraphel, the contemporary of Abraham. The critical school would be the last to claim such a date for the hypothetical combined narrative in Genesis; in fact, they would refer it to the fifth century only before the Christian era. As the second alternative given above is a chronological impossibility, it follows that the documentary theory breaks down under the first scientific test that can be applied to it.

THE TENDENCY OF CURRENT THEOLOGICAL THOUGHT

By David James Burrell, D.D., LL.D., New York.

The numerical increase of the church in the nineteenth century was more than the sum total of Christians at the close of the preceding eighteen hundred years. What does that mean? "Triumphs of mercy wrought in God." But that is not all; it means that the church has possibly been cultivating hospitality at the expense of some other and more heroic graces.

The examination for church-membership is, as a rule, far less searching in these times than that to which candidates for freemasonry are subjected. The "fencing of the tables" is quite out of fashion; and there is practically no such thing as church discipline.

And men are received into the ministry in the same loose way. No matter what they believe, gather them in! The process known as "The Examination of Candidates for the Ministry" in ecclesiastical courts is usually a diaphanous farce. A theologue who is prepared to say that he is more than half inclined to believe that two and two make four or that a straight line is the shortest distance between two points is morally certain to get in. And once in, nothing but death or adultery (and this only when the public detect him

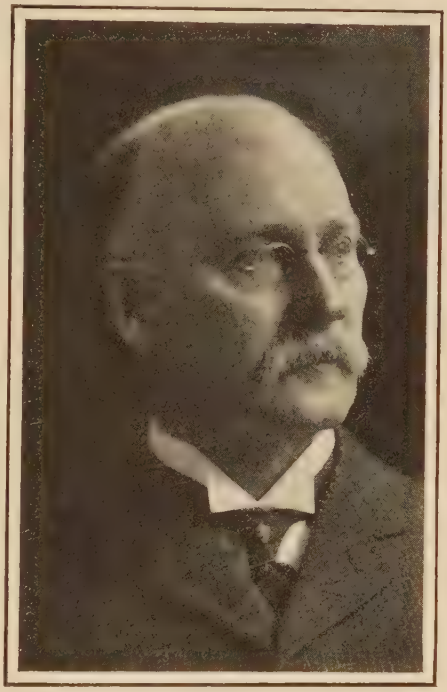
in flagrante delictu) can put him out. Heresy-hunting is as preposterous as hunting the dodo. In many quarters church symbols are a dead letter; and ordination vows are trifles light as air.

What is the result? The Trojan horse is lodged within the gates. There are no notable open and avowed infidels in the outside world to-day. The last of the old guard were Bradlaugh and Ingersoll. Brave men, they! On the heights above Elah they took their stand, brandishing spears like weavers' beams and shouting, "We defy the armies of the living God!" To-day the only infidelity worth reckoning is that which masquerades in the livery of heaven. Out of the belly of the Trojan horse come men in canonicals, regardless of oaths, laughing at creeds, explaining away the supernatural, flouting the ordinances of Zion, and demanding the right to be let alone while they unbolt the gates.

This is the situation. What will be the outcome? The final outcome will be the vindication of truth, as a matter of course; "for right is right, since God is God, and right the day must win;" but for the time being the problem is complex and the tendencies are as various as the divergent lines of thought.

First, as to the "liberals" of our time. Whither are they drifting? When a fragment of a heavenly body leaves its orbit the possibility of its return is infinitesimal; it wanders lawlessly evermore in boundless space. Truth is a circle; error is a tangent; wherefore, as Paul says, "it increases unto more unrighteousness," "it waxes worse and worse." This is one of the planetary laws.

The course of liberal thought is in evidence. It seems but yesterday when the boldest of free-thinking clergymen in evangelical pulpits could scarcely summon courage to deny the entire truth of any portion whatsoever of the Scriptures; to-day there are many who flout *in toto* the three miracles on which Christianity rests, to wit, The Incarnation, The Atonement, and The Resurrection of Christ. There is nothing strange in the denial; the strange



DAVID JAMES BURRELL, D.D., LL.D.,
Author of "Evolution of a Christian," etc.

thing is that the deniers are ministers of Christ, under oath to preach and maintain the very doctrines which they deny. This is not "liberalism"; it is infidelity. It is not merely infidelity; it is mendacity. It is not merely mendacity; it is a flagrant violation of common honesty and would be instantly branded as such in any of the common walks of life.

The pastor of the City Temple in London recently said: "We believe that Jesus is and was divine; but so are we. His mission was to make us realize our divinity and our oneness with God. . . . The Virgin-Birth story has a beautiful meaning in it. It showed the action of the divine spirit on humanity; but to say that Jesus

was born without a human father is untrue. . . . Sin is simply selfishness—an offense against the God within. We reject wholly the common interpretation of the Atonement, that another is beaten for our fault. . . . Every sin involves suffering, suffering which can not be remitted by any work of another."

The man who uttered those words is the successor of Dr. Joseph Parker, who, not long before his death, said to the congregation of the City Temple: "We have had our opportunities of meeting God here, of reading the Holy Word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Savior, a salvation without a Cross; then write 'Ichabod' upon the portals of this place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God."

It is clear that the "liberals" have been moving rapidly. Their watchword is "The New Theology"; but it would take an expert microscopist to detect the difference between this New Theology and the Old Infidelity. Today Thomas Paine would find himself at home beside the occupant of the pulpit of the City Temple, London. His denials of Christian doctrine were scarcely so extensive as those which are advanced in some of our theological seminaries. But in the interest of common morals it should be added that Thomas Paine, were he to return, would have the advantage over many of our preachers and theological professors in one particular; namely, he would frankly acknowledge himself an infidel. And all of us, whether admitting the truth of Scripture or not, will probably agree that "an honest man's the noblest work of God."

Second, as to the conservatives of our time. Whither are they moving? They are naturally driven by the fierce prevailing storms of controversy into a closer adherence to what they believe to be the essential truths of Christianity. These essentials are all briefly comprehended in loyalty to Christ as revealed in the Scriptures. They believe in the Scriptures because they believe in Christ, who taught that the Scriptures are true; and they believe in the Christ of the Scriptures as the only Christ of whom they have any knowledge at all.

The fact that they are "conservative" does not imply that they are not progressive as well. They are conservative in holding to Christ and the Bible; they are progressive because they believe with John Robinson that "new light will be ever bursting forth from the Word of God."

The tendency on the part of the conservatives is to dwell, on the one hand, more and more insistently upon the truth and importance of the foregoing rudimental facts, and, on the other, less and less upon the non-essentials which lie without the circle of Biblical prescript. This means a closer drawing of the lines of Christian fellowship in the frank acceptance of Christian truth. Thus ecclesiastical unity and orthodoxy go hand in hand in the pursuance of Christ's sacerdotal prayer, "that they all may be one; as thou, Father, art in me and I in thee, that they may be one in us."

It thus appears that the trend of conservative thought is along a policy which is both inclusive and exclusive, and in clear accordance with the teachings of Christ. For, let it be observed, Christ never desired His church to be a unit made up of all sorts of people, believers and unbelievers; He prayed that it "might be one" after a certain similitude, namely, "as thou, Father, art in me and I in thee, that they may be one in us." And the great body of sincere believers in Christ throughout the world has been moving rapidly of

late toward that consummation so devoutly to be wished.

The one great obstacle to such unity is unbelief within the church, unbelief in the pulpit, unbelief forcing its uncongenial presence into the fellowship of believers; for "what concord hath Christ with Belial or what part hath he that believeth with an infidel?"

Nevertheless, the advance is a sure one. The pathway of truth can not be blocked. In vain is the impregnable rock of Scripture assailed. In vain is the Messianic decree of God resisted. He that sitteth in the heavens shall laugh! We are safe in saying that there are more believers in the world to-day than ever before; more who confess their faith without mumbling or mouthing; more who say, "I know whom I have believed," and believe what they say. The foundation of God standeth sure, having this double seal: "The Lord knoweth them that are his," and "Let every one that nameth the name of Christ depart from iniquity."

Third, there remains another and a very considerable class of professing Christians who are not discernibly either "liberals" or "conservatives," but are aptly described as occupying "the middle of the road." The prospect is that these people will, by force of circumstances, be presently obliged to line up with one side or the other. God speed the day! This also is a movement to be desired in the interest of common honesty. If a man believes his Bible, why can not he say so in plain English? It is the part of a coward to take to the woods when the battle of truth is being fought in the open. If, on the other hand, a man's sympathies are with those who deny the deity of Christ and the truth of Scripture, no consideration of prudence can excuse the disingenuousness of silence.

It is matter of common fame among ministers that some are accustomed to make statements *sub rosa* which they never make and probably never would dare to make in the presence of those who furnish the loaves and fishes. Is it possible to imagine a blacker form of turpitude than this? Welcome the day when the drawing of the lines shall force all such from cover! For there is really no neutral ground in the territory of truth and righteousness.

It need scarcely be said that the great verities are in no danger. Christ and the Bible do not "stand or fall together"; they stand together. There is no question of "falling" in either case. But there is danger that, amid the cross-fires of controversy, many perplexed and bewildered people will fall along the way. And there is another danger, of which it behooves all teachers to take heed; that is, the danger referred to by Christ when He said, "It must needs be that offenses come; but wo to him by whom the offense cometh!"

THE ETHICAL SIGNIFICANCE OF PLAY*

By Luther H. Gulick, M.D., New York.

That it is necessary for children to play if they are to be healthy, needs no discussion in this decade. That children need to play if they are to acquire control of their mental facu'ties, needs no discussion. That human power, the power to think, the power to do, comes not through something that is done to the child by the teacher, but comes through something that the child does under the suggestion and stimulus of the wise teacher; this needs no discus-

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sion. The thing that does need discussion, the thing that demands discussion, is the place of play in human conduct in its relation to ethics.

There are two chief meanings to the word "play." One is somewhat synonymous with "amusement" and "recreation." The other is the outgrowth of a study of the meaning of that thing which children do when adults suppose that they are amusing themselves. Play in this deep sense differs from amusement or recreation in these respects: play demands intense attention and is the activity of the highest part of the self that is then growing.

When one of my children, who was sitting in a high chair with a spoon in its hand, dropt the spoon out of the tray to the floor, and the father patiently put the spoon back on the tray seventy-nine times in succession, was that child merely amusing itself? During the four or five days following, when that child picked up and dropt everything it could lay its hands on, was it amusing itself? No! It was learning something in a pragmatic way about the nature of life, about the nature of things, and about the nature of his own power in relation to them. That is not amusement, nor is it recreation. Recreation is something that follows labor, and recreation is necessary after such play as dropping a spoon seventy-nine times out of the tray.

Play, then, is the pursuit of the ideal, of the ideal as it then appears. When Livingstone crossed Africa, when Abruzzi sought the North Pole, when Peary sought it—as President Hadley said, for no useful purpose—each was doing one of those sublime things that are beyond utility. And the violin-makers, the old violin-makers who made instruments better than was necessary because they loved their violins, were doing just the same thing that the baby is doing when he lies on his back and plays with his feet.

I talked with a tool-maker in Pratt Institute, and as I picked up a two-part tool that he had just made, I said:

"How closely does this fit?"

He answered, "I don't know"; but he added that it fitted closer than one-thousandth of an inch.

I said, "Why can't you tell?"

To which he replied, "I have no calipers that will register closer than that."

I said, "Is it necessary to fit it so closely?"

"No," he said, "it is not."

I said, "Why do you do it?"

Then he just looked at me. That was the life of the man. He was expressing the same thing as the old violin-makers; he was pursuing the ideal. It was not necessity, the lash of economic necessity, that was driving him, nor the scourge of public opinion. He was pursuing the ideal.

I know of two little girls, sisters, who were playing together, and sisters sometimes disagree. Presently one said to the other, "Let's play we were sisters"; and then there was a new atmosphere. Let's play we were sisters! That is, let us treat the situation as ideal—your ideal, my ideal—and our relations then will be upon the ideal basis.

The poems of the world, the great statues of the world—these are not done because of compulsion. They are done just as the baby plays; because of the response of the individual to God. Can you conceive of the Portuguese Sonnets having been written because of the necessity of the price? Can you conceive of the work of Rodin being produced because of the need of money? No! While he was doing some of his splendid work, he so put into it his life, his soul, that we have left little else than his body. At that early time he was supporting himself by working in a factory where they made images for the trade; but his life, his pursuit of the ideal, was this very thing which now ennobles the world.

Probably you know that little poem

of Henry Newbold's, in which he speaks of the regiment of British soldiers that formed a square, the square that broke and was put to rout. The officers were all killed, when one of the men—they had been schoolboys together at Rugby, a number of them—called out, "Play up! Play the game!" and they played it.

That is what I mean by play, and that is what play really is. It is not something less than work. It means a difference in attitude. One may play when plowing, or cooking, or testing, or reading poems—or one may work. One is the pursuit of the ideal; the other is the yielding to the compulsions of life. Play, as a matter of fact, slides over into what is called one's work, but the glorious thing about life is that usually the great work is play. Then it is not work in that other sense.

Ethical conduct grows out of self-control, not out of the control by others. The forced control of years as exercised upon men in our prisons or on our men-of-war does not establish such habits of morality that this good conduct will be maintained voluntarily when the men are free from such control. I remember as a boy in Yokohama the coming ashore of the marines from the war-vessels of all the civilized world; and it needs no description of mine for you to know that altho a man on shipboard may get up year after year at a certain hour and perform physical exercises daily, he does not therefore live a moral life. Neither force nor fear brings this self-control. Self-control is something which, like thinking, we know from the inside, from being free to control our own self; and that is the primary reason why children should play. It is a crime that our cities grow up and not reckon with the children. No city that has yet been built in America has been conceived as if children were going to exist.

It is not merely true that every child has a right to the playground because of his physical and his mental health; but if freedom is a condition of moral and ethical progress, then it is true, as Joseph Lee has said—but even in a much larger sense—that "the boy without a playground is father to the

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man without a job"; and by "job" I mean a life enthusiasm, and so work.

Freedom does not mean absence of control or absence of ties. Otherwise we could simply have open lots and let the children go in. That would be college athletics, where the strong push aside the weak. That man is not free who possesses no ties. The only person who could be free in that sense of the word would be a man on a desert island, where nobody would interfere with him. But a man on a desert island is not really free, because all the most enjoyable things that a man pleases to do involve other people. A child left alone in a room is free, but a child dislikes to be left alone in a room. As soon as you introduce another child

into the room, you introduce limitations. So the measure of freedom is the measure of ties. Who is the free man in New York city—the man who knows nobody, or the man who is tied with a hundred friends whose hearts are open to him in joy or in sorrow—in a sense he belongs to them—who is bound by a thousand of these things which are more impalpable than the radium rays? He is the man that is free. The man who is married is more free than the man who is single, and the man who has children is more free than the man who has none. The man who has friends is more free than the man who has to stand alone, and the man who has a great work in the world is more free than the idler. So the term "free play," in the sense of putting a multitude of children in a lot and letting them do as they please, is a contradiction, an absolute contradiction. And I suggest in passing that that solution of the play problem for children or adults is not only not true, but is vicious. There must be that kind of control which is known as "mutual-consent control," which comes through tradition, through experience.

Along in the middle of the teens, this great passion for team games comes in; and the boy wants to play baseball, football, and other games in which the team and not merely the individual is glorified. Then it is that the highest type of moral power is arrived at. The individual comes to his own by sinking himself into the consciousness of the whole. If I understand anything at all about the present movement in theology, as presented, for example, by President King, this is the social consciousness, this tying together of the individual with the group in such a sense that the individual is not under compulsion, but is in the group, so that he is at his highest when he is most completely lost in the team. And if this idea can continue to extend till it embraces all society, then, it seems to me, and then only will be realized this passionate devotion of the individual—not seeking self-expression as an end, but seeking to ally the self with that great game which is more intensely interesting than anything in the world, the "game of the whole." Then will play make a real contribution to ethics.

THE PEACE MOVEMENT

By the Rev. W. E. Glanville, Ph.D., Chicago.

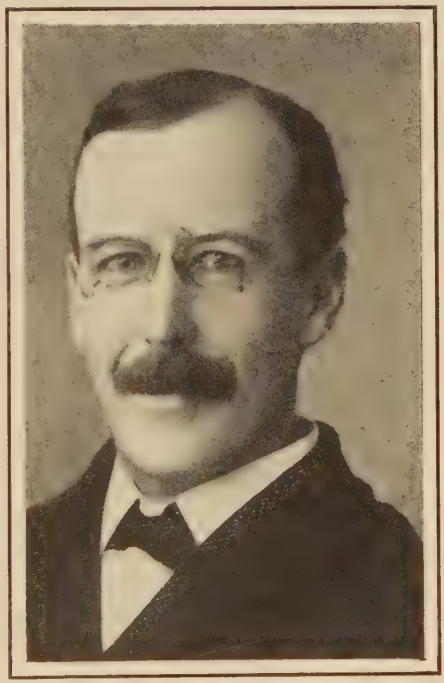
Hobbes the philosopher affirmed that by nature man is a fighting animal. From one standpoint history presents a series of military spectacles in which the war lords of ancient, medieval, and modern times are the central figures. Religious wars have not been infrequent, man finding it easier, it would seem, to fight for his religion than to practise it. And in prehistoric times, as far as the life of primitive man can be deciphered, bloodshed forms no inconsiderable part of his experience. It is to be expected, however, that in the evolution of society war will become a diminishing feature of national life and international relationship.

Boys often settle a quarrel by "fighting it out." Grown to manhood they either prefer not to quarrel, or, if quarrel they must, they turn to the law courts to adjust their differences. As reason gradually emerges into supremacy, and as the sense of human brotherhood is quickened and developed, war will fall into disfavor; the arbitrament of the pen will supersede the arbitrament of the sword.

The dawn of the day of universal peace may be said to date from the nineteenth century. "Coming events

cast their shadows before." As far back as the Peloponnesian war Archidamus, king of Sparta, declared, "It is unlawful to attack an enemy who offers to answer for his acts before a tribunal of arbiters." In the Middle Ages there was sometimes witnessed what was known as the "truce of God," when rival armies agreed not to fight for a certain time. In more modern times far-seeing men have heralded the condemnation of war. Fénelon inveighed in powerful eloquence against the ravages of military conquest. At the close of the eighteenth century Kant elaborated a scheme of international justice. Stirred by the Napoleonic wars, which involved the slaughter of six million lives, the Quakers in America organized the first Peace Societies early in the nineteenth century. John Bright, "the people's tribune" and a Quaker of commanding influence in England, was one of the leading spirits in the formation of Peace Societies in that country and, aided by Cobden and other prominent Englishmen, in the name of the Peace Society of London invited Continental delegates to a peace congress in that city in 1842. Encouraged by the sentiments exprest on that occasion a committee called a second congress, which met at Brussels in 1843. Victor Hugo, a champion of the cause of international peace, presided at a memorable conference held at Paris in 1849. At Frankfort-on-the-Main a fourth congress assembled in 1850.

Early in 1856 a commission sat in Paris for the purpose of terminating the Crimean war. In their protocol the commissioners stipulated that in future, as far as circumstances permitted, the contracting Powers should not have recourse to war without first seeking the friendly offices of a neutral Power. This, Mr. Gladstone stated, was the first official condemnation of war. During the Paris exhibition in 1878 another peace congress was held, attended by representatives of all the European Powers. In 1889, also at Paris and during the International Exhibition of that year, a regular international peace organization was formed for the purpose of main-



THE REV. W. E. GLANVILLE, PH.D.

taining a peace propaganda and of holding an annual peace congress in one of the large cities of the world. In 1891, the peace congress meeting that year in Switzerland, the International Bureau of Berne was organized and became the center of the peace societies of the world. In 1896 the late Charles Russell, then Lord Chief Justice of England, delivered a magnificent address on international law before an audience of 4,500 persons at the annual meeting of the American Bar Association at Saratoga. Having enumerated the evidences of a growing spirit of humanity in warfare, Lord Russell pleaded for a universal system of international arbitration. He

doubted the practicability of a standing tribunal on the ground that its personnel might not inspire and retain general confidence, and advocated mediation. Especially was he convinced that the United States and Great Britain have a solemn responsibility in helping to promote the peace of mankind. He said: "Let us pray that, each in honor upholding its own flag, safeguarding its own heritage of right, and respecting the rights of others, each in its own way fulfilling its high national destiny, shall yet work in harmony for the progress and the peace of the world."

At the beginning of the twentieth century officially appointed delegates of twenty-six Powers met in Holland at the Hague Conference, the most important peace conference ever held. It condemned war, deplored its vast expenditures of treasure and life as a detriment to the progress of civilization, and strongly recommended arbitration as a more civilized means of adjusting difficulties which threaten the maintenance of peace. More than that, the conference established a permanent court to be always open to nations desiring its counsel.

During the Louisiana Purchase Exposition in 1904 a meeting of the Interparliamentary Union was held at St. Louis. About two hundred members of the world's parliaments there projected a parliament of nations to be created in connection with the Hague Court. Referring to this matter, Sir Philip Stanhope, president of the British delegation at the conference, said: "Such a parliament will constitute a union of nations which will gradually grow in power and become the means of ultimately substituting a judicial and legislative system for war between nations. As this international organism perfects itself it will powerfully contribute to the perfecting of each constituent member and hasten the day when all nations shall assume their final forms—in the image and likeness of the United States—to which, as Mr. Bryce has truly said, they are all now tending, 'some with swifter, some with slower, but all with unresting feet.' "

And so the movement grows. As Baron Preuer said at an earlier conference of the Interparliamentary Union at Vienna, "Arbitration is henceforth a part of the political system of all civilized nations."

The permanent court is a permanent substitute for war. While it has no means of enforcing its decisions, nevertheless it is not too much to expect that the great powers may exert moral pressure on a recalcitrant member of the family of nations. International public opinion must also be reckoned with to play an increasingly influential part in upholding the dignity of the court and giving effect to its awards. The rôle of the warrior except for police purposes is passing from the stage of history. Poets and philosophers are arrayed in the cause of peace. To the same end the Nobel prize is a stimulus. Thanks to steam and electricity distance is being annihilated and the uttermost parts of the earth are now at our doors. Nations are no longer strangers to one another. Intercommunication is incessant and globe-trotting is no longer a rarity. Friendly meetings between rulers become more numerous each year. The commercial interests of the world demand place. The plowshare and the pruning-hook are to take precedence of the sword and the spear.

Henceforth war will be an exceptional agent, a *dernier ressort* to be engaged in only when other means of settlement have been exhausted and a vital principle is at stake.

THE SEVENTH-DAY SABBATH GEOGRAPHICALLY CONSIDERED —A DISCUSSION

I.

By W. J. F.

THE following query to the editor has been turned over to me for a reply:

"I have long believed that the Sabbath of the Scriptures was the seventh day, that is, Saturday; I believed that it was on this day, from the evening of the sixth day until the close of the seventh day, that God rested and hallowed that day; that it is this day which the Fourth Commandment makes obligatory to be kept sacred. Can you give me a single good, conclusive reason to the contrary?"

SEVENTH-DAY BELIEVER.

Battle Creek, Michigan, January 2, 1907.

If I understand the argument of our Seventh-day friend he means we are to keep holy the same twenty-four hours each week on which God rested after His creation.

There are many arguments which those who keep the first day of the week instead of the seventh regard as sufficient for their belief, but I will try to present what I regard as a "conclusive reason" against the contention of your correspondent.

Three or four thousand years ago when the civilized portions of the globe were smaller, the limits of each day were comparatively fixt, but as time went by and civilization finally circled the globe it became necessary to determine definitely where one day should end and the next begin. With this in view a conference was held in 1884 at Washington by the representatives of various civilized nations, which practically agreed upon what is known as the "International Date line"—the 180th meridian line—a line which is observed generally by mariners of the present day. Nearly all of the nations agreed to this. France, however, objected, the difference being as to the point of reckoning—the larger group reckoning from Greenwich, and the French with several others reckoning from Paris.

Now observe—this important matter which fixt the beginning and end of every day, including Saturday, was decided by the counting of noses, and the possessors of these noses had no particular reputation as religious men.

Prof. George Davison, now at the University of California, when connected with the United States Coast and Geodetic Survey corresponded with a large number of governments and especially with the various settlements along the 180th meridian, as to which date line they used. It was found that, with few exceptions, the date line observed is the 180th meridian, Greenwich time with certain variations.

The Samoan Islands were changed from the west side of this date line to the East side by the order of King Malietoa in 1898. Prior to that date the Islands were on the west side of the date line. That is, by the will of this half-barbarian king the days of the week in his kingdom were shifted forward one day each—what was previously Saturday became Friday and what was previously Sunday became Saturday.

Our correspondent will understand that any meridian instead of the 180th might have been chosen, but for convenience the 180th was chosen because it falls midway in the Pacific Ocean and runs through no important countries or islands, and is twelve hours from Greenwich. He will also understand that this line, in order to avoid crossing any land, varies in its course, running far to the west to escape the Aleutian Islands and then as far to the east to avoid Siberia, scattering Fridays to the right and Saturdays to the left in really a very arbitrary fashion. (See the accompanying diagram.)

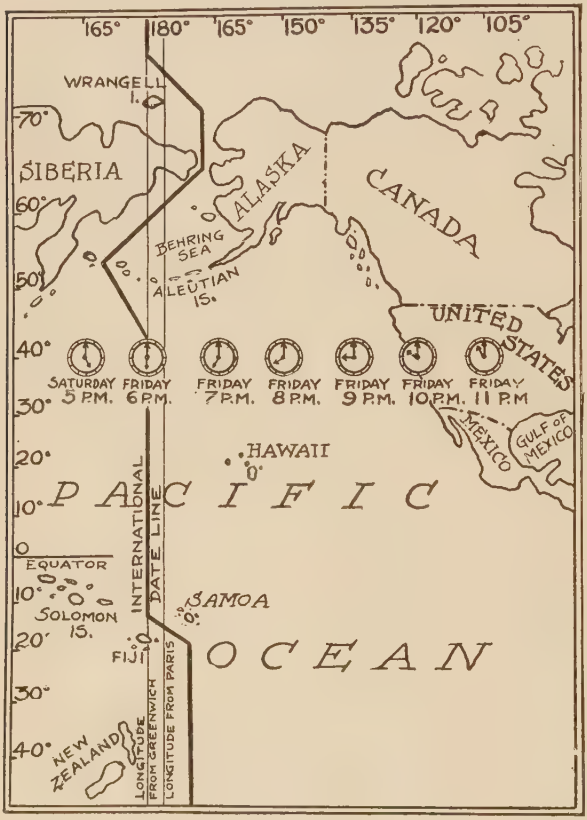
Now do not our Seventh-day friends run squarely against the following difficulties?

1. In accepting the record concerning the Sabbath Day as a commandment that must be literally observed must they not determine the exact spot which the Creator occupied when He rested? Remember the morning does not start nor does the evening end at the same time at any two points on the earth's surface—every fraction of the twenty-four hours in some part of the earth is evening and every fraction in some part of the earth is morning, and in disregarding this important particular an error of twenty-four hours may be made either one way or the other in Sabbath observances.

2. Suppose a party of Seventh-day brethren traveling westward over the Pacific, arrive at the date line on Friday at sunset:

the Sabbath is about to commence. They cross the line when lo! the calendar has slipt a cog—it is Saturday evening and that Sabbath has gone out of the lives of these "strict constructionists" forever.

3. Suppose the case reversed: a party is traveling eastward and arrives at the line on Friday at sunset, crosses it, and when about to worship discovers that it is Thursday evening, with the Sabbath a day further



off; or should they arrive at sunset Saturday and cross the line it becomes again Friday and they must begin their Sabbath all over again.

4. Again, imagine a colony of Seventh-day missionaries on the Samoan Islands, which are just to the eastward of the date line, and another Seventh-day colony on the Fiji Islands just west of the date line. At noon the same sun would be shedding Saturday rays on the Samoan colony and Sunday rays on the Fiji colony. One party would be religiously observing the Sabbath; the other would have finished Sabbath observances, and these two parties within one hundred miles of each other would each fondly believe that it was keeping sacred the precise twenty-four hours on which God rested.

5. If a party of French Seventh-day brethren and a party of American Seventh-day brethren crossing the Atlantic westward on the same vessel should pass the 180th meridian Greenwich on Thursday evening, the American brethren would at once begin their Sabbath, for it would immediately be Friday evening, but still it would remain Thursday for the French brethren until they crossed the French meridian line, nearly a day's sail to the westward—the calendar markings having been determined by a handful of mortals who did not care a particle for the religious aspect of the matter.

6. Imagine that the Conference at Washington had agreed upon a line running through the Atlantic Ocean instead of the Pacific, as it might well have happened—then the Continent of America would have gained an entire day and the Seventh-day brethren of America would be observing what is now Sunday instead of Saturday. Do our Seventh-day people yield the right to a conference at Washington or elsewhere to determine which twenty-four hours are the Sabbath—thinking them directed by heaven in their choice? Why were not those thus directed who chose the twenty-four hours of the first day of the week?

History tells us that gradually nearly the whole church made this choice, but the church had nothing at all to do with the fixing of the date line. If one was the result of inspiration why not the other?

Now we ask—do not these propositions tend to suggest that a religion based upon things temporal has shifting sand for its foundation; that God is not a fussy God, and that after all a sect is merely a point of view?

II.

Elder C. M. Snow (Seventh-day Adventist), Washington, D. C.

It seems strange that men should think God could not have a definite Sabbath on a round world. God made the world, and he made it round. God established the Sabbatic institution, and He commanded its observance. To teach that it is impossible to keep the Sabbath which God established on the world which he created, is to accuse God of requiring of man something he knew man could not perform.

God established the institution to commemorate the event, as the commandment itself declares. It would be a peculiar situation if He who made the world and established the Sabbath to commemorate the act should not have known of the day-line conflict (if there were one) between creation and creation's memorial before He gave the command that was to make the two inseparable forever.

There is a day line; and God's providence has so arranged that it is in the locality where it would cause the least inconvenience—in the midst of the Pacific Ocean. When the descendants of Noah migrated eastward and westward from their ancestral home, they continued to observe the days as the days came to them. These emigrants went to the eastern shore of Asia; they went to the western shore of Europe; and as they traveled backward and forward, they found no difficulty in observing the seventh day or the first day, whichever conscience might direct. They observed the period of rest when it came to them.

Then men crossed the Atlantic Ocean. They observed the weekly cycle in crossing, and rested on the day they regarded as the Sabbath. When they got to America, they continued to do it. There was no change—none was required. They went to the Pacific Coast, and still no change. So to-day a man can travel from San Francisco to New York, to London, to St. Petersburg, to Yokohama—two-thirds of the way around the world—and his reckoning of the days will agree with that of the people wherever he is. Or he may begin at Yokohama and go the other way, around to San Francisco, and the result will be the same.

But when he crosses the Pacific, he finds that he must make an alteration in his reckoning. Why is this? Because, in going with the sun, his days are actually more than twenty-four hours long. By traveling toward the sunset, he keeps the sun above his horizon longer than usual. In going contrary to the course of the sun, his days are actually less than twenty-four hours long. If he were to travel westward each day one-twenty-fourth of the earth's circumference, each of his days would be twenty-five hours long. Or, in going with the same speed eastward, each day would be twenty-three hours long. Thus, when he had traveled twenty-four days (made the circuit of the earth) his reckoning would be one day ahead or one day behind the local computation, according to which way he had been traveling.

Now, Providence has established a kind of clearing-house in the Pacific where his reckoning may be adjusted to harmonize with God's appointed divisions of time. That is, the day line. There is nothing in it to wreck the Sabbatic institution, nor to encourage the seventh-part-of-time theory. In fact, the seventh-part-of-time theory is shattered every time one holding it crosses the day line; for in that weekly cycle, at least, his Sabbath is based upon the sixth part of time or the eighth part of time, according to which way he is going. If God required the seventh part of time rather than the definite seventh day, the observer of that period would not be at liberty to drop or add a day in crossing the Pacific; and when arriving on its farther shore, he would find himself one day out of his reckoning, and he never could adjust the matter until he had gone around the world in the other direction.

The establishment of an actual, definite day line establishes the definite week and the definite day; and if there was ever anything definitely pointed out and commanded in the Bible, it is the particular day of the week that should be observed as the Sabbath. It was designated first at the close of creation week, then in the Decalog, and then by a threefold miracle in the wilderness in the giving, withholding, and the preservation of the "angels' food," which sustained His people in their wanderings.

Now, if it were impossible to keep the definite Sabbath of the commandment on this round world, it is evident that God would either have made a flat world, or

He would have refrained from giving the command.

One who is earnestly desirous of obeying God's command will find little difficulty with the day line; and for these reasons: The day line never bothered him when he was keeping Sunday, no matter in what part of the world he might be living. Sunday was a definite day. It came just as frequently as did Saturday. It had to be added or dropt in crossing the day line, just as Saturday or any other day. Any argument he could make against the seventh-day Sabbath on account of the day line was equally valid against Sunday or any other day as a Sabbath. He kept Sunday, as he believed, to commemorate the resurrection of Christ. He kept it in Russia, in England, in America. He had no difficulty in finding the day to commemorate the event, even in Australia, on the other side of the world. He began his observance there at twelve o'clock midnight; but the people of Palestine, in which country the resurrection of Jesus occurred, would not begin their observance of that event until nearly seven hours afterward. As this did not worry him when he was keeping Sunday to commemorate the resurrection, why should it when he began to keep the Sabbath of the Decalog to commemorate the completion of creation?

God has set the sun to mark the beginning and the end of day. He said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and for years."—Gen. i. 14. To claim that in order to observe the definite seventh day we must observe the identical hours as they are being struck off in Palestine, is to set aside utterly God's method of marking the days. We can not have a Sabbath nor any other day all the way around the earth at the same time.

III.

A Rejoinder by W. J. F.

The point that I strove to make clear is the physical impossibility of keeping as a Sabbath—or for that matter as a Sunday—the same twenty-four hours all around the earth, and doing this from sunset to sunset. If God rested from sunset to sunset and did this in all parts of the earth, He did not do it everywhere in the same twenty-four hours. It is simply a fact that there are twelve hours' difference in the time of sunset and sunset on the opposite sides of the earth, and a fact is one of those stubborn things that will not budge a hair's breadth for any of our religious or other kinds of beliefs. Even omnipotence can not change a fact.

The Elder does not, it seems to me, as Matthew Arnold would say, "see straight and think clearly." At one time he says: "We can not have a Sabbath nor any other day, all the way around the earth at the same time." In this he is quite right; but again he says in substance that we must keep the day according to a literal reading of the record in Genesis, and that record is that God worked for six days from sunset to sunset and rested on the seventh from sunset to sunset. If we take this record literally then God's rest and God's daily work were progressive, traveling with the sun. At Greenwich He would have been resting twelve hours at the time He began to rest at the Fiji Islands, and He would have made the sun, moon, and stars at Greenwich twelve hours before He made them at the 180th degree of longitude, and so all of His other works of creation.

Mr. Snow may choose one or the other of two alternatives:

1. He may take the stand of the "strict constructionist" who believes in the six literal days of the creation, and that God rested at the end of the six days for twenty-four hours and that by so doing this particular interval of time was hallowed above all other time, or,

2. He may take the stand of the "liberal constructionist" who regards the Sabbath more as a divine convenience to commemorate an event—as does the Fourth of July or Christmas—the observance of which will prove beneficial to the body, mind, and soul of man. Such a one may esteem the first day above the seventh, or the seventh above the first, or regard all days alike, and in each case do what he does for the glory of God.

I can see no possible middle ground between these two positions. If the Seventh-day people—and for that matter the First-day people—hold the latter view we have no argument with them; if, however, they take the former view and strictly adhere to it they run against geographical difficulties, which inevitably give rise to inconsistent and ludicrous situations. Finally I beg Mr. Snow to remember that I am not questioning the Bible, but merely his interpretation of the Bible. There is a difference.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

Nowhere are political and religious conditions more tortuously entangled than in Austria-Hungary. Storms here are perennial, but the storm centers shift about like the sand clouds that are whirled about by the sirocco on the Sahara. The elections with which May has concluded have resulted in disaster for the Anti-Semites, who have been the foremost representatives of persecuting religious fanaticism. Increasing numbers of both Austrians and Hungarians, even among the great Roman-Catholic majority, display a determination to shake off the yoke of political clericalism. To effect this emancipation the Liberals and Socialists have effected an alliance. This is dreaded by the Anti-Semites, who, as was the case in France during the Dreyfus era, are bitter Ultramontanes, secretly impelled by the "Black Pope" and the Jesuit Order of which that mysterious functionary is the head. The wildest and most furious of the Anti-Semites is Ernst Schneider, an engineer. He is generally designated "The Hangman." To show how perplexing is the position let me mention that, in order to paralyze the union of Liberals and Socialists, the Anti-Semites have in all the provinces made a compact for electioneering purposes with the Pan-Germans. But, as the latter are the actual originators of the famous "Los von Rom" movement, the absolutely unnatural character of this coalition may be imagined. As I write, the information reaches London that Schneider has been defeated.

The Pope has issued a decree entrusting the Benedictine Order with the very important duty of revising the Vulgate. That famous monastic order includes among its ranks some of the greatest living Latinists, one of the most eminent of such classic scholars being its head, the Abbot Hemptinne, residing at the monastery of the order in Rome. The action of the Pope will for once be approved by scholars of every communion in Christendom. Pius X. is well known to be inveterately opposed to modern criticism, as was his much more erudite predecessor Leo XIII., who was reckoned to be the finest Latin expert of his time, for he could write Latin verses equal to those of Horace himself. The Vatican has long resisted the demand for a recension of the venerable and hallowed Vulgate, that wonderful version written by Jerome in a cave at Bethlehem. The learned Benedictine monks have before them a stupendous task. The Clementine text abounds in corruptions and glosses, and an immense number of manuscripts will need laborious collation. The history of the Vulgate is one of the romances of literature. Fifteen centuries ago, at the command of Pope Damasus, Jerome, a master of both the Hebrew Old Testament and the Greek Septuagint, poured forth with marvelous celerity, from his quiet retreat at Bethlehem, the Latin version of the Bible which was to supersede the manifold Latin versions current in his day, which were crowded with gross inaccuracies. Jerome conferred an everlasting debt on Christendom by furnishing a Latin translation at once authentic and beautiful. He was a magnificent trilinguist and a devout and saintly character. This wonderful Christian Father was also no mere anchorite, for he was steeped not only in theological learning but equally familiar with the whole range of classical learning. His sacred work, therefore, forever remains a monument of stately and dignified style in the accent of the Golden Age of the noble Latin tongue. His work was completed in 405. Naturally, as copies multiplied errors crept in, and in 795 the great Emperor Charlemagne ordered a revision, executed by Alcuin. The next revision was prepared in 1590, in pursuance of a decree of the famous Council of Trent, and this is to-day known as the Sistine Version. It was quickly superseded by that of Pope Clement, which is now to be in its turn carefully recensed by the best Latinists.

Vaticanism grows more and more obscurantist. The Roman Curia has now distinguished itself afresh and unenviably by a new addition to the extensive Index Expurgatorius. Papal Rome allows no one of its devotees, however pious, earnest, and able, to think for a moment for himself, or in accordance with his individual conscience, or with the conclusions of the enlightened intellectualism of the times. Signor Fogazzaro's

valuable "Revista" has now been put on the Index, closely after that other doomed periodical, "Il Santo." Thus Fogazzaro is sharing the experience of Father Tyrell, who dares to believe in the possibility of salvation for godly souls outside the pale of Rome. If Rome can not employ the stake, the rack, and the fagot, she makes abundant use of the gag, applying it to the noblest of her sons. A deep sensation was created not long since by the conversion of the talented and esteemed Canon Luigi Moretti to the Chiesa Evangelica. All Italy was moved by the event, which was an indication of the movement now in progress among educated Romanists in Italy. New intellectual conceptions are being fostered in a number of the ablest minds, and the Vatican is naturally alarmed at the tendency of influential priests and laymen, and of talented women also, to whisper in every circle their doubts as to the infallibility of the Pope and the prerogative of the Curia. Indulgence is extended to a variety of theological aberrations from the strict lines of papal prescription, for the Cardinals affect to treat these as mere temporary vagaries, but Christian charity must not be preached or even hinted at. Accordingly, Ex-Canon Moretti has recently declared that the recent history of the Papacy is the record of a series of clever but futile compromises.

The Editor of the London *Tribune*, in a leading article, glancing at the strange phases in which the New Theology is presenting different facets of thought every day, thereby providing a succession of bewildering kaleidoscopic views of religion, remarks that the "first shock of Mr. Campbell's iconoclastic announcement has passed." And now the alarmed orthodox and the rejoicing heterodox alike are beginning to ask whether the importance of the episode has not been vastly exaggerated. The Editor of the *Tribune* says that certainly this stir does not compare in intellectual interest with some of the recent theological and philosophical developments in France, for example. But this critic maintains that the discussion is symptomatic of the uncertainties of the time, and that Mr. Campbell is rather behind than in advance of many ministers of religion, and a vastly larger body of laymen, in demanding a thorough and honest reconsideration of the currently accepted sanctions for religious belief.

The Primitive Methodists are a remarkable body with a romantic and thrilling history. Their influence in England is very marked, tho they have not very greatly as yet affected other lands. They proudly claim that they have just celebrated the preliminary of their centenary by "the largest gatherings in the history of any church." That is surely a wonderful incident, well worth recording. These assemblies are but the prelude to the real celebrations, which will take place three years later, for Primitive Methodism was actually born in 1810. Sixty thousand persons attended the meetings on the last Sunday in May at Mow Cop Hill, on the borders of the Counties of Cheshire and Staffordshire. Mass-meetings were addrest by many leading ministers and nine Members of Parliament. At Mow Cop, a village on a bleak spur of the Pennine Mountains, was held in May, 1807, the first camp-meeting. That humble beginning led to the formation of the Primitive Methodist denomination in 1810.

Constantly the question arises how far the Czar and the "old Grand-Ducal gang," with the oligarchy of bureaucrats and tchinovniks, can rely on the two main bulwarks of absolutism in Russia. The Army and the Orthodox Eastern Church have so far unswervingly supported the régime which is becoming more and more obnoxious to the masses of the people outside those two stupendous institutions. It might be expected that the instinct of loyalty to an ancient and hallowed imperialism would survive longest among soldiers and priests; but, whatever may be the case with respect to the enormous military forces, there is no doubt about the signs of disaffection among the junior religionists throughout the Empire. Father Gapon is no more, and Father Pavloff, the eloquent Douma priest, is muzzled and watched. But the most disquieting fact for the Russian Government that has as yet been recorded is that eleven of the principal ecclesiastical seminaries throughout Russia have been closed as revolutionary. That signal is ominous, indeed! For it indicates that the majority of the students who are the future "popes" or Greek-Church priests in the Empire are in sympathy with the upheaval.

THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

THE MAKING OF A PREACHER

By James Iverach, D.D., Aberdeen, Scotland.

The preacher must be a man, he must be a man in Christ, but he must also be a preacher. He must have lived out and translated into action and life the common elements of Christianity. That is indispensable. But then he must go on to further stages ere he reaches the stature of a preacher. He must learn to speak, so that his speech will draw no attention to itself. Peculiarities in speech, in the way of the cadence of the voice, in the way of accent, in the way of pronunciation, draw attention away from the message itself, and attention drawn away from the contents of thought and emotion in the sermon is a drawback and a loss of influence. Care should be taken that our speech should be of such a kind as to be indistinguishable from that of educated people in general. But even more important is the style, the words we use, and the sentences we construct. I am much struck with the fact, revealed to us by the papyri recently discovered in Egypt, with the large amount of Greek literature contained in them, that the Scriptures of the New Testament are not written in the language of the schools, nor in the language of the literature of the time, but in the common language which the common people used in daily intercourse, in the market-place, and in the family. It is a most instructive lesson to the preacher. Do not preach in mere literary language, do not use the language of philosophy, or psychology, or science, or even of theology. Be such masters of all of these that you can translate them into the language used by the people. If you can not translate these words into the language of the people, be sure there is something wrong, you have not fully mastered the thought, have not a sufficiently sure grip of it. Think out your sermons into absolute clearness and then translate your thinking into the language of the people. Study your people, learn their vocabulary, and, if you can, use their words only. Do not think that it is impossible. The most profound book in the world, the book richest in thought, deepest in its views of life, richest in its disclosures of the being of God, the nature of man, and the character of the world, is written in the plainest words. I mean the Gospel of John, the most wonderful book in the world. That Gospel is sufficient to prove that the deepest thinking can be put into the simplest, plainest words. The preacher must train himself to choose words which will make his meaning plain to his people. It needs training, watchfulness, strict scrutiny of the words which come most easily to him. For you are trained in the language of science, you are accustomed to think in the language of philosophy, you are accustomed to the distinctions of the schools of theology, and these words rush easily to your pen; and as they rush, you must stop, question, interrogate them, and ask them, are they such as to be readily "understanded of the common people"? If they are not, keep them for your books, for your articles, for your productions which are to be read not heard. When you preach you must use words that convey their meaning in the passing moment. If the people have to puzzle out the meaning you have lost them.

But there is something even more important for the preacher, for what I have said refers merely to that which conveys the meaning of the preacher. There is the more important matter of the message itself. A preacher must have faith in his message. He must believe that it is the message for man, the matter which it concerns his hearers most to know. Let me say it boldly, for it needs to be said nowadays. The Gospel is God's authoritative message to man, it is that which can make bad men good, and good men better, can turn sinners into saints, can turn selfish men into a social unity in which each man is for his neighbor, and never against him, can sweeten the breath of society and heal our social sores Yes, but that is not all. The preacher must feel that he stands between the living and the dead, and, with the divine Gospel in his heart and on his lips, has power to stay the tide of sin and death, and throw open to men the gates of eternal life. That is the preacher's mission, and preachers will

never preach with all the fulness of their possible power till they believe, and believe it with their whole heart.

Thus, preaching must not only be lucid in style and luminous in its choice of words; it must have feeling in it, it must have passion in it, it must have the strength of the will in it—it must, in short, have the whole man and the whole meaning of the preacher's life in it. If preaching is the practical outcome of the preacher's life, if his whole meaning must pass into it, then it follows that preaching must be a spoken word. No man can put his whole meaning into a merely written sermon, far less into a printed book. Carlyle said, "The true University in these days is a collection of books." It seems to me, with all respect to that master, that the saying is rather a stupid one. His own practise refutes his statement, for he tells us that he never could understand a man and could never write about him till be had obtained some portrait of him, and had gathered some stories about his appearance, his way of speech and acting, and had striven to picture him in his habit as he lived. To have heard Gladstone speak and to read a report of that speech were two very different kinds of experience. What you read is mostly read in the dry light of the intelligence, and the assent won from you is that of the intelligence weighing evidence and measuring the relation of premises and conclusions. But conviction is never won that way. You have a perfect belief that Britain is an island, but that belief may only have slumbered till you realized it in the torture you suffered when crossing the Channel.

Preaching and its mission will never grow old or out of date while man continues to have influence over his fellow-men. No other agency can take its place. Books can not take its place, literature can not supersede it, the press can not exercise that function, for none of these can give expression to the whole influence which man can bring to bear on his fellow men. Think of what preaching might be, what preaching has been, what preaching is to-day. Its influence is not measured by the truth contained in the sermon, nor by its earnestness, eloquence, or any other quality. It is measured by the whole weight of the personality of the preacher cast on the people, and responded to by them in a thousand ways. The people respond to the truth he speaks, may be imprest by the logical power of the preacher, but that is only a small part of the whole effect. I assume that the preacher is really preaching, not reading an essay, not filling up time. He is there living, palpitating, bringing to bear on the people the stored-up power of his whole life, focusing into that moment the thinking of a lifetime, pouring out on them the tide of emotion called forth by the situation and by the time, which may be a time of decision for those who hear, rousing them by the flood of passion for their well-being, a passion that has grown with his growth and strengthened with his strength, and has now become a rushing tide that sweeps the people into conclusions which shall affect them to eternal issues.

To be a real preacher a man needs all his powers, all his faculties, all his wealth of learning, all his capacity of emotion, and all these in disciplined, marshaled order, obedient to the call of the hour. The preacher must put into his work all his intelligence, and exercise his imagination, his perceptions, his intelligence, he must put his heart into it, he must spend himself in his emotional output, and that is costly work. He must also be passionate in his zeal for the service of man. He must be himself, and just cultivate himself to a complete personality in order that that personality in all the fulness of its powers may be cast on the people, and persuade them to be reconciled to God.

Preachers must preach, and if they do they must put their life into their preaching. No man, I believe, can preach another man's sermon. He may borrow it, crib from it, steal it, but he can not preach it. For real preaching is the outcome of a man's own thinking, living, feeling, and acting, and no one can borrow these from any other. We may try to use the sermons of another man, but if we do we are not preaching in the real sense of that word. The message which any of us may have for his fellow men is the outcome of his own life. He must fight his own battle, struggle with the problems of life for himself, realize Christian life in his own life, and then he can arouse, quicken, comfort, guide his fellow men, but not otherwise. The message one has is not merely truth in general, not merely Christian truth, but Christian truth, the

Gospel message as the Spirit of God, as the grace of Christ has enabled me to work it into my own life.

To that I may bear witness, of that I may say, I believe, and therefore I have spoken.

PREACHING HINTS

The Composition of the Sermon

By Philip Wendell Crannell, D.D., Kansas City, Kansas.

A sermon, like a picture or an army, owes its effectiveness to its composition, not the mere throwing together of its parts, nor arranging them in a formal predetermined order, but marshaling them in such a way that each part helps every other, and all help the whole. The artist selects some central object and groups everything around it, modifying, advancing, restraining, for the better projection of this one.

The first thing is to catch this central point. To do that, we must first catch all our points. This calls for the logical faculty, the power to discern likeness or unlikeness, and especially relations. Existing in some degree in every normal mind, it can be enormously developed by practise. Assuredly seven times around Jericho is not too often to turn a text to get into its heart.

More than one candidate will appear. The decision must be made according to the purpose in preaching that sermon, its aim, and also the characteristic phase or coloring of thought we wish to present.

The central point determined, or the characteristic phase, all points which will not assist in elucidation or augmentation must be resolutely discarded. Beautiful, striking, telling as they may be, they are *dirt*—matter out of place. The temptation to tell that pretty story or follow that airy fancy must be resisted at all hazards. While you come down—or go up—the work ceases.

The salient points must be few—or they are not salient. The modern tendency is not to crowd the canvas, as did the Puritans and the Schoolmen. A few strokes, deep and broad, tell the story. This must be scene painting, not *genre*. The massing also should be simple, the prevailing characteristic of the whole. A brief introduction and statement of the theme, two or three clear points tersely put, just enough statement and one telling illustration under each, and an appeal or application, neither complex nor extended, the whole "seasoned to taste," is not a bad recipe for an effective sermon. What points there are must be really salient, peaks that stand out against the sky. Essay smoothness is sermonic defect. The mind must be conscious; more than that, it must be made conscious, and it must be reminded of the progress it is making, except where the sermon is of the beguiling order, in which we want to insinuate the thought into the hearer's mind, and have it in possession before he suspects its presence.

But the nobles must bow before the king. Any one of them may be king in some future sermon, but now he must be strictly subordinate. Even where we have had the heroism to discard, we yield often to the temptation to linger too lovingly upon the subsidiary point. It may be magnificent, but it is not war.

Digression and retrogression are alike dangerous. The first distracts; the second confuses; both retard. Each point must advance. The points of a sermon should be like the invaders in Joel's prophecy: "They run like mighty men, they climb the wall like men of war, and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every one in his path, and they burst through the weapons, and they break not off their course."

Funeral Services

By the Rev. C. H. Wetherbe, Holland Patent, New York.

There is no form of ministerial work which requires more wisdom, reservation, and loyalty to strict propriety than does a funeral service. And this is especially true on occasions when a sermon or address is given. One of the most perilous temptations to which an officiating minister is subject is that of speaking very favorable words of a departed one whose life, up to its close, had been the reverse of good morality. The editor of a strong religious paper, in a recent issue, in discussing this subject refers to quite a number of instances, coming under his own observation, in which offici-

ating clergymen spoke very eulogistically of the deceased ones, whereas it was known to many persons present that the lives of the departed had been openly and seriously evil. This editor deeply deplored such a harmful practise.

It is evident that a radical and widespread reform is needed in this matter. It has long been felt by people of right principle, having also a sound sense of propriety, that the custom of delivering funeral sermons or addresses ought to be abandoned. They have seen so many instances of falsely founded praise, for the sake of pleasing the relatives of deceased ones, that their conclusion is that an inestimable amount of harm has been wrought. The impression made upon the ungodly hearers is exceedingly pernicious. Virtually, tho not intentionally, in such cases the seal of ministerial approval is thus given to persons whose lives had been a bane to society. My opinion is that an officiating minister should make but very little reference to the deceased, even tho he or she may have been a reputable person. The reading of Scripture, and prayer should be the usual and main limit.

A FIELD FOR PREACHERS

By the Rev. Charles Ferguson, Kansas City, Missouri.

Fundamental facts, the ground-plan needs of the modern man, constitute a pulpit message if the preacher would represent Jesus as He applies to present-day conditions.

All normal men have three desires: the desire for personal comfort, the desire to realize social relations, and the desire for a permanent stake in the universe. The last of the three is the desire that religion responds to. It is the only one of the three that is distinctively human. Egotism is not religion, and altruism is not. All the lower animals are both egotistic and altruistic, and not one of them is religious. A man is a man because he cares to establish himself in accordance with the ground-plan and imperishable constitution of the world, to do something and be something that is of permanent value.

The other desires are wholesome and indispensable; only a fool is careless of his personal comfort or of his social place, but a human being is a dangerous derelict from the moment that he abandons his claim on the eternal. His egotism will knock him to pieces, or else his altruism will. And both are as perilous to his neighbors as they are to himself. The crimes of the mass-man are no whit less monstrous than those of the monopolist.

The "being with the upturned face," "the only animal that laughs," has tamed and harnessed the other animals simply because he has some sense of permanent values, and they have none. The beasts are cunning and they are kind, but they keep their noses to the earth and have no sense of humor. The spirit of man burst out into inextinguishable laughter, ten thousand years ago, at the discovery of the grotesque disparity between the real values of things and the price-marks.

It is to this sense of real and permanent values that religion makes its appeal when it utters its oracles concerning "the will of God." Doing the will of God means, I suppose, doing things that are worth while, things that have a permanent value because they are not out of drawing with the general plans and specifications of the cosmos.

The fundamental question for a human being is not, What do I like? Nor is it, What does society demand of me? The question is, What is God driving at, and how can I help it along? What can I do that will make me other than an impediment to the march of history? To what thing can I turn my hand, and feel the unfailing pulse of the eternal Will, the meaning of my life and of the world?

The old religious forms—that are passing away—provided material substances and particular offices in which a man might touch the permanent life of God and feel himself drawn up out of the weary flux of appearances and the stream of change, the sacraments of oil and of water, of bread and wine. But the deepening faith of our time discerns the living presence of the body of God in things that are not mentioned in the ancient missals. We are coming to understand that the meaning of the world-process, the motive of the ages-long drama of evolution, is not wholly mystical. We do not

doubt that the divine will is working itself out in this present world, that the general tendency of things through uncounted ages is a sure indication of the intention of God.

To modern men, civilization is the sum of all the sacraments. It is the will of God that we shall build the free cities, that we shall subdue the earth to the uses of art and love, that the elements of nature shall be made to fetch and carry for humanity.

Would you know then how to read your title to incorruptible honors, how to stake your claim in the eternal, and "prove it up"? Give your life to the advancement of the arts and sciences. Do something to make goods cheaper and men dearer.

WHAT IT IS TO HAVE A "MESSAGE"

By the Rev. Joseph F. Flint, Harvey, Illinois.

"Good morning. I am glad you came. Give us a twenty-minute message this morning, will you not?"

"A message? But, my dear fellow, I am not sure of having a message for this handful of people."

"What, in the ministry so many years, and not know your Bible? Speak on any topic; surely, you have a message for us."

The above conversation took place in a little hall over a livery-stable in a new settlement of one of the Dakotas, between the student in charge and a visiting pastor. An all-day meeting for prayer and conference had been announced, but the music of harvest-machines was in the air, the August sun was making a furnace of the hall, so that no wonder if the audience consisted of only two tired mothers, five children, and four men, including two visiting pastors and the student in charge. When the latter asked for a "message" the pastor addrest quietly looked over the situation and concluded that here was an opportunity for an informal, heart-to-heart conference, followed by united prayer and then dismissal.

But in a moment the little gathering of eleven persons had stiffened into a "meeting," the three little groups suddenly lost their distinct identity, and all were expected to be equally and devoutly attentive to anything that might be said. No matter here and now if what was said that forenoon went to the mark or not, but as for the young man in charge, he was so puzzled and annoyed that he followed up the pastor in question several times that day for not delivering his "message," until the latter turned and said, "Young man, what is it to have message?"

"Well, the truth is, I would have to give the matter some thought before answering," was the truly modest reply.

"Well, I would advise you to study out the distinction between any religious talk and a true message."

And if there is anything we ought all have clearly in mind, especially young Christian workers, it is this very distinction. A message is infinitely more than a hit or a miss, good or goody-good talk on a Bible theme. That is precisely what unconverted worldly persons are always insisting is the best we Christians can do. They like to make the minister out to be a mere professional talking-machine, whose most earnest appeals are formal and professional; and as to the congregation itself, they like to imagine that the members are equally swayed by unreality and formality. One half our efforts fail of results because of this suspicion "of going through the motion." Daniel Webster was wise in refusing to speak upon an unfamiliar topic in Congress, just to give a few visiting friends a specimen of his oratory. "It has required a lifetime to build up a reputation for effective speech," said he, "and I cannot afford to place my reputation in jeopardy now by any careless words."

A message is such a communication from God's Word as those present need then and there most to hear and heed, words of wisdom, cheer, and comfort, as the case may be. A message is a fit word for a fit occasion. It is bringing the life of God close to the hearts and lives of the people. And this implies that the messenger himself live the truth every moment of his conscious being, that he understand the needs of others and be in quick and close sympathy with every passing spiritual condition and mood of the people. And as for the rest, the richer and deeper is his knowledge and experience of the Word of God, the more likely will he find the proper message as occasion arises.

STUDIES IN SOCIAL CHRISTIANITY

MOTIVES AND METHODS IN SOCIOLOGY

By the Rev. Rudolph M. Binder, Ph.D., New York University.

VI. The Ideological Motive

The ideological motive means the preeminence, altho not the priority of ideas over other sociological factors, *e.g.*, natural wants and conditions. Ideas are, of course, always the concomitants of these other factors, but they follow rather than precede them; *e.g.*, man satisfied his wants for food long before he devised a system of economics. The ideological motive means, consequently, that men have striven to realize some idea in their lives, as soon as they emerged from savagery, and that this idea —whatever it may have been—determined at least the majority of their conscious and volitional actions.

Among the nations of the past many ideas have played a leading rôle, *e.g.*, beauty and symmetry among the Greeks, justice and holiness among the Hebrews. The number of dominant national ideas can not even be mentioned. From the sociological point of view two ideas interest us chiefly—individuality and sociality.

The doctrine of Rousseau and other worshipers of nature, that man lived a happy life in the beginning, is untenable. Wherever we find savages to-day—and we must remember that they have progressed far beyond primeval man—they are slaves to their appetites, to fear, and to the power of the strong man; that is, they are physically, morally, and politically unfree. The individual as such, the dignity and sacredness of manhood, played no rôle in early times, and plays a very small one at present among savages. Inviolability of person is both an unknown term and an unknown conception among them. Man's conception of his own dignity grew gradually out of the idea of freedom along these three lines.

Man started but little above the animal. He lived for the satisfaction of his appetites; his primitive ideas moved within that narrow circle. He ate, slept, and propagated his species. A civilized man does not consider himself purely a being of nature. He does not live in order to eat; he eats in order to live. True, the natural appetites must be satisfied; but even this process has become a study with him. He does not gobble food indiscriminately like a savage until he is surfeited. He studies what and how to eat. He desires to increase his strength and to prolong his life in order to be more useful. He takes his meals with a certain amount of decorum. Thus eating has become both an art and a science.

A similar transformation has taken place with the second strongest appetite—sex. The continuation of the race depends on its proper functioning. Civilized men and women do not, however, consider any person of the opposite sex sufficient for that purpose; neither do they indulge this appetite with many or even several human beings. Preference is given to certain mental as well as physical qualities. Marriage has become a union of both souls and bodies. And this intimate union is possible only between two.

Man has, moreover, become free ethically. The sympathies, particularly those of blood and family relations, undoubtedly played an important part. It is nevertheless true that fear was a prominent factor in early ethical concepts, as they are to a lesser extent today. Witness the negative form of ethical codes; they consist chiefly of prohibitions with penalties attached. When the form of a law is positive, a reward is usually attached to the observance. Man had to be driven and coaxed into obedience—and some men still need this method. As long as he needs this method he is not free, because the motive comes from without. In true morality it comes from within. "Lo! I come to do thy will, O God!" "The love of Christ constraineth us!"

The political emancipation of man need merely be referred to. The person of even a murderer is considered sacred and inviolable. He is punished only after conviction by process of law.

By attaining his freedom in these three respects, man has become a self-determined individual. In proportion, however, as he has grown in this respect, have his social tendencies become more intense and numer-

ous. The strongest individuals have always been the most efficient socializing factors. Why? Because they not only have "done great things" themselves and thus become examples for imitation by others, but because they have felt the need—dimly and instinctively—that their fellow men must be raised to a higher plane physically, mentally, and morally. They have, consequently, not been content to develop their own faculties; they have devised ways and means to develop those of their fellows. Our schools, churches, philanthropic institutions, are living illustrations of this tendency.

The fact to be noticed specially is this: That the number of men and women belonging to this type has vastly increased during the nineteenth century, and that practically all mankind has become the object of their solicitous care. Many causes have contributed to produce this result. The study of social problems is one of them.

We are, consequently, face to face with this remarkable situation: Many free, strong, and self-determined individuals exist, who by virtue of their strength and ability have become their brothers' keepers in the truest and highest sense.

SAYINGS AND DOINGS

Bishop Percival, of Hereford, England, in the course of a recent address in London, protested against clergymen playing bridge or attending races. The younger clergy, he said, are "too easily satisfied with services in church, and very much attracted and occupied by athletic sports and other social amusements which should be subordinated to their duty and calling." In one deanery, he continued, the clergy have declared that they are averse to conferences where the temperance question is discust, because these meetings "do more harm than good." "The personal duty of the clergy is obviously, both by precept and example, to controvert that craving for excitement, amusement, and indulgence which is so prevalent."

Chancellor James R. Day, of Syracuse University, recently said to the graduates that conditions of public life in America today are "the result of an attempt on the part of our miliennium-makers to set aside the principle of Christ, that the wheat and the tares shall grow together, and to force by legislation an order of things unnatural, unreasonable, and impossible. The great hosts of the people are in one common confusion. No one of them seems to be of sufficient commanding ability and influence to assemble the public mind and give it a new constructive direction."

Prof. James H. Hyslop, secretary of the American Society for Psychical Research, said recently: "The whole subject of psychical research, covering all the unusual phenomena of mind, promises to give a meaning to the cosmos which is not dreamed of in physical science. Of course, the latter has opened up a vast universe of occult material forces, such as wireless telegraphy, the *x*-ray, the *n*-ray, radioactive phenomena, and ions and electrons, all of which make it but a slight step to believe in the possibility of spirits. The only question now is to hunt for the evidence, and if that is obtainable the methods of psychical research ought to be able to produce it.

President Woodrow Wilson uttered the following sentiment in his baccalaureate address to the Princeton graduates: "Learning has come into the world not merely to clear men's eyes and give them mastery over nature and human circumstances, but also to keep them young, never staled, always new like the stars and the hills and the sea and the vagrant winds, which make nothing of times or occasions, but live always in serene freedom from any touch of decay, the sources of their being some high law which we can not disturb."

Winston Churchill, the famous novelist, speaking to a correspondent of the New York *Times* a short time ago, said: "The most important duty of the hour is to awaken in the American citizen a realization of the fact that he is a sovereign citizen; that he is here not to live under a government, but to administer a government; that he is a defaulter and a betrayer of a solemn trust if he fails to take his part in politics, and that he will surely sink into slavery unless he rouses himself, drives out the bosses, and takes up the work of running his own cities, States, and the Nation himself."

President Taylor, of Vassar College, said of corporations that if they have no souls it is because a union of several men does away with individual responsibility by dividing it. The destruction of individual responsibility is the destruction of society. It was this that caused the downfall of Rome; it is this that makes so much railroad legislation necessary and creates the desire for municipal ownership. The people call for a panacea when there are no panaceas.

W. L. Watkinson, D.D., is a great exponent of sanctified humor. Recently, when occupying Westbourne Park pulpit, in the absence of Dr. Clifford on the Continent, Dr. Watkinson said: "The Higher Critics have discovered that there were two Isaiahs. I do not mind, because Isaiah was an optimist. But I am thankful the Higher Critics have not discovered two Jeremiahs!"

THE PASTOR

"A house-going minister makes a church-going people."

RELIGIOUS WORK WITH BOYS

By the Rev. R. S. Kellerman, Bradford, Pennsylvania.

It is not in any taunting spirit that I speak of the decline in church attendance. It is a fact, and it is greatly to be regretted. No discussion of the causes is of any particular value unless it will serve to turn the tide of humanity back into the pews. Whether there is to be a turn in the tide is a matter of conjecture. Special efforts and special men are solving the problem in some localities, temporarily at least. It remains to be seen what general influence this will have, and how permanently it will continue.

In company with the decline of church attendance, there is the decline in attendance in the Sunday-school and in the young people's societies. This is the more to be regretted, because children and young people need religious instruction as the foundation of life and character. The decline here is due largely to the decline in church attendance, which, at bottom, is the loss of religious interest.

We are reaping the effects of this religious neglect in juvenile crimes and depredations. Recently in the metropolis, four boys, the oldest fifteen, the youngest ten, were arrested for theft. As the officer pursued them the oldest drew a revolver, and leveling it, called on the officer to desist, declaring that he would blow his head off if he did not. It has been reported that trespasses were never so prevalent along one of the railroads of New England as during the past autumn. From other sections of the country come similar reports of rowdyism, lawlessness, and crime. There may be many causes for all this, but I am inclined to think that one of the primary ones is the lack of the positive religious motive instilled into the minds of the children.

Since, therefore, they do not come to church or Sunday-school, and perhaps have a dislike to direct religious instruction and culture, it would seem to be the greater reason that the clergy should go to them, and, by an indirect method, teach them the deepest kind of religion, and instil in their minds the substance and the principles of character.

I speak particularly of the children in the cities, for the reason that the majority of them have no occupation, no work, no chores, to busy them during their leisure hours. Children are in their homes on an average perhaps twelve hours out of the twenty-four; they are in school six; where are they the other six? Who knows what they are doing? what kind of companions are they with? of what do they talk? what influence are they under? what temptations fall in their way?

These boys are not naturally bad, they are only active. They are not imagining acts of vandalism to perform, only they have nothing to do. They are not looking for evil influences, only they accidentally fall sometimes under good and sometimes under bad associations. They are alive with energy; they are bubbling over with nature's own animal spirits; they are intent, alert, active, playful; their eyes are open to opportunities that are abroad; they revel in nature; they dare, then do; they would not be boys otherwise; they are teachable; and what they want above all other things is a head to plan for them and a leader to show them the way.

It is a fact, however lamentable, that there is practically no religious instruction in the homes; there is none in the public schools; the churches get at a limited number of children; but here are six leisure hours every day for them, and what is to hinder the church, or the community, or the minister, employing that time, or seeing that the time is employed profitably, enjoyably, morally and religiously, for the children?

Our public schools are compulsory. The children go because they have to; they study because they have to; they take the examination from necessity. Mentally they are in a state of rebellion half the time. They resent it. It is an infraction of their freedom. Under these conditions we do not get very great moral results and no religious ones. And besides, the schools do not attempt to teach either religion or morality. The schools are not irreligious, but they are non-religious.

If there were a plan by which the children could be interested in some enjoyable occu-

pation, during the six hours of their leisure, when a great many of them are left to their own resources, it would be a great advantage to them personally and to the community. If rightly occupied it would mean, at least indirectly, higher morality and a deeper sense of natural religion.

Confronted by an army of boys who are turned loose on the streets without an occupation, what is the problem before the Christian minister? What is his duty? What is his opportunity? Alas, there are too many that are not interested, treat the boys as rowdies that should be suppresst, fail to see that here are the making of citizens, and the minister is the one man whose training and ability fits him for the task.

I recently saw an exhibition that was astonishing. A speaker went before a large class of seventh and eighth-grade boys of the public school. He was not a native Yankee, but a trained Yankee, so he began by asking questions:

"Boys, are you citizens?"

Silence. None of them knew.

"Boys, do you own any part of the street?"

Silence again.

"Boys, have you got any right to be in the street?"

There was a pause, and then the reply, "Yes, they had the right to be in the street."

"If you have the right to be in the streets, you must have some privileges and rights there. What rights have you?"

There was another pause. They knew that they had rights, but just what those rights were not one of them knew.

"The first right of the street belongs to United States mail, belongs to Uncle Sam, and you must get out of the way. The second right is the right of the fire department, they are entitled to the street, everybody must give them the highway. The third right belongs to the foot passengers; boys, it belongs to you, the State and the nation give it to you. You can not obstruct it nor prevent other people from using it, but nobody can drive you out of it as long as you behave, and nobody can run you down. The city protects you, the police defend you, the court upholds your rights. You are citizens of the city, of the State, and the Republic."

There was great enthusiasm among the boys. It was all new to them. It added an importance to them. They were citizens, in some rights the peer of any man that walked the streets.

The speaker continued: "Boys, now that the city does so much for you, are you not ready to turn around and do something for the city? All who are willing, raise your hands."

Every hand went up with a will and an enthusiasm.

It is easy to get at the boys if the minister wants to, and makes a manly plea, and offers them something to do. They are willing to work, anxious, eager. And when once at work, the resourceful minister can give the religious or the moral flavor to the occupation. The particular kind of religious instruction depends in a great measure on the kind of work which is provided for them.

The most difficult problem in the religious instruction of a boy is to get him into an attitude, or a frame of mind, consciously or unconsciously, where he will receive it. It is a common saying, particularly in the slums of the cities, where his mental horizon is narrow and contracted, that he imbibes his first moral principles playing baseball. Not that he is taught morals and religion there by an instructor; but the exigencies of the progress of the game stir the native moral elements of his mind into action and judgment. His sense of fair play is roused and the principles of honesty begin to rise into the activities of his mind. He already possesses a religious faculty; it awaits development.

The natural boy is an active fellow. He is the finest product of the universe except one. (The girl is just as fine, but no finer.) The possibilities of his kingdom are unlimited, and they would be perfectly astounding if they were not so common. He is a bundle of cords and nerves; the most prominent ones are his motor nerves. He is motion; he is action; he "gets busy" most of the time. He can not be suppresst; it is wrong to attempt it; it is his nature; his energies should be guided; and the trend of education should follow the natural habit of his mind. It is blundering tyranny to cage that freeborn soul too much and bind him down to books and sermons. He should be educated on the wing, taught to read as he runs, and learning should be molded into the clay of his common life. Is it possible, therefore, in his activities, to suggest names, incidents, and events in the lives of men

illustrious for their golden deeds? Is it possible to draw parallels between the game that he is playing and the greater game played on the field of battle?

It frequently happens, perhaps it is the rule of life, the boy is treated as an outcast, disliked, but a creature to be endured. He owns nothing; possesses no privileges; is nobody. He is passed unrecognized on the street; no one calls him by name; even the minister does not know him, and he has nothing to do. In view of all this, if he plays pranks, if he is mischievous, if he becomes a rowdy, and if he is wantonly malicious, is there any allowance to be made for him? The father is too busy getting rich to devote any time to his boy; the mother has her household and her clubs—she can not be a companion to him; could the pastor, who has the religious education of his whole parish in hand, take a more active interest in the outdoor life of the boy, and begin his religious culture when his heart is fresh and open to the most sacred influences of life?

The boy wants to be a man—dress, smoke, chew, swear, and do as a man. Is it possible on some baseball field, when his energies throb with excitement, to fire his mind with the picture of a man in the heat of a contest, who neither chews, smokes, nor swears, and who is a man of affairs and brilliant parts? At the psychological moment a minister told a group of country boys a story of the wanton destruction and deliberate murder of a family of small wild animals by two thoughtless boys, on a Sunday, who wanted to have a "good time" on that "dull" day. It made such an impression that every boy went out and brought his traps in, and all agreed that they would never set traps again for the wild and beautiful little animals who had the same right to life and liberty that they themselves had.

The boy wants to be a man. Is it not possible for the minister to lead an army of boys, not once but many, many times and often, out into the open, on an exploring party, and suggest a parallel to the rescuing party of Stanley in Africa, in search of that man of God, Livingstone, who carried the "good news" of the Savior to the untutored tribes of the "dark continent"? What better occasions occur, to feed the boy's religious nature with food that is the essence of religion, but not so labeled? If it appeals to the boy (not every narration will appeal to him, but some one will in the course of time), he will unconsciously assimilate it into bone and blood of luminous Christian character.

The boy, as truly as the man, wants to own things, manage a business, possess an interest, have an object and an aim. In the common schools, high schools, and colleges, students do better intellectual work when it is supplemented by some practical, material work, which they carry on by way of necessity, or of a natural trait, to pursue some subject of their own. The church ought to take this hint. For fifteen years the city of Boston has provided school gardens for children. It has been such a marked success that the plan has been extended to every leading city in the Union. The church would do well if it could supplement the direct teaching of the pulpit and the Sunday-school by some outside work of the hands where the seeds of religion and morals could be germinated, cultivated, and made to blossom and to flower in the common walks of life.

The world is his field and the boy wants to own a little of it. If there is a little farm, six by ten feet even, which he can call his own, which he can plant and cultivate in competition with others, and whose "crop" is his, that boy himself becomes at once a splendid field in which the laborer of God can sow the seed of eternal life, when the season is right for it, with an assurance of a harvest of a hundred fold. The variety of religious suggestion, the vicissitudes of heaven's providence in the garden, sunshine, soil, plant-life, insect-life, laid before the boy, a little at a time as opportunity presents, can not all fail in their appeal to the boy's religious instincts.

One sermon appeals to one man, a second to another, the music to a third, the Scriptures and the ritual to others. It takes the vast wide field of God to quicken all. All that we can do is to spread the gospel in its infinite variety and its perennial charm as we have opportunity. And the greatest opportunity is in companionship, when the boy is on the playground, roaming the hills and valleys, cultivating the flowers of his garden, sweeping the streets of his native city, dreaming of nature in her vast solitudes and in the exercise of her awful forces.

METHODS WITH BOYS

By William Chalmers Covert, D.D., Chicago, Illinois.

Let me first protest against the widely current practise of slandering the American boy. Witty writers in modern newspapers and periodicals delight to hurl jibes and scandalous innuendoes at him. Cartoonists, especially of Sunday papers, burlesque the whole genus. He is portrayed as a semi-degenerate. His precocity in evil things, tho saddening, and his nonchalance and impudence, tho unbearable, are made the chief features in the character of a hoodlum-hero whose offenses are to be condoned and laughed at. Lecturers often allude to the boy as a kind of cheerful savage wholly impervious to gentle influences while they regale their audiences with anecdotes of his smart deviltry and amusing tricks of disobedience and lawlessness. To create humorous situations, these public teachers and entertainers misrepresent the American boy and bestow upon him a reputation that he does not deserve. This type of treatment retards the coming of better things in the boy himself by putting a glamour about questionable conduct and an atmosphere of fun about coarseness of character.

In happy contrast to this unpardonable treatment of the boy is the waking of an intelligent interest on the part of pastors, teachers, and Christian workers in all the problems of adolescence. There is to-day a new and better approach to the boy. It is born of deeper penetration and truer understanding of the nature of the boy. It is kindly, far-seeing, and proving itself an effective influence in reaching and impressing boys with the good. Dr. Stanley Hall, Professor James, Professor Coe, and others have done the pastors of the boy a great service by exploiting the boy psychologically. The psychological boy is the one we have generally disregarded in seeking an approach on behalf of religious influences. We have not remembered the feelings and emotions of the boy as we sought the doorway into his heart. Pastors and teachers forget their own experiences during the various stages of boyhood and come to the boy to-day as they feel from their matured point of view he should be approached. The result is that there is a lack of effective contact and the boy becomes a rebel.

There is no particular solicitude justifiable relative to a pastor's hold on boys who are under fourteen years of age. The dependent child has not yet been displaced by the self-asserting youth soon due. Susceptibility is not yet marred by any subtle suspicions of the pastor's approach. The demurrings of the new man aware of the presence, but ignorant of the meaning of his strong feelings for liberty have not risen. There is about to take place, however, a never to be described elemental change. Near this period of a boy's life he becomes an enigma. He is a Pandora box of inexplicable thoughts, feelings, doings. His tastes change. He becomes independent and, under restraint, rebellious. He dislikes the advice of his mother and sister if it be contrary to the dictates of other boys. A bravado air belies his tender, childish heart, and a silence conceals a jargon of soul voices. Now is when, of all times, the boy needs the sympathetic, intelligent masculine touch. This is the pastor's hour. He is at the door of a great opportunity; and if there be with him certain unforgotten qualities of his own boyhood joined to the judgment and purpose of the pastor, he will certainly enter.

He must not be too demontsrative in his attentions. Boys detest sentimentality and loath being hugged. It is a rare man who can keep his own boy from any sheep-facedness after he has kissed him in a crowd of high-school friends, and yet the boy would die for his father. It is probably the boy's own inherent honesty and frankness protesting against that which he feels to be mixt with a little exaggeration. This is a period in a boy's life when dignity is beginning to have a meaning and when he desires to be treated as a man. It is a trying moment for mothers and teachers. It is accompanied by many heartaches and perplexing problems in the domestic circle and schoolroom. Happy the pastor that respects the new feelings now rising in the boy and reaches him without offending them.

Personal attachment is the *sine qua non*. A pastor can be inventive in his methods and zealous in every good work and yet find himself defeated if he has not made that personal attachment by which the boy is alone to be won. There is no prescription

to be filled out through the mixing of superficial and mechanical things that will result in this much-needed thing. It is simply the matter of personality. Likableness is not a thing of mechanics, but of a man's natural self. Winsome manliness born of honest interest and sincere intentions will capture the boy. There should be a boys' organization in every church, at the center of which the pastor, as teacher, friend, and leader, stands. He should be a vital part of it and through it lay his personal influences upon the boys. It will cost him time and labor. He will feel at times that it is doing small things while large things remain undone. But it is the price of continued pastoral influence over boys at this specially trying age.

Avoid preaching. The boy is expecting it. He anticipates talks on manners, reverence, obedience, and all the elements of manhood in which he knows himself reputed to be delinquent. He expects direct religious exhortation because the pastor is present and he is accordingly somewhat shy till he is convinced that the organization is not a prayer-meeting. He must be captured and led toward those aforesaid elements of character and virtues of manhood by methods so indirect and interesting that he finds himself before long happy in the practise of that which he was once afraid of. The chief use of a boys' organization in a church is to expose the sensitive arc of the boy's soul and put the pastor in touch with it. Subsequent intercourse at closer range must do the rest.

There should be as little organization as is consistent with effective work and proper self-development. Strong personal leadership is better than elaborate organization at this period. There should be the usual quota of officers with the committees called for by the conditions. There must be special effort after a genuine, self-depending democracy under the guidance of the pastor. The accessories of badges, colors, and mottoes are well.

The pastor's lieutenants should be men who know the art of mingling naturally with boys without imposing restraint, and men who know nothing of that indescribable aloofness that separates some good men from young people. They must not be men who are all the while assuring their young friends of their great interest in the boy-problem, and protesting their love for boys, but men who in pure, unaffected boyishness, stand on the boys' level. These are the effective workers among boys.

A congenial literary or entertainment program is advisable. It develops latent gifts and lends tone and patent purpose to the organization. The opening exercises should be according to parliamentary procedure. Let the pastor content himself with merely the Lord's Prayer in these opening exerciess, trusting to other opportunities for further religious influence. Brief talks by boys on various phases of their home city's life, including her governing bodies and public institutions, interspersed with a few simple debates and friendly talks by interested men and a half a dozen socials by the mothers, will keep a year full of interest and make innumerable openings for the watchful pastor to touch and shape the character of his boys. A critic, chosen out from the number, who will each evening bravely list the grammatical and parliamentary errors of his fellows will add spice to every program and help to prevent breaches in conduct.

While gymnastics have lost their novelty, yet it is interesting to notice the influence of a simple régime of physical culture in reaching boys. A class is necessary to the complete satisfaction of the boys. No equipment is needed if sufficient floor space is available. Under a competent director good results may be obtained from exercises wholly independent of apparatus. A strong disciplinarian is appreciated by the boys. His hand must be firm and commanding, lest good-natured disorder spoil his work.

Many other features are required when a pastor comes to adapting himself to his conditions. Happy the man who is wise and willing before perplexing conditions. The work is worthy of all possible inventiveness and self-sacrifice on the part of busy pastors. This, after all is said, is the period of least resistance to religious influences. Pastors work here most effectively toward remedying a condition of manlessness that exists in some church localities.

THE MINISTER AND BOYS.

By the Rev. William Byron Forbush, Ph.D., Detroit, Mich.

The most important part of any parish is the boys. This is not merely because of the temptations to which they are subject, or the opportunities which they represent, but because in a pastorate of any length they are the element of the community that may be made most powerfully to feel the minister's touch, and most fully to carry out to completion the work which his pastorate has begun.

They are not the portion of his parish which is earliest brought to his attention. The important supply committee which calls him, the dignified official board which is his cabinet, the organizers of the ladies' societies who manage him, are first on the scene. It will be several Sundays before he disentangles from the silent congregation and the noisy Sunday-school the lads that are to turn out to be his most sensitive hearers, his most hopeful converts, and his truest friends.

The duty to boys which a minister owes, is not discharged by a hail-fellow-well-met greeting in the vestibule or a sermonette in church or Sunday-school, or even by one of the many popular forms of boys' clubs such as are found in churches. The work is deeper than that, and these are only some of the tools with which it is done.

This is suggested by the enlarged view of the complexity and richness of boy life which has come to us of recent years.

I have not space, of course, in this article to give even an outline of the results of the study of boy nature, but I may mention a few of them which have a special bearing upon the minister's work.

First, boys, especially young boys, are living in an era of joyous savagery. They are so vigorous that they have to keep in constant motion, to relieve the pressure. They are so excited that they need to yell almost without provocation. They are so avid of life that they insist on sitting up late nights for fear that something in the way of fun may happen that they shall miss. Their ideals are physical ideals and are always immediate and tangible. A boy summed a good deal up when, being asked what he considered the essentials of a successful boys' club, he responded, "Fun and feed." It is rather hard for ministers, who, altho no longer ascetic, are usually more sedate than the laity, to enter fully into this condition of mind. To keep rested and look pleasant is perhaps the most we can manage, but that may do as a point of contact. We must at least realize that this condition exists, so that we may mitigate the wrath of church sextons, curb the rage of committees on the house of worship, and direct the whole hearing of the church upon boy life.

Then boys have a strong gang-loyalty. One thing almost every boy dislikes is to be alone, and much of his thinking as well as his doing is in the form of joint action. Public spirit counts for more in the boy-world than in any other. Here is evidently an important secret of influence, a great possibility of error and misconduct, and a powerful instrument for good. He who can touch the leadership and the clan-ethics of a group of boys has laid hold upon two of the strongest forces that exist in human life.

Active hero-worship is a common quality in boys. The gang-leader leads because he is regarded as a hero. The brutal but physically powerful man who acts as a Pied Piper to all the boys in the village does so by reason of this trait in boys. Strength and masterfulness seem to be the things that attract. Now the minister, even if he be not fitted with physical prowess, can manifest those traits in a way to appeal to boys. Boys love to be mastered, not by loud commands and domineering, but by the forcefulness of a pleasing, lovable, self-controlled personality. It is the business of ministers to possess those traits, for their own good as well as that of others, and they can be the men in the community who lead the boys of the community as no one else can.

Once more, boys usually have a real but reserved religious instinct. The spinster view of boys as "horrid" has spread wide in many places. The idea that there is something inherently devilish in boys was almost universal in those days when little children were haled into courts and sentenced like grown men for the follies of childhood. The tenderer conception of childhood which the juvenile courts and probation have wrought may be extended still further. Boys have literally "no religion to *speak* of." There is something the matter with a boy

who wants to talk religion, but there is something the matter, too, with the boy who has not a real religious life. The man who sees this and respects the reserve has won not only the boy's secret, but his heart. The minister who remembers his own spiritual uneasiness, his longing for leadership, his dreamy ideals, his passion for greatness, is far on the way to understand and help boys.

Exactly what each minister will do with his boys must depend, of course, upon his local opportunities. If a young pastor is going to teach at all in Sunday-school, I think he should certainly teach a boys' class. There will be great pressure upon him, particularly if he be unmarried, for him to take the young ladies' Bible class, or to assume the leadership of the adults. But these do not really need him, and the boys do. Probably he can group around himself not only that difficult class which has been so long without a teacher, but also a still larger circle drawn from outside the school itself. It has been remarked that the pastor should be the head of the whole school rather than of any one class. It is usually true, but the nearest thing to this is to take a boys' class, where by the use of some of the new manual methods or of some graphic method of using the Bible stories his class may be a perpetual model class for the whole school.

In preaching to children the pastor should particularly have boys in mind. The whole pull of tradition is in the direction of the femininization of the pulpit; and if every short sermon, every paraphrase of the life of Christ or of the Old-Testament heroes told in the pulpit is directed to boys, the girls will like it just as well, and the effect upon the main address will be wholesome.

Concerning church boys' clubs, let the purpose behind them be perfectly plain. They are not disguised opportunities for instruction in morals, they are not decorated catechism classes. They are chiefly plans for securing a real friendship between the preacher and the boys by utilizing the never-failing gang-spirit of some congenial group. They do not need to be large or meet too often or spend much money or do very serious things. If the pastor can make friendships here, he can make character everywhere.

The Order of the Knights of King Arthur is a good church fraternity for boys, because it is simple, elastic, inexpensive, and appeals to the more admirable boyish traits in a novel way. Nearly twenty thousand boys have been organized as modern Christian knights by this method. Send twenty-five cents to the Rev. Frank Lincoln Masseck, of Brattleboro, Vt., and he will mail you adequate information. The Boys' Brigade is excellent, if you have time enough and the special knack of leading a military company. A modification of the idea, without the military feature, has been devised in England. I can furnish the material which the English leaders publish, on application.

The summer camp is the best condensed way for ministers to get next to boys. They are immensely imprest with the willingness of a preacher to undergo hardship for the sake of being with them out-of-doors, and they admire any ability he may show at amateur cooking or out-of-door labor or sports.

The minister who thus tries to win unfettered friendships will, by being on the watch, find constantly opportunities to say words which shall help his boys into the Christian life. Until he has done that, he can do little else. You have to earn the right to talk religion to a boy. You have no right to burglarize his soul. And you can not if you try.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

THIRD QUARTER: OUR LORD'S TIMES OF RETIREMENT

Into a Mountain—July 1–6

Luke vi. 12–19.

I. No one, it might seem, judging by ordinary standards, needed to pray less than Jesus of Nazareth, but if we had a detailed diary of His life it would probably be found that He spent more time in companionship with God than in converse with men. Spending a whole night in prayer was probably a usual thing with Him.

II. One theme of this night's prayer must have been the selection of His disciples. All of the great events of His life were preceded by prayer—for example, the baptism, the transfiguration, and the victory in the Garden. He died with a prayer upon His lips, and we must believe that His prayers before He climbed the cross and while He was hanging there gave Him strength to meet His atoning death. His miracles and discourses came after prayer.

III. The future of the twelve whom He selected proves the effectual character of that night's intercession on the mountain. Judas we pronounce a failure, but his selection was not therefore a mistake on Christ's part. He has been a standing warning and illustration that more than justifies his appointment. But follow the others forth upon their career. What heroes they were! How valiantly they fought and how wisely they built!

IV. Christ climbed the mountain for a vision and, having got it, he came down and gave Himself to service on the plain (vs. 17). Vision and service always go together. Vision impels to service, and service always demands a vision for its guidance and inspiration. No man can properly serve humanity who has not had a vision, and no one who has been given a vision can hold himself back from service.

V. Why did the people flock to Him after He descended the mountain of prayer (vs. 17 and 18)? Did He not bring down with Him something that attracted them? Moses's face shone after coming down from the mountain of communion. Could Christ's have done less? Nothing makes us so winsome as communion with heaven.

VI. And why did virtue pass out from Him that next day? He had stored it up, imbibed it, on the mount. The heart that feels after God is the heart that feels for the multitude; and it is the hand that has long been upstretched to God in prayer that brings help and healing when it is outstretched to men.

Across the Lake—July 8–13

Luke viii. 22–25.

THERE is one picture here which is too often overlooked. It is Jesus asleep at the stern of the vessel. The stilling of the winds and waves is not as remarkable as this phenomenon.

I. Who can describe the beauty, the calm, the divine repose in the face of the sleeping Christ? Mrs. Browning sings with beautiful fancy of "A child asleep," but no poet is capable of a flight so high as to represent to us the glory that bathed the face of "Christ asleep."

II. What condescension is here! For the infinite, eternal, omnipotent God to shut Himself up in a human body, would seem the farthest limit of humiliation, but, no, He took one step farther down when He threw Himself into the arms of sleep. 1. Sleep is the estate of defenselessness and danger. When Jesus went to sleep He became helpless and put Himself absolutely at the mercy of others. 2. Sleep is the sign of exhaustion and fatigue. The unwearying God tired—fancy it! 3. Sleep is a condition of practical unconsciousness. The all-knowing, all-active Creator insensible—it seems well-nigh unthinkable.

III. And what follows therefrom? The closest identity with human life—a part of His training for the higher priesthood He has since exercised. In a way that otherwise would have been impossible, He can

sympathize with us in our fatigue, feel the need of commissioning some guardian angel to defend us when we are asleep, and pity us when, needing sleep, we find it impossible to get it. By being the sleeping Christ in His humiliation, He was able to become the unsleeping Christ in His subsequent exaltation. And how much more sacred and blessed a thing sleep has thus become. Mühlenberg sings of the consequent sancity of the tomb "since Jesus has lain there." "He giveth His beloved sleep" that is sweeter and holier because He, the Son of God, was once accustomed to enter its mysterious realm.

IV. Who can wonder that His disciples who were in the habit of witnessing His sleep, should marvel that He had power to still the winds and waves? Such a manifestation of weakness and such a display of power naturally seemed contradictory.

V. The perilous experience of the disciples proved in reality the kindliest of providences. "Across the lake" in a tempestuous storm made life's crossings thereafter braver and safer. God often leads us into the storm that thereby He may give us the greater calm.

Into a Desert Place (Missionary Service)—July 15–20

Mark vi. 30–44.

I. The reason for this retirement is suggestive. Two causes seem to have influenced Jesus to make the proposal: 1. Adversity—John Baptist's murder. He desired to collect Himself before mingling with the people again. 2. Prosperity. He wanted in seclusion to go over with His disciples the report they had just made to Him of their work. "Let us go and think over both these things," He said to the Twelve. Stronger and better-balanced Christians we would all be, if we went apart more often to ponder both our successes and failures and get the adjustment made necessary by each.

II. Not less of a model to us is Jesus when He finds His plans frustrated. Nothing is more unnerving or irritating than the interruptions and interventions of life. The world often makes it impossible for us to be alone—we can not shut it out of our lives. Take your interruptions as providences, Jesus says to us here. You had planned retirement, but God's plan for you is greater activity.

III. Jesus had compassion on the multitude (vs. 34). It was that which drew the people to Him, and that which made Him patient with them when they broke in upon His retirement. Nothing will make us so gentle, so kindly, so helpful toward an often inconsiderate world as a "love for souls." A preacher or any Christian worker who is without it is always in danger of losing his self-control and sweetness.

IV. With Christ in our company we are equal to any demand the world may make upon us. "I can do all things through Christ that strengtheneth me"—even feed the multitude, tho the necessary means may be apparently wanting. In His providence He will set forward the lad with his few loaves and fishes, and by His omnipotent spirit add thereunto what is lacking in order to give the multitude that which they are craving. It is always a question of being in touch with Christ. Suppose the disciples had gone into "the desert place" alone, and this emergency had then arisen? Human resources would have failed and the people have gone unfed. No truer word than this did Jesus speak: "Without me ye can do nothing."

Amid His Disciples—July 22–27

Luke ix. 18–22.

I. Note the seeming contradiction in verse 18. How could Jesus be alone when His disciples were present with Him? It was the solitude of the spirit which is greater than any solitude of time or place could ever be. In homesickness the greater the number of people about us the lonelier it makes us. This is so under many other circumstances and never more so than in the deeper experiences of the spiritual life. One has need to cultivate this solitude of spirit in this crowded, rushing life of our age, that, tho the world may be too much with him, he may be more conscious of God's presence round about him than of the environing multitude, and in closer touch with Him.

II. Why did He ask the disciples those questions (vs. 18, 20)? He knew the thought of the outside world regarding Him, and equally His disciples' estimate of Him. These two reasons at least doubtless influenced Him: 1. A desire to commit His disciples—put them on record, get them openly to declare their belief, with a view to the

beneficial effect of confession upon them. 2. To call attention to the two views of Himself, that He would ever provoke, and set His seal upon the true one. The world was accounting Him a great man—one of the greatest, John the Baptist, or Elias, or some other prophet—but only a man. Upon this estimate He forever placed His disapproval when, beginning the next question with the adversative, He added, "*But* whom say ye that I am?" And His approval of Peter's confession of Him as the Son of God He signalized by pronouncing it the foundation upon which His church should be built. There have been these two opposite views of Him ever since; and the first, according to Him, is wrong, the second, right.

III. Why did Jesus enjoin secrecy? Partly because His Messiahship was not yet perfected, and would not be a completed fact until after His death and resurrection, but, chiefly, because to have proclaimed Him Messiah at this time might have precipitated the demonstration which came temporarily on Palm Sunday when the people acclaimed Him King, for which demonstration the time had not yet come.

IV. Why after such an explicit prophecy concerning His death and resurrection (vs. 22), were the disciples so bewildered when the close of His life came? Such a climax there had never been before in all the history of human life, and it was impossible to grasp it. It seemed to them that Jesus was talking figuratively, and even when it literally came to pass, it was still above and beyond them. How slow we ourselves are to see and believe, tho centuries of illuminating and confirming history lie back of us.

Upon Hermon—July 29–August 3

Matt. xvii. 1–3.

Mt. Tabor used to be regarded the site of the Transfiguration, but all good authorities now agree in locating it upon one of the spurs of Great Hermon. One who personally visits Palestine can see how fitting was that mountain for the scene of this event.

I. The purpose of the transfiguration was twofold: It was for the disciples, to confirm and instruct them in their view of the person of their Master. Jesus stood for more in their sight after this than ever before. Peter refers to it as an experience which had left an indelible impression upon him, and evidently John's doctrine of the Logos came in part from this source. But it was of high service to Jesus Himself, and this was perhaps its chief object in the plan of God—to hearten and cheer the Messiah. Dr. George Mathewson makes much of this in his Portrait of Christ. He emphasizes the fact that it was in order to give Christ a look backward upon His former glory and forward into the sequel of His humiliation, that He was led up the slopes of Hermon.

II. The "shining countenance" must have been something different from Moses's lighted face or the face which Jesus wore down the mountain of prayer. It was the light within, which had been held back hitherto or kept hidden, breaking through into the sight of others. It was the divine reaching the point where it must manifest itself.

III. Religious selfishness is a good name to give to Peter's proposal on the mountain—such absorption in one's good feeling and such forgetfulness of others who are without the special privileges of grace as to prompt one to stay forever on the mount and become indifferent to those down below on the plain. There is much of such selfishness in the church to-day, and it is doing far more than we know to keep heaven's richest blessing from us and to prejudice the world against the church. This is the great temptation of attendants upon great evangelistic meetings and the like, and those who seek through any means the so-called higher life.

IV. Here again service follows vision as its logical and necessary sequel. Jesus did not tarry upon Hermon, but descended to the world sadly in need of Him, and with the increased virtue that came to Him on the mount gave Himself to the work of healing.

V. The appearance of Moses and Elijah at the scene was fraught with truth of the rarest and most vital nature. It brought practical evidence of the other world, of the immortality of the soul, of the continuity of one's personality, of the self-conscious estate of the departed, and of the recognizable appearance of the redeemed.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

THE CHILDLESS CHURCH AND THE MANLESS PEW

By Daniel H. Martin, D.D., Newark, N. J.

We are hearing much nowadays about the absence of men from the average Sunday congregation. To my mind, male absenteeism is not so sadly significant as the absence of the children. The manless pew is the outcome of the childless church. Before the existence of the Sunday-school, children went to church with their parents. Since the Sunday-school has flourished, parents have come to think that the Sunday-school does for their children the work of the church. Sabbath after Sabbath crowds of children have been filing out of the Sunday-school door with no thought of entering the church-door; consequently the church is reaping to-day the fruits of that sowing of yesterday.

To make a churchgoer out of a man, you must catch him young. The sapling indicates what the future tree will be. A boy's habits grow upon him as his flesh does—good habits, like healthy muscles, making a strong man; bad habits, like diseased flesh, producing flabby manhood. The churchgoing boy in almost every instance, becomes the churchgoing man. Statistics show that before the establishment of the Sabbath-school, four-fifths of the increase in church-membership came from the children, and most of our trained church-workers grew up from the same source. So the growth of the Christian Church in the past has depended largely on its children who had been trained to habits of churchgoing. To-day there is a leakage from the Sabbath-school out into worldliness and indifference. That is, the larger scholars graduate from the Sabbath-school, but not into church-membership, with any sort of proportion naturally expected.

I believe with all my heart in the Sabbath-school, and deeply appreciate all that its unselfish, unsalaried, and often unthanked workers are doing. But if the teachers, and also the parents, are to regard child-attendance at Sabbath school as a substitute for child-attendance upon church-worship, then the good has become the enemy of the best; and we have found the secret of the leakage out of the Sabbath-school into the world. Visit any large city church at the Sunday morning worship and note how few children are present. If the children of Christian homes are not brought up to habits of church-attendance, where shall we look for our future churchgoers? I believe the manless pew of to-day is the result of the boyless pew of yesterday; and the boyless pew of to-day will mean the manless pew of to-morrow. We are told that only a quarter of our church members at the present time are men. No wonder the mission-boards are groaning for lack of funds to gospelize the world; the pocketbooks are in the hands of the men, and these men are not at church to hear the appeals that are made for the great work of the Gospel. The well is dry because the supply-streams are cut off. In my humble judgment there are three remedies for this unfortunate condition of things.

I. Let parents and Sunday-school workers be admonished that they are failing in their duty to Christ and the Church unless they indoctrinate the young with the truth that church-attendance is as needful for the young as for the old. It must be kindly emphasized that Bible instruction imparted to children by earnest but superficial and immature Sunday-school teachers can not stand as a substitute for the pulpit exposition of the Scriptures by an ordained and trained minister of the Gospel. Neither can the Sunday-school supply the atmosphere generated by divine worship in the house of God.

Moreover, church-attendance inculcates the three R's, so essential to moral culture—Reverence, Righteousness, Responsibility. Neither the public school nor the Sunday-school can take the place of this higher instruction. Let the family pew in the church be a family pew in deed as well as name, with the entire household in it every Sunday.

II. Church officers have a part also in influencing the Sunday-school to become tributary to church-attendance. Church officers should show themselves in the school at frequent intervals, and should insist that the school session should be so timed that it will relate itself naturally to the hour of worship. Satan gains a great point in making non-churchgoers out of young folks when

the Sunday-school session is put in the afternoon, instead of just before or just after the morning church service. The child should be near its mother's knee for instruction, and the Sunday-school, as the child of the church, should be in close touch with the church service.

Moreover, church officers need to take a deeper interest than they commonly do, in the children of the parish school. There is often more attention paid to the church quartet, to the selection of good singers, than to the selection of good teachers. Four or five times as much money is spent on the music of a church service as on all the Sunday-school work combined. Church officials are afflicted with the traditional notion that church worship is an affair of adult life only, therefore provide few or no features which appeal to the comprehension of the younger element. Some churches actually boast that there are no children among their worshipers. Such churches will some day find themselves with no adults either. Unless children are early brought into covenant relations with God and the church, and like the boy Jesus, are early found in the temple praising and serving God in childhood, forming the habit of worshiping God in the sanctuary, they will grow up as non-churchgoers. Let the church, like its Master, take the children into its arms of love and protection, to be blest.

III. The Pastor has an obligation to the Sunday-school and children of his parish, which in most cases is sadly neglected. The pastor should put in an appearance at every session of the school, not only that the children may learn to know him, but that he may know the children. There is always some class that needs a substitute, and the minister should be on hand to teach. Above all, he should let the children know he loves them; he should personally invite them to participate in the church worship, and have something for them when they come. Once a month, at least, the minister should turn the Sunday-school hour into a regular church service, having all the officers and the expensive quartet in attendance. This contact of church machinery and the vital young blood of the parish will be mutually profitable.

Then in his parish visiting, the pastor should pay especial attention to the children, for they constitute the real home-missionary field of his church. If we would save the grown-ups, we must win the growing-ups. Very few pastors make any direct bid for child attendance at church. They studiously prepare a sermon for adult minds, never putting any fodder in the rack for the lambs. If half the time spent in fabricating fine phrases were devoted to searching for illustrations tangent to a boy's interests, and the other half of the time spent out in the parish getting acquainted with the boys, it would make a marvelous difference at once in that pastor's influence, and in the attendance at church service of both old and young. For you can always capture a parent's heart by laying siege to the children.

For my own part, let me say, I have sought to woo the little people to church by the above methods, also by a Sunday-school sermonette, of about seven minutes, preceding the regular sermon. In my pastoral calling I urge the children to attend church, then, assuming their presence, speak directly to them, and try not to forget them in the after-sermon, to the grown-ups. I have been greatly encouraged to find not only the children helped, but the graybeards as well.

If any pastor thinks the sermonette beneath his dignity he has never learned that what holds a child always holds an adult. If some pastor feels he is not competent to interest children, he never felt more so than I, till the sense of duty forced me into my first experiments. They were not easy tasks, and I knew their failure, but after perseverance I can now gladly testify that I have no greater joy in my Sunday work than the time I devote to the lambs of the flock.

In pursuing the sermonette plan, two simple rules are indispensable: First—Put yourself in the child's place; occupy pew and pulpit, be instructor and instructed at one time. Thus you will look at things from the child's height. He sees the under side of the leaves, while big people see the tops—what is a hole in the ground to a man is a cave to a boy. Second—Forget all about the older people while you are dealing with the children. Come down off your stilts, and put your very best into your sermon. Do not wear a February face, let a sunny smile warm the atmosphere, through which your words melt into the childish heart. Above all, keep before the eyes of your soul the vision of Him who said, "Of such is the Kingdom of Heaven."

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

THE ORIGIN OF THE DECALOG

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

To those who are accustomed to regard the book of Exodus as historical in the same sense that the book of Samuel is historical, the problem of the origin of the Decalog will be no problem at all. A very circumstantial account of it is given in Exodus xix., according to which the people met at the foot of Mount Sinai to receive a revelation from Jehovah. The mountain began to smoke and quake, as Jehovah descended upon it in fire: there were thunders and lightnings, a thick cloud upon the mountain, and the voice of a trumpet exceeding loud. After this majestic introduction, the words that constitute the Decalog were uttered by the lips of God Himself (Ex. xx. 2–17), and afterward written upon tablets (better than the more familiar *tables*) of stone by the divine fingers (Ex. xxxi. 18, Deut. iv. 13).

Such is the story; but, like many another story in the Old Testament, it is not so simple as it looks. To begin with, the last phrase calls for an explanation. What are we to understand by the statement that certain stone tablets were "written with the finger of God"? Is it natural to interpret such a statement literally? Is it even possible? If "God is spirit" (John iv. 24), does it not follow that all references to His eyes, and arm, and hand, and fingers are to be interpreted figuratively (cf. Ps. viii. 3, where the heavens are "the work of thy fingers")? and if this be so, then a similarly figurative interpretation will have to be put upon the statement that the Decalog was written with the divine fingers upon tablets of stone. This may be little more than a poetic way of saying that the origin of the Decalog is divine—that it came as straight from God Himself as tho it had been written by His fingers. If the fingers that wrote it, or carved it, were human, the spirit that guided them was divine.

But other questions are involved. What is the Decalog, for which this high honor is claimed? There are two competing versions of the Decalog most familar to us, in Exodus xx. 2–17 and Deuteronomy v. 6–21; and besides these, there is possibly another in Exodus xxxiv. 14–26. In Exodus xxxiv. 28 we read that Moses "wrote upon the tablets the ten commandments" or rather "the ten words," as they are more correctly called in the Hebrew. Now these are presumably the words he is told in the previous verse (27) to write down; and "these words" are most naturally interpreted, at least in their present context, of the preceding words (14–26). In that case, there would be three Decalogs, and this fact alone would show that the tradition as to what really constituted the Decalog was somewhat uncertain.

But setting aside the Decalog in Exodus xxxiv. which is mainly ritual, while the other two are all but exclusively moral, even these two—in Exodus xx. and Deuteronomy v.—differ in slight but significant ways from one another. The fourth commandment, according to Exodus, inculcates the hallowing of the Sabbath by rest, on the ground that Jehovah rested on the seventh day, after having in six days made the heaven and earth and sea and all that in them is; in other words, the reason assigned is a religious one. A different reason is assigned in Deuteronomy v. 15. There the servants and the cattle must be allowed to rest; "and thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." Here the reason is humanitarian. Apart from minor differences (in Exodus, *Remember* the Sabbath day; in Deuteronomy, *Observe* the Sabbath day), the reasons assigned for the observance of the day are undeniably different. It is not enough to reply that they are not inconsistent: at any rate it is clear that they can not both have stood on the original tablets. If the one reason stood there, the other can not also have stood. Discrepancies of any kind in a matter so enormously important as the Decalog—deposited,

as it is said to have been, in the sacred ark (Deut. x. 5)—are rather remarkable; and Wellhausen goes so far as to say that "it results from this that there was no real or certain knowledge as to what stood on the tables; and, further, that if there were such stones in the ark—and probably there were—there was nothing written on them" (*Prolegomena*, p. 393).

Other slight differences occur elsewhere. To the reason appended to the fifth commandment by Exodus, "that thy days may be long in the land which Jehovah thy God giveth thee," Deuteronomy adds another, "and that it may go well with thee." In the tenth commandment, there is a significant difference in the order of enumeration of the things which are not to be coveted. In Exodus, "Thou shalt not covet thy neighbor's *house*" (xx. 17), the house comes first; and, on the very probable assumption that this was the whole commandment in its original form, the house is, by some later hand, defined as the wife, man-servant, maid-servant, ox, ass, etc. In Deuteronomy (v. 21), *house* is used in a less comprehensive sense: it is simply one of the things which must not be coveted, and, in this respect, stands on the same level as the wife, the field, the servant, the ox. This last point will only be convincing to one who believes that the original sentences of the Decalog were extremely brief ("Thou shalt not covet thy neighbor's house") without enumerations or reasons annexed. But in any case the difference in the order of enumeration is undeniable, and that raises the whole question of the original form of the Decalog. What precisely is that Decalog which is said to have been written by the finger of God?

Every one who considers the matter at all must be struck by the amazing disproportion in the length of the commandments. Some, like the sixth, seventh, and eighth are very short—two words in the Hebrew; others are very long, such as the second and the fourth; others are of medium length, such as the third, fifth, and tenth. It is hardly probable, on the face of it, that, in their original form, the commandments can have differed so seriously in length; nor, if they were ever engraved on stone, is it probable that any were so long as the second or fourth in their present form. A reasonable hypothesis is, then, that the original form in each case, was extremely brief. The second commandment would simply run, "Thou shalt not make unto thee a graven image"; the third, "Thou shalt not take the name of Jehovah in vain"; the fourth, "Remember the Sabbath day (to keep it holy)"; the fifth, "Honor thy father and thy mother"; the tenth, "Thou shalt not covet thy neighbor's house." If we accept this as the original form, the slight differences need not trouble us; they would then be differences, not in the Decalog itself, but in the explanation or reasons annexed to the various commandments by later hands. For example, the humanitarian reason assigned for the Sabbath rest in the Deuteronomic version in the Decalog would be natural to the writer or writers of Deuteronomy, which is the classic expression in the Old Testament of the humanitarian spirit (cf. xvi. 11, 14, etc.); whereas the religious reason assigned in Exodus forcibly recalls the story of creation as told in Genesis i., ii., and was therefore, in all probably, added by a priestly hand.

The original Decalog we may, from this point of view, conceive as being extremely brief; five short sentences inculcating various aspects of the duty of piety (according to Hebrew ideas, the fifth commandment goes rather with the first than with the second tablet), and five inculcating the duties of probity. Even this, however, is by no means certain. Prof. J. C. Matthes, of the University of Amsterdam, maintains that these expansions are not later additions, but are integral to the Decalog, and that without them the commandments would be unintelligible. For example, "Thou shalt not make unto thee a graven image," only receives its real meaning from the addition which makes it plain that it is the worship of such images that is forbidden. Again the command, "to remember the Sabbath day," only becomes fully intelligible when it is understood that the day is to be hallowed by rest. He adds, pertinently enough, "If any one later had a mind to expand the commandments, why did he not then paraphrase them all?" and compares the short and the longer sentences of the Lord's prayer. Because some are short, "Thy kingdom come," "Thy will be done," it does not follow that the clause "on earth as it is in heaven" after "Thy will be done," or "as we forgive our debtors" after "forgive us our debts," is not original.

In spite of this ingenious argument, however, it does seem very probable that the

original Decalog was brief, and that it received later expansions. The particular meaning of "Thou shalt not make thee a graven image," or "Remember the Sabbath," may have been more obvious to an ancient Hebrew than to us. We have then to ask when this briefer form of the Decalog, assuming it to have been the original form, arose? Broadly speaking, the two possibilities are, the Mosaic period and the prophetic period. One difficulty, felt by some to be almost insuperable to the theory of Mosaic authorship, is the second commandment. That forbids the use and worship of images. Now we know that images were in use long after Moses's time, not only on the part of the common people, but even on the part of the leaders, who presumably must have known the prohibition against them, had it been in existence. David, for example, had teraphim in his house (1 Sam. xix. 13); and most striking of all is the notice in 2 Kings xviii. 4 that Hezekiah, at his reformation about the beginning of the seventh century B.C. "brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." Here is serpent-worship persisting to the time of Hezekiah, five centuries after Moses and even traced back to Moses himself—no doubt to the incident described in Numbers xxi. 8, 9.

Considering the proved use of images among those who must have known and respected the law, most scholars have felt the extreme difficulty of claiming the second commandment for Moses. How then is the number ten to be made up? Some suppose that originally another commandment stood in place of the second; others regard the words, "I am Jehovah thy God," etc. (which is usually taken as an introduction) as the first of the "words" of the Decalog. Of course, it is not, like the others, a commandment; but then it does not claim to be. The Hebrew Bible calls the so-called "commandments" simply the ten *words*.

The tenth commandment is further urged against the Mosaic authorship. The other commandments deal with acts; their morality is of a somewhat external kind: this commandment pierces to the disposition—"thou shalt not covet"—and it is claimed that such an inward view of morality is extremely improbable, if not impossible, in a period so early as the Mosaic. To retain the commandment for Moses, the word has been interpreted to mean "the appropriation of ownerless property"; but there seems to be no warrant in ordinary usage for this meaning. What then? The command is a profound one, it is in a sense the climax of the Decalog. But is that an adequate reason for assigning it to the prophetic period? We must remember that, on any view of Moses, he must have been a very exceptional man, a religious genius, as men say to-day, tho the Bible has a better way of describing such men; and it can not be regarded as impossible that such a commandment could have come from such a man.

But the problem lies deeper. The Decalog as a whole is a marvelous and magnificent plea for an ethical religion: it implicitly maintains that the service which God demands in tones of thunder from men is moral, not ritual. The question therefore is: Where can such a conception of religion best be placed in the history of Israel's religious development? Undoubtedly the Decalog has the unmistakable ring of the prophetic period. We can almost hear in it the words of Micah (vi. 6–8) at the beginning of the seventh century B.C., "What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"? This is the divine demand—not holocausts and rivers of oil. But is it quite impossible that some such conception of religion should have been entertained by Moses? Recent scholarship has too much tended to depreciate the preprophetic period and to forget that the way was prepared by it for the prophetic period itself. The literary prophets had their predecessors, and Moses stands at the beginning of a great succession. It was in all probability he —as we saw in a previous paper —who, under God, gave Israel's religion the ethical direction which made it unique.

But tho we may claim this much for Moses, we need not suppose that his beliefs were as profound or as clearly articulated as those of the prophets. In point of fact, tho the Decalog is strong and majestic, it is extremely simple. It is a series of prohibitions, in the main, rather than of commands. It is intended to safeguard the rights of men rather than to encourage the doing toward them of positive kindnesses. It defends the rights of a man in his life, his property, his wife, his good name. The Decalog did not mean for Moses, assuming it to have come from that time, what it meant

for Jesus. What was said to them of the olden time was very much less profound than what "I say unto you"; nevertheless it was in itself a great word and a word of great promise.

It must be confest that a very plausible case can be made out for the relegation of the Decalog to the prophetic period: but apart from the second commandment, which undoubtedly is beset by peculiar difficulty, there seems to be no absolutely convincing reason why the Decalog, in its briefer form, should not have come from Moses himself.*

OIL AND PRAYER FOR OUR CHRISTIAN SICK

By the Rev. Wilbur Fletcher Steele, Denver, Colorado.

Touching the use and abuse of medicines, many good souls are wofully misled by cranks who think that the Bible surely teaches the substitution of prayer and a drop or two of oil for prayer and the wisest use of medical skill and prescription. Hundreds of times have well-meaning people of little breadth of horizon directed the writer's attention in triumph to their well-thumbed passage in the Epistle of James, v. 14–15:

> Is any man sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Here it is understood that the formal, sacramental, "anointing" with oil, perhaps a drop or two upon the hair or forehead, plus faithful, believing prayer, is henceforth the divinely and exclusively ordered means for restoration from sickness to health. It would seem so; but people who love God's word enough to go behind the English translation, to the exact language in which God saw fit to speak to us, would never make such a blunder.

Behind the English New-Testament word "anoint" lie two different Greek words of radically different meaning and use. In fact, in the Bible, as well as in the Orient that gave birth to the Semitic Bible, oil is variously used, as ornament, sacrament, ointment, medicament. When one reads the word "anoint," it becomes one's most religious duty to ask God and some Greek Testament which of these various and possible words it stands for. Life or death will probably depend upon the right answer in the search.

The Greek word *chrio*, whence also *Christ* and *chrism*, invariably is used in the New Testament of what God does for any of His servants by way of pouring upon them spiritual blessings. It is never used for what man does to his neighbor. On the other hand, the Greek word *aleipho* invariably means to smear or grease. It accordingly makes all the difference in the world whether behind our English word "anoint" we find *chrio*, the sacramental and symbolical, the sacred and religious, word, or whether we find *aleipho*, the ornamental and medical, the mundane and profane, word.

Let us look at some of the chief passages in the English New Testament where the word "anoint" occurs, and classify them according to the Greek word that is behind them, whether *chrio*, to anoint sacredly and symbolically and sacramentally, or *aleipho*, to smear, to grease, medically and ornamentally and hygienically. In order to emphasize the marked and important difference, the word *aleipho* will in every case be rendered "grease." Of course we shall be on the *qui vive* to discover which word God saw fit to have James use in chapter v., verse 14.

In passing it should be stated that olive oil is as common in the Oriental home as is butter in ours, and far more so than the glycerin or camphor-bottle, or the vaselin-jar. It is the handiest and most common restorative known, and is especially comforting in the tropical regions where the flesh is liable to suffer from the great heat.

Chrio, anoint, sacramentally and sacredly and symbolically; used only of divine action: Luke iv. 18: He hath anointed me to preach; Acts iv. 27: Jesus, whom thou hast anointed; Acts x. 28: God anointed Jesus . . . with the Holy Ghost; 2 Cor. i. 21: He which . . . anointed us is God; Heb. i. 9: God hath anointed thee with the oil.

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* Professor Kent in his recent volume on "Israel's Law and Legal Precedents" (p. 29) has reached a somewhat similar conclusion. He says: "With the exception of the second and possibly the tenth command, there is nothing in the decalog of Deuteronomy v. (Ex. xx.) fundamentally inconsistent with the conclusion that it came, in its original and simplest form, from Moses himself."

Aleipho, smear, grease, ornamentally, medically, hygienically; used only of human action: Matt. vi. 17: When thou fastest, grease thy head and wash thy face; Mark vi. 13: Greased with oil many that were sick and healed them; Luke vii. 46: My head with oil thou didst not grease; but this woman hath greased my feet; Mark xvi. 1: Sweet spices, that they might grease him; James v. 14: Pray over him, greasing him with oil.

In the hot Orient the smearing with oil or greasing with grease is one of the most common and prompt and efficacious applications in health or sickness. Hospitality demands it. The Oriental valet in the morning does up the hair of his master, burying in it an inch cube of butter, which during the heat of the day melts and runs down upon his skin, keeping it thus soft and cool.

Hence, this advice of James, instead of discarding medicinal remedy, peremptorily orders it—with prayer. The union of the two will do that which neither could do alone. Prayer plus grease in the first century means prayer plus the best medical attention and prescription in the twentieth century. To have ignored or omitted the crude but common medical grease in the first century would have been to make prayer presumptuous, fruitless, and vain. It is exactly as insolent to God to-day to pray, and to omit the other vital part—the finer and more intelligent use of medical means.

STUDIES IN THE PSALMS

By the Rev. J. Dinnen Gilmore, Dublin, Ireland.

The Believer's Morning Prayer Ps. v.

I. The manner and matter of true prayer (verses 1–3).—1. True prayer is intensely personal. "*My* words," "*My* meditation," "*My* cry," "*My* voice." 2. True prayer recognizes personal relationship to God. "*My* King and *my* God!" 3. True prayer is deliberate and yet passionate. "The soul's sincere desire, uttered or unexprest." (1) It begins with words. "Give ear to my words." (2) It continues in meditation. "Consider my meditation." (3) It rises to a strong cry. "The voice of my cry." 4. True prayer is characterized by holy boldness. "My voice shalt thou hear." 5. True prayer is definitely arranged. "In the morning will I direct—set in order—my prayer." 6. True prayer will wait and look for answers. "And will look up."

II. The preparation in prayer (verse 3). "I will set in order—arrange—my prayer." —1. Whatever we pray for should interest and deeply concern us. The Psalmist was intensely in earnest. 2. We must feel that of ourselves we are utterly unable to accomplish what we want. The Psalmist was conscious of his own inability. 3. We must feel that God is interested and concerned in what interests and concerns us. The Psalmist firmly believed that God would help. 4. We must know that God is able to give what we ask of Him. The Psalmist knew that God could help. 5. We must be sure that God is accessible and open to receive us. The Psalmist knew that God had heard him.

III. The Holiness of God, and the hatefulness of sin (verses 4-6).—1. A sevenfold description of the ungodly. (1) Wickedness. (2) Evil. (3) Foolish. (4) Workers of iniquity. (5) Speak leasing. (6) Bloody. (7) Deceitful. 2. The Divine attitude toward the ungodly. (1) God has no pleasure in wickedness. (2) God can not tolerate evil. (3) God can not abide the foolish. (4) God hates the workers of iniquity. (5) God shall destroy all liars. (6) God abhors the wicked man.

IV. A holy resolution (verse 7).—1. I will come. 2. I will come into thy house. 3. I will come in the multitude of thy mercy. 5. I will come in thy fear. 5. In thy fear will I worship. 6. I will worship toward the temple of thy holiness.

V. Earnest petitions for power to carry out his resolutions (verses 8–10).—1. Lead me in thy righteousness. 2. Because of mine enemies. 3. Make thy way clear. 4. The wicked are repulsive. 5. Sinners will mislead. 6. Their destruction is merited. 7. Their rebellion is manifest. If man can not be trusted, God is a very present help.

VI. The Benediction upon the Righteous (verses 11, 12).—1. Their character. They trust, rejoice, love, joy in God. 2. Their privileges: defended, blest, encompassed.

SERMONIC LITERATURE

SERMONS—ADDRESSES

His preaching much, but more his practise wrought;
A living sermon of the truths he taught.

CONSTRAINING LOVE

By President Henry G. Weston, D.D., Baptist, Crozier Theological Seminary, Chester, Pennsylvania.

For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead.—2 Cor. v. 14.

Very characteristic is this reply of Paul to his accusers. The conduct for which he is arraigned was not accidental, but purposed; it sprang from a great truth engrafted into his experience; and hence his defense is not a tissue of excuses and exculpations, than which there is nothing more wearisome. He stands with conscious firmness as the storm of accusation dashes against him, because he is on the rock of eternal principle. Such a position shows a truer nobility than even the action which is called in question. Assailed with the charge that his conduct, tried by human standards, passes the bounds of soberness, he admits the truth of the accusation. He glories in it. He claims it as a necessary consequence of his new creation—old things have passed away; all things have become new. A spring of action before unknown impels him. Now the love of Christ constrains him, for if one died for all, then all died.

I offer no apology for making this change in the text—then all died, instead of "then all were dead"—a change demanded by clear grammatical construction, and by the train of thought in the chapter. Paul is vindicating the correctness of his course as a Christian. His design is not to show what men are by nature, but what they are by grace. He is treating not of death, but of life. The love of Christ constraineth me, is the argument—because He died for me, instead of me; in my place; His death is my death; when He died, I died. It is the same thought exprest more at length in his memorable reply to Peter: "I have been crucified with Christ; I no longer live, but Christ liveth in me."

In these words Paul asserts nothing peculiar to himself. The same vital principle has quickened every Christian. Our hearts know what it is to beat with these pulsations of a new existence. More than this; Paul speaks here of the fundamental principle of the new dispensation. Many motives enter into a Christian life, some with a broad theater, an intense power, a lofty range; but this is the underlying and all-pervading one. With that giant grasp which was peculiarly his own, Paul seizes here the feature that gives character to Christianity. In other religions and philosophies, there has been one controlling thought: the Jews had theirs, the Greeks theirs; so has our religion its own governing idea. The text is prophetic as well as declaratory. Wherever Christianity goes, it manifests the constraining power of love. Even in its perversion, its very shadow has this form. And, not only among the worshipers of a true faith, but among the recipients of a darkened Christianity, it impels men to care for the poor, the unfortunate, the ignorant, and to give themselves to the service of their fellow beings.

There are times when it is especially necessary for us to put ourselves consciously under the influence of the primal, fundamental, all-dominant thought in the divine life, and draw our inspiration from its deepest and most enduring source. In the work in which we are engaged, of bringing the dead to life, in what motive or combination of motives shall we find the power, the wisdom, the perseverance demanded for the task? We sometimes err here. We forget or distrust the divine plan because of its simplicity, and attempt to gird ourselves with Saul's armor, to derive strength and encouragement from sources more imposing in appearance and more consonant with human judgment.

The love of which the Scripture here and elsewhere speaks has nothing in common with that sentiment which bears sometimes the same name, whose principal characteristic is a nervous sensibility to bodily or mental suffering, and which cheerfully pur-

chases exemption from pain at the cost of character. It is, moreover, something very different from that instinctive and natural emotion exercised by unregenerate men. It is not only different, but generically different. The unrenewed heart does not know it—can not feel it. It is of heavenly origin alone, the implanting of the Holy Spirit, the characteristic trait and proof of regeneration. It is not merely something which is exercised by the Christian; it lies back of specific volition; it is the very essence of the new creation. What great evil comes from a lack of discrimination here, I need not say. But I fear that while our theory on this subject is correct, there is too often in the ordinary conception a confounding of the divine and human, a lowering of the heavenly affection to the plane of a merely natural tenderness and sensibility.

Nothing shows the supernatural and divine character and power of this emotion so clearly as those weighty words—"God is love." This is the height of the Bible teaching on the loftiest of all subjects. This teaching begins with the great truth that God is one; then, that God is a spirit; its last, profoundest conception is reached in the statement near the close of the canon, that God is love. This should be the regnant idea in all our thought of Him. Some have for their highest conception of divinity the first great teaching of the Bible, the unity of God, and would remand us to the wilderness to hear it again and forever as the ultimate instruction; others claim the second as the final doctrine of the divine nature, and would bid us close our lesson at the well of Samaria with "God is a spirit." It is our privilege, grasping both these facts, to advance beyond them to the last of those revelations, beyond all truths of the intellect to the truth of the heart, and have the heart rest here, that God is love. Natural religion never dreamed this. Philosophy, in its most splendid discoveries, never approached it. Never to this attitude did man's highest reason, speculative or practical, soar. The Greek language, rich beyond all others in the garments of thought, knew not even the word *agape*, love. In the glowing pages of the Greek poets, and metaphysicians, and historians, and philosophers, you will search for it in vain. In classic Greek you can not find it. And no form of religion, no sect of so-called Christians, except they hold to the supernatural and evangelical features of Christianity, can receive and defend this truth, without denying their fundamental principles. Take, *e.g.*, those who reject the doctrine of the Trinity. How, on their theory, can God be love? In the solitude of his own eternity, before creation, how can God be simple unity, and yet be love? If to love is essential to His being, how did He exist when He could not love? And after intelligent beings were created, how could loving them satisfy the nature of God? Why, man, poor, finite man in the garden of Eden, with the wealth of Paradise about him, could not be content with beast and bird and nature, but must have an equal, one like Himself, or the world, crowded tho it might be with everything that God's bounty could furnish, would not meet his wants. But the loneliness of man would be only the feeblest type of the infinite loneliness of God, tho the universe were about Him, if He had only the universe to love. Worlds and men and angels could no more satisfy Him than the creations of Paradise could satisfy Adam. We have no difficulty with this; for we point to Father, Son, and Holy Spirit—three eternal persons—one God. God loved His Son before any manifestation of Him to the universe, prior to any creation, Father, Son, and Spirit dwelling together in that blessed love which is the infinitude of the divine nature. And we say, you must believe in a plurality of persons in the Godhead, or abandon the idea that God is love. If He is simply unity, He may be loving or lovely, He can not be love. I might instance other views, but this is sufficient to show the nature of Scripture love, and that only those who hold evangelical views can live at this great fountain-head.

Love is the fulfilling of the law. Love is the origin of all true obedience; "if any man love me, he will keep my words." Love is the source from which the river of our salvation flows. "God so loved the world." Wherever love is seen, God claims it for His own, tho it be but the faintest and feeblest ray. "Whosoever loveth is born of God." Hell itself is but the proof how God hates the unloving, how terrible the alienation, and how immeasurable the distance of hearts malevolent and selfish from Him whose nature is love.

And here we can be like God. God can

not pray, repent, believe. Even faith and hope, twin sisters of love, "are but organs of reception—hands we stretch out to take the blessings which come to us from above and afar"; but God loves and I love. Here I am a partaker of the divine nature. And this is the meaning of our text. When Paul speaks of the love of Christ constraining him, he does not mean his love of Christ or Christ's love to him, but that which is fundamental to both of these. There is a nobler, a diviner love than that of gratitude, than that which is awakened by the contemplation of Christ's love; it is that love itself. The love of Christ in the text is the love which moves Christ. The Christian has become one with his Lord in such a way that both are actuated by the same principle; that which dwells in the Head, dwelling also in the members; the common life from the vine stock, through the branches, producing the rich clusters of grapes; the branches not only depending on the vine for their life, but bringing forth the fruit of the vine. "Christ in you" is the cry of the gospel. So the heathen satirists derided the early Christians "for the mad notion that they carried their God with them, in their souls." They were Christophori, Theophori: Christ-bearers, God-bearers.

And let us not start back from this, as if it were a shadow of that life told in the garden of Eden by the Evil one, "Ye shall be as Gods." Like all lies, that one had its likeness to the truth, and appealed to what belongs to man. The human was so made in the image of God that its possible relation to God was intimate beyond human conception, and so the craving was natural to man. Sin, while it held out the promise of the quick realization of this desire, destroyed for the time being the possibility; and ever since man has wearily searched after what he had lost, as the heir to some king, whose kingdom had been destroyed and his palace overthrown, might wander, amazed and stupefied, among its ruins, vainly striving to build again its shattered walls, and raise its fallen columns, and re-create its former glory. So have the wisest of men groped among the rubbish of Paradise, and dreamed of being absorbed in God. The subtle intellects of the East—the Stoics of Greece, the profoundest modern thinkers who reject the gospel, for whom Pantheism has always had a wonderful fascination, bring out the same idea in different shapes. The mind refuses to be satisfied with forgetfulness of its noble primitive powers; and when it will not admit its own ruin, still dreams of mounting on its wings of wax toward the sun, the center and fountain of light and life.

Those theories, hollow and false, can only tell us of our absorption into God—of individual existence destroyed. No human philosophy has any conception of man's retaining his own individuality, and yet being brought into such relation to God as to become a partaker of the divine nature. This the gospel does. It gives us the foundation and assurance of it in the assumption of our nature by Christ, thus showing us that there is nothing in the divine nature, and nothing in the human, when sin is taken out of the way, to prevent their being united in one person. Here is the blest reality, of which the Indian Mythology and the tales of Greece and Rome were only the poor, grotesque caricature. When Christ takes our nature, it is that we may be partakers of His, "born again," "begotten of God."

Here then we have the highest, mightiest, divinest spring of action. To show you this, I need not bid you look at what Christ's love has done, what it has endured, what it has overcome. This will be heaven's blest employment. It is sufficient for my purpose to point out that it is the grand principle of the divine nature; that it is the great source and guide of God's action, and that we may put ourselves under its power.

But we need more than the impulse of a mighty motive. Power must be rightly directed, or it will fail of accomplishing its aim. Where shall we find a wisdom, capable of guiding a love which embraces a world in its sweep? Shall we trust to the promptings of man's native sense and sagacity, the direction of our own judgment? But "the world by wisdom knew not God," and "the speculation of the mere understanding has invariably ended in the overthrow of the foundations of ethics and religion." How can the "cold and passionless intellect" tell us how to pile stone upon stone, and build this great edifice? Still more is it beyond all mere shrewdness. For the workings and application of this divine power, how shall we find methods adequate and suitable? Where should we find what we seek, but in this divine power itself; in the work which only Christ's love prompts,

which only Christ's love can perform—is it not right that Christ's love should guide? Love has undertaken to storm the fortress of Satan. The path which leads to success up these precipitous sides no vulture's eye hath seen; "the lion's whelp hath not trodden it." What love has undertaken to do, what love alone can succeed in doing, love must show how to do. It must form the plan of attack, choose the weapons, have the management of the forces. The great ark of God freighted with salvation can not be steered safely to the haven across the untried ocean by anything so feeble as worldly sagacity. A mightier hand must grasp the helm. There must be an eye that can see farther across the darkness than the keenest vision, that can discern things all around that would pass unnoticed by human ken.

Prudence and calculation will disapprove all this. The shrewdest worldly wisdom will pronounce it folly. And well it may; for on the principles of wisdom, the whole enterprise is condemned. Upon these principles, the atonement itself is condemned. Not merely was it foolishness to the Greeks; to the highest human culture, it is foolishness now. Alas, many not understanding this, not seeing the chief beauty of redemption, have striven, with what pain and toil, to form a theory of Christ's work which shall deprive the cross of its offense of foolishness, and justify it upon the common principles of human calculation. Vain endeavor! How can you do this, as long as there is a God on the one side, and only man on the other? Make the number of the saved as great as you please, and after all you have an Infinite Being sacrificed for a finite. The cross of Christ is foolishness. It is the divinest folly. How can you make it otherwise? It is the sacrifice of the most glorious Being in the universe. It is the infliction of the keenest sorrow on the most lovely of all hearts. All this for sinners—the just for the unjust—the precious for the vile. And because it is the divinest folly, we love it and its author. Rob it of this, and you have despoiled it indeed. The cross of Christ is the highest wisdom, but it is the wisdom of love, love pouring itself out without stint, cutting its own channel and losing itself in a mighty ocean, which laughs at all attempts to fathom or measure it. The cross of Christ is glorious, because it can only be explained by love. Away with all theories of the Atonement which are not saturated with love, which look only at the happiness imparted, and leave out the happiness there is in imparting—the gratification of love.

So if men sneer at our plans and ways of working in the kingdom of our Lord Jesus Christ, if book and magazine and newspaper all shower upon us now ridicule and now advice, we can only shelter ourselves behind the cross, and say, Here is our pattern and our justification. We admit the truth of the objections, but we demur at the tribunal. In that kingdom which eye hath not seen nor ear heard, we claim that a spiritual perception is demanded, that there must be principles, and motives, and methods that we can not justify to the eye and the ear. There will be objections, plausible, reasonable, which we can not answer, as Mary could not when she broke her alabaster box of costly ointment to anoint her Savior. The argument of her fellow disciples against her was irrefutable, and Mary's mouth was closed; but she had been led by something better and surer than all mere reasoning—the divine insight of love—to a deed redolent of the Savior's approbation.

And when we pass by all inferior considerations, however important, and justify ourselves by love alone, we only do as Christ did. Read the fifteenth chapter of Luke. "This man receiveth sinners and eateth with them," say Christ's enemies. How does He defend Himself? By the worth of the sinner's soul, its capability of happiness or misery, the greatness of its eternity? Good and pertinent arguments all these; but Christ's reasoning is as much beyond them as the infinite is beyond the finite. "I save sinners," He says, "because God so loves to have them saved." Notice the three parables in which He replies to His objectors—the lost sheep, the lost piece of silver, the lost son. What is the central point in each of these? Not the sheep, the silver, the son; not the joy of the neighbors, or friends, or servants; but the shepherd, the owner, the father. It is God, who so loves to have sinners saved. It is He who says, "Come rejoice with me, for I have found that which was lost." God's joy in the salvation of sinners is before Christ's mind, and prompts His course. He is our Judah, who, when Benjamin is held in bondage in Egypt, cries, "How can I go up to

my father, and the lad be not with me?" His eye is on the father in that far-off home, whose heart is bound up in the life of the lad. And the cry of the elder son, who knows his father's heart, is not for Benjamin, or himself, or his brethren; but, How can I go up to the father, and the lad be not with me? The first scene that comes into view after the fall is love on its mission; not the sinner seeking God, but, what has been the world's history ever since, God seeking the sinner—love's cry to ruined man.

It is the cry of love which we would have Christian men everywhere hear, and hear until they are deaf to all else. Oh, for this constraining love of Christ, in our theological seminaries, in our colleges, in our families, in our Sunday-schools, in our congregations. Oh, for love, to look upon the lofty fortresses that crown earth's mountain-tops, in every direction held by hands hostile to God; upon the vast plains covered by the myriad devotees of superstition, and resolve that those mountain fastnesses shall be scaled and destroyed, and the watchfires of gospel truth kindled there.

Let us notice the sustaining power of love. It is one of the mysteries of the gospel, that there is so wide an interval of time between the coming of the suffering, and of the triumphant, Messiah. After 1900 years of Christian effort, paganism still locks its millions in its icy embrace; the crescent of the false prophet looks down on the third of the fairest part of the earth; infidelity and false religions hold sway over nominally Christian nations, and the offers of grace have been thrust on an unwilling world, seemingly only to be rejected. We are engaged in a contest in which, while the final results are not doubtful, there is very much to try our faith and dampen our zeal. It is a great field, and there are many obstacles. The work moves slowly, and we must have a motive power which shall so uphold and quicken us that disaster shall not dishearten us, delay shall not discourage us, apparent defeat shall not diminish our efforts.

Some motives we have tried and found wanting. However effective for the moment, they lacked permanent power. There was a time, *e.g.*, when the common sympathies of Christendom could be moved by the woes and miseries, the wretchedness and self-inflicted tortures of the heathen. But appeals founded on these features of his lot soon become ineffectual, and the tears and the interest of those in whom no other feeling had any deep hold ceased together. It was pity, and not piety, that influenced them. Pity is an emotion easily awakened and short-lived. It has no giant power. You can easily credit its existence; any man can believe that God pities him. The grandest, most august, most blessed of all beliefs is to believe that God loves him.

Then we were told of the prospect of the speedy and universal triumph of Christianity. Success is a general under whose banner it is easy to gather recruits. Inspired by the cheers of victory, we care little how great or numerous are the obstacles that are to be quickly overcome. But the motives drawn from the results of our work are greatly wanting in true Christian simplicity. They exert an unfavorable influence on the character. And, moreover, in this cause success is strangely delayed. Darkness still broods over the nations. Toil and sacrifices and early graves there are, but not the plaudits which attend vast and prompt conquests; and it is soon apparent that you want a courage that lives when the shouts of Hosanna, and the triumphal procession, when the glad hymn and the waving palm-branches have given place to the sorrow of Gethsemane, the shame of Pilate's hall, and the shrouding darkness of Calvary; when the crown, just ready for the Savior's head, is thrust aside, and friends desert Him and followers betray Him, and Christ seems a helpless and unresisting victim in the hands of His enemies.

This enduring motive we find in the love of our text. It is as immortal as is He whose love it is. It gathers strength by its exercise. It is not appalled by obstacles from without; for its springs of action are within itself. It does not cease its endeavors for want of success, however grieved it may be. It does not work for what it may receive or what it may accomplish, but because of its own demand, and its satisfaction in its own exertions. It does not pump water from wells below; it pours itself out from its fountains above. It does not require assurance that it can accomplish anything; it asks permission to spend itself for others. It does not say, What good will it do? and then retire—as the mother, watching over her dying babe, does not ask what good all her tenderness and kind and careful han-

dling of the unconscious child will do—you would not dare ask her the cold question. It does more than this. It gives when rejected, urges even when sure to be denied, cries, "How can I give thee up?"—continues, even if death is to be the end. And so it succeeds, when success on every other view is impossible; when it could not succeed if it drew its inspiration from success. It returns even when driven by bloody hands from the city over which it has wept; returns, when spit upon, and scourged, and rejected, and slain, and, as on the day of Pentecost, finds its way to the heart by its very rejection. Love nerves the wings of faith and hope. Borne on by her, they mount with rapid and resistless flight where otherwise even they would not dare venture, and when they fail, love will continue. When faith and hope sorrowfully retire with hushed voices, unable to speak a single word of encouragement, love still continues its blessed work, and triumphs by its very continuance.

THE FIGHT AGAINST AMALEK*

By H. I. M. William II. of Germany.

Preached on board the Imperial yacht "Hohenzollern," July 29, 1900.

It came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.—Ex. xvii. 11.

To-day's text paints for us an effective picture. The children of Israel are passing through the wilderness from the Red Sea to Mount Sinai. Suddenly, the heathen people of Amalek put themselves in their path to stop their progress, and a battle ensues. Joshua leads the young men of Israel to the fight; the clash of swords is heard, and a fierce and bloody struggle begins in the valley of Rephidim. But see! while the battle is fluctuating, three pious men of God—Moses, Aaron, and Hur—go up to the mountain summit. They stretch their hands aloft to heaven; they are praying. Far below in the valley the battling hosts; above on the mountain the praying band—that is the sacred battle-picture of our text.

Who does not understand the meaning of the picture? Once again the heathen spirit of Amalek is aroused in further Asia. With much power and cunning, with flame and sword, it is endeavoring to arrest the passage of European commerce, of European spirit, to prevent the victorious advance of Christian morals and Christian religion. And once more God's command has gone forth: "Choose yourselves men. Go, and fight against Amalek!" A fierce and bloody conflict has begun. Many of our brothers are already under fire; many are on their way to the enemy's shores. You have seen the thousands who, in response to the cry, "Volunteers to the front! Who will defend his country?" are now assembling to enter the fight with colors flying.

But we who are compelled to remain at home, we who are bound by other sacred duties—say, do we not hear God's call which says, "Go up to the mountain! Raise thy hands to Heaven!" The prayer of the righteous man can do much when it is sincere.

Well, then, far away over there the fighting hosts; here at home the praying hosts—let that be the sacred battle-picture of our day also. May this peaceful morning hour remind us of the sacred duty and power of prayer.

The sacred duty of prayer! It is an exciting moment, surely, when a ship, with its young crew on board, weighs anchor. Have you not seen the men's eye flash? Have you not heard the "Hurra!" of a thousand voices? But after the shores of the home country have vanished, and the way goes on into the stormy ocean and the tropical heat of the Red Sea, how easily spirit and enthusiasm flag! It is surely a glorious moment when, after the long voyage, the lines of the German forts are seen in the distance, when the black-red-white flag of the German colony become visible, and the brothers-in-arms are seen welcoming their comrades. But then some long marches in the blazing sun, long bivouac-nights in rain, and how easily cheerfulness and strength fails! It is surely a long-desired moment when at length the drums beat for the attack, the bugles sound the charge, and the command rings out: "Forward to the enemy!" But

*From *The Christian World Pulpit.*

when, amidst the thunder of cannon and falling of shells, comrades are falling all around, and the enemy's batteries do not yield, how easily there, too, the bravest heart begins to falter!

Christians, for our brothers out there to remain cheerful in their necessity, faithful in hard duty, undaunted in the greatest danger, they need more than ammunition and sharp weapons, more than courage and enthusiasm: they need a blessing from above; they need invigoration and conquering power from above, or they can never be victorious, and this glorious state can only be brought about by prayer. Prayer is the golden key to the treasury of our God. Who possesses that has also the promise, "He that asketh receiveth."

Or shall we let our hands lie idle in our laps? Wo to us if we are idle and careless while they are plying their hard and bloody work! Wo to us if we only look on at the spectacle with curiosity while they are engaged in a death struggle! That would be the spirit of Cain, with the cruel motto, "Am I my brother's keeper?" That would be faithlessness to our brave brothers who are hazarding their lives. No and never! We will not only mobilize battalions of warriors, but a sacred army of intercessors also.

The sacred power of prayer! Or do we, possibly, not believe in the sacred power of prayer? Well, then, what does our text say? "When Moses held up his hands, Israel prevailed." The fervent prayers of Moses blunted the enemy's swords; his prayers acted like a block in the hostile ranks, caused them to waver, and nailed the victory to the fluttering banners of Israel. And if the prayers of Moses accomplished that, may our prayers, too, not have a similar power? God has retracted not a syllable of His promises. Fervent prayer to-day can hurl the dragon-banner into the dust, and plant the flag of the cross upon the walls. And Moses does not stand alone with his intercession. Look! there upon the mount by Sodom, Abraham stands supplicating his God, and by those prayers he saves Lot from the burning city. And shall not our prayers have the power to save our fighting comrades amidst the battle fires?

And look again! There in Jerusalem kneel the young body of Christians. Their leader, their father, lies bound in prison. And, behold! with their prayers they summon God's angel to the prison, and he leads Peter forth unharmed. And shall not our prayers be strong enough to-day to burst the doors of the persecuted, the imprisoned, the basely treated, and to summon the angels to their help?

The ancient God lives still! The great Ally still rules—the Holy God, who will not let wickedness triumph, but will uphold His holy cause against an unholy people; the Almighty God, who can break through the strongest walls as tho they were cobwebs, and scatter the masses like sand; the faithful and merciful God, who carries the joys and sorrows of His children in His fatherly heart, who hears every sigh and sympathizes with every grief. Pious prayers open His fatherly hand, and it is full of blessings. Fervent prayers open His fatherly heart, and it is full of love. Yes, true and continuous prayer brings down the living God from heaven and sets Him in our midst. And if God be with us, who shall be against us? Then let us be of good courage! Far away in the Tauern mountains some remarkable bells are hung on the summit of the peaks. No human hand ever rings them. Silent, dumb, they hang there in the sunshine. But when the storm-wind comes they begin to swing, and then to peal, and their chimes are heard far below in the valley.

God, the Lord, has hung in every human heart a praying-bell. Yet, how often in the sunshine of life it is silent and dumb! But when the storm-wind of trouble comes it begins to ring. How many a comrade who had forgotten how to pray will clasp his hands once more out there in the death-struggle! Necessity teaches prayer! So let it be here at home! Let the serious days which have come upon us, the storm of war which has broken out, set the prayer-bells swinging again! Let us pray for our fighting brothers! Not only now and then in a solemn hour; no, no! let us pray constantly. As our fathers in troublous times set the bells pealing every evening, and at the sound uncovered their heads and prayed, "Lord Jesus Christ, with us abide, for it is now the eventide," so let us never forget our prayers every day. Moses held up his hands until the sun went down, and so Joshua slew Amalek with the edge of the sword. Our fight will not be ended in a day. But let us not allow our hands to grow weary nor let them sink until victory is gained. Let our prayers be a wall of fire around our brothers' camp.

THE RISE OF THE UNITED STATES*

By the Hon. Whitelaw Reid, LL.D., New York.

The contest [the American Revolution] was not really between the British people and their colonizing sons, and as a matter of fact both profited by the result. Even the fighting was largely between Americans and Hessians. The Ministry hired soldiers to carry on its war, because Great Britain did not readily furnish them. The actual contest was between what are now universally recognized as Anglo-Saxon principles of government, and a movement under the king of the day that would have set England back to the times of Charles I. The Colonists were inspired by the Protestant Reformation and by Magna Charta. The intellectual emancipation that came from the one and the fervor for personal rights that came from the other reached their natural development easier and quicker amid the untrammeled surroundings of a new world. Their triumph checked a reaction in England, and the British Government of the nineteenth century was distinctly more advantageous to the people, more glorious for the nation, and a greater beneficence to Europe and the world, because of this struggle with the Colonists in the last quarter of the eighteenth.

It used to be said that American histories of that period were unfriendly and unfair to Great Britain. Perhaps they were. At the close of this civil war with the mother country, Americans may have been somewhat in the temper of the Puritans after the Parliamentary wars, or of the Royalists after the restoration. Certainly they had not reached that stage in the evolution of free government which enabled them, eighty years later, to close another civil war without a single execution and with a speedy return to the defeated side of all its political privileges. It has even been said that our histories now tend to perpetuate an old unfairness and bitterness. If that were ever true, I hope and believe it is true no longer. At any rate, Americans, while not always agreeing, accept in the main with pleasure the work upon that period of recent English historians like the lamented Lecky. They are satisfied with the admirable history of "The American Revolution," on which the Right Hon. Sir George Otto Trevelyan, late of your own government, is still engaged. And they are likewise content with the comprehensive report of what that Revolution led to, in the luminous pages of "The American Commonwealth," by a member of your present Government, the Right Hon. James Bryce, Secretary for Ireland.† May I take the liberty, if not as an American at least as a loyal and grateful son of Cambridge, to add and adopt the lines of your great Victorian poet, with which one of these Englishmen introduces his work:

"O, thou, that sendest out the man
To rule by land and sea,
Strong mother of a Lion-line,
Be proud of those strong sons of thine
Who wrench'd their rights from thee."

When the war began, Edmund Burke estimated the population of the Colonies at from one-fifth to one-fourth that of Great Britain. White and black, it scarcely reached two and three-quarter millions. When the war closed there were 2,389,000 whites, and probably in all little short of three millions. Seven years later, at the first periodical census in 1790, there were nearly four millions. The war had cost the Colonists one hundred and forty millions of dollars. Eighty years later, they had another civil war which left them with a debt of 2,844,649,626 dollars, and with a population of thirty-five millions; and to-day their debt is reduced more than one-half (to 1,284,461,413 dollars), and their population increased to over eighty millions (seventy-six millions by the census of six years ago), to say nothing of the population of island dependencies. Then they formed a narrow fringe along the Atlantic coast, with a few frontier settlements breaking through the gaps in the Allegheny range to the fertile valleys on its Western slopes; to-day they overspread a Continent, and swarm in the islands of the sea.

To follow the effects of this rise of the United States further now, would outrun any reasonable drafts upon your time and patience. That its echo was first heard amid

* Excerpt from a lecture at the University of Cambridge, England, in 1906.

† Since appointed Ambassador to the United States.

the crashing of old institutions in the French Revolution can not be doubted. It was certainly a factor in the subsequent rapid extension of popular rights throughout Europe, the broadening of citizenship, the freer participation of the people in their governments. As it stimulated liberty by its political development, so it stimulated material welfare by its inventions, its products, and its opportunities. We can scarcely conceive now of a world without American food and American cotton, without the American applications of steam and electricity, or without the American outlet for superfluous energy and superfluous population.

The people of the new nation held, as firmly as they had while Colonists, that there should be no taxation without representation, and they were some time in doubt as to whether there should be any representation without taxation. In several States ownership of a freehold of fifty acres or a town lot was necessary; in scarcely any could the suffrage be exercised without a return of considerable taxable property, real or personal. A reasonable degree of intelligence was also exacted, and the illiterate were excluded. Far fewer offices than now were elective. The judges were generally appointed, sometimes for seven years, sometimes during good behavior. Even the delegates to the Continental Congress were chosen not by the people but by the Legislatures.

There was no hindrance in learning trades; no limit to the hours of labor; no power to keep a man from working if he wanted to work and found work. The Colonists would have accepted unreservedly those golden words with which Clémenceau lately thrilled the French Chamber of Deputies, but while accepting them would have wondered why he thought it necessary to say so obvious a thing in so solemn a way, "J'estime que tout homme, qui a besoin de travailler et qui trouve du travail, a le droit de travailler; j'estime que la société et les pouvoirs publics ont le devoir de lui assurer l'exercice de ce droit." *

* I consider that every man who needs to work and can find work, has the right to work; I consider that the public authorities are bound to guarantee him the exercise of that right.

The result of it all is the marvel of modern history. It was an English prelate and scholar who said of it, "Time's noblest offspring is the last." What in the final analysis made the success?—for who shall say the splendid growth will survive, if what made it be lost?

Well, first of all it was made, as most successes are, by character. America in the making was intelligent, moral, religious, and religiously devoted to the education of children. It was desperately earnest. It was alert and industrious—almost without a class that only amuses itself. It was passionately attached to the personal rights of Englishmen. It had an inborn respect for authority and reverence for law. Its ancestors had been used to representative institutions for centuries, and it was thoroughly trained in parliamentary government.

And next the success was made by circumstance. The inefficient were sifted out—those left were a picked class. They were alone, in a wild but fertile and, as it seemed, boundless land. Opportunities opened on every hand; the time, like the climate, was electric, and there was an absolute freedom for individual initiative.

It is not sure that such a success could be won now; it is not sure that such a government as they founded could be carried on now, if that character were materially changed. Is it even sure that the success could be maintained, if those circumstances were materially altered, and particularly if that fecund freedom of individual initiative should be destroyed, by the collectivist or socialist tendencies of the times?

But such a catastrophe is not to be thought of. Whatever may be the wild speculations of the hour, whatever the temporary variations from the historic course, no vessel that carries the English-speaking races has lost its chart, on none has the compass gone hopelessly astray. The old headlights still burn. Inspired by the same traditions, led by the same instincts, these races in either hemisphere, in whatever zone, on whatever continent or island, will surely in the end hold fast to those ancient characteristics of a strong, free people, and so keep secure their place in the van of human progress.

JACOB, THE TYPE OF RELIGIOUS ANCESTRY*

By the late John Watson, D.D., Presbyterian, Liverpool, Eng.

And he said, Art thou my very son, Esau? And he said, I am.—Gen. xxvii. 24.

And he said, Let me go, for the day breaketh: And he said, I will not let thee go except thou bless me.—Gen. xxxii. 36.

When you enter the moral galleries of Biblical portraiture, you see two classes of men. Men like Moses, like Isaiah, like St. John, may have had their faults, but they are lost in the blaze of their virtues. Judas Iscariot, who sold his Lord for thirty pieces of silver, and then went away and hanged himself; and Pontius Pilate, who, because of his fear of Cesar, gave Him over to the Jews to be crucified, may have had their virtues, and one could have found them had he known them in private life; but they are lost in the blackness of their sins. Other men have a double face; one day they are saints, and we say, let me live as that man lives. The next day they are sinners, and we say, God forbid that I should live as that man lives! And of this kind is Jacob, the son of Isaac, the son of Abraham.

Here is a man who is on trial for his moral life, as he has been on trial all the ages—for there are few people have not sat in judgment upon Jacob. I will take the brief as counsel for the prosecution. The evidence is ample, and the evidence is undeniable. Let us place it before the jury. Jacob had an elder brother—a straightforward, simple-minded fellow. Esau was a hunter, and loved to go out in the woods and kill deer, and bring the meat home to his father, because his father loved to eat of it. When the right moment came, Jacob pounced down upon him and robbed him of his dearest treasure. What cold-blooded and calculated cunning!—for there are many whom you might deceive without great compunction—but an honest fellow like Esau—surely no one would have the heart to deceive him! He united with a clever and designing woman—his mother—in playing a dastardly trick upon an aged, foolish, kindly, doting father. Surely the helplessness of Isaac, and his pitiful weakness of character might have saved him from his wife's and from his son's attack!

Consider the treacherous brother, the treacherous son, the treacherous guest—the very genius of rascality. We have a verdict of guilty against one of the most guilty and designing of his race. We have no case, for the counsel to the defense has been heard; and I have little hesitancy in taking the brief on the other side, and as little doubt about winning a verdict; but I put forward these facts: That he was a tender-hearted son to his mother; that he was the most loyal of lovers in all Bible history—surely should make an appeal to women's hearts—that he was the kindest and most anxious of fathers; that he had remarkable gift of supplication, and if you say, Does that count for much—let me ask how long you can pray—not repeating the parrot words you learned as a boy, but how long can you really pray because you are asking things of the Eternal; because your heart is on fire?

I am prepared to show that Jacob was a good man, and not only was he a good man, but he was a saint. A saint! Should we set ourselves to trace and falsify our evidence against Jacob because he was not up to our standard of goodness, and try to show that he did not play tricks, and that he was not a bad son, not a deceitful brother, not a treacherous guest? The day has gone by to deny that it is of any use to find flaws in the men of the Bible. The story of Jacob has been a comfort to many a poor, tried, erring soul. The comfort Jacob is to a man is just what a person said to me not long ago: "I am cheered when I read the life of Jacob; for if the grace of Almighty God was able to straighten up that man, there must be some hope for me."

Shall we then take the other side and say there is no problem, that it is not worth while wasting time upon him? Too fast, my friends; for when you read your Bible through you will find that Jacob—with all his faults—is no unredeemed scoundrel. Well, then, shall we say he is a freak, what people call a sport? There are odd things happening in nature and in humanity, and this man is one of the strange happenings in our humanity.

How old are you? It is when we are young that we divide the human race into

* Preached in the Collegiate Church, Fifth Avenue and 48th Street, New York, Sunday morning, March 24, 1907, being thus one of the latest of Dr. Watson's sermons before his death.

good people and bad people. Of such a man we say, He is a thoroughly good man, or, he is a thoroughly bad man. How many thoroughly good people have you met? I venture to say half a dozen. How many thoroughly bad men have you met; men who love nobody, not wife, not friend, not dog; no tender spot anywhere? I do not believe you have met half a dozen. What about the rest of the people? When you grow older you will modify your enthusiastic, unreserved judgment of admiration, and, what is more, you will modify your judgment of condemnation. Jacob a freak! Then it would not be worth while preaching about him.

There is one thing about Jacob: He is a representative of humanity. Of course, he was a strong man, with a force of excellency and argument together, and we are bound to settle something in our minds about him. Did any man ever say such things about me as are written about Jacob? Every man has his own sins. Your sins may not be of crookedness, but there may be some other sins. Your friend tells me that a better fellow never lived. Of course he knows! Another man spoke quite differently about you. He said you had a bad temper, that you were proud. Of course you are not, but he said that. There are days when I would hold you up as an example to my sons; there are other days when I would not dare do that. You might say things to-day that you would be ashamed of to-morrow. That my photograph! Nonsense: I never looked like that! Oh, yes, you do—near the gates of heaven one day, almost near enough to catch a glimpse of the eternal glory; near the gates of hell, another time, looking in. You are like that indeed; that is poor humanity. Therefore do not sit there and put Jacob up in a pillory; let us get near the man and study him.

"There is so much good in the worst of us,
And there's so much bad in the best of us,
That it does not behoove any of us
To be judging the rest of us."

Now we will go forward a step: Instead of having Jacob out in the open, and our hands feeling for stones, let us make a careful examination of his case and see if there are not some redeeming qualities in him.

What kind of a man was he? When you ask that question about a man you must go back twenty-five years, fifty years, one hundred years. A man begins long ago; just like the river passing your door; you must go back to its very source. When you want to know what a man is, find out what his father was, what his grandfather was. Jacob was the son of two very different people. The one was a demoniacal spirit, the other was a gentle nature. Jacob was a man who would settle in his own mind what he wanted, and then work, and pray, and lie, and cheat, and suffer, and plot till he got it; and when he finally succeeded in getting what he wanted, he would never again lose it. Esau would take the fortress by prompt, decisive attack; Jacob would starve the garrison out. Jacob would watch with the cunning of a cat until he got what he wanted.

Jacob desired the birthright. Was that cattle and sheep? Certainly not. Was it silver and gold? Certainly not. Was it any of those things that a man in New York lies and schemes and cheats for? Certainly not. Oh, you begin to see there is a little difference between Jacob and the ordinary man of commerce and of trade! But what was it? The thing for which he was hungering was the possession of the patriarchal blessing. It was the Kingdom of God—in New-Testament language—that this man was longing for, and for which he made the sacrifice of his own integrity. The man plotted, cheated, lied, and dragged his soul in the mire in order to obtain it. He was determined to get into the Kingdom of God, and if he could not get in through the gate he would get in through the window. He was the representative of that large class of Jews—and I want to tell you that I have the highest respect for that race—who, in the ghettos of Europe in the past centuries, have been herded together in degradation and misery; who have been persecuted and abused and opprest; but who have had one passion stronger than gold, and that is the battle for religion; who, for no gold that could be offered, would ever deny the God of Abraham, and Isaac, and Jacob.

What is going to be done with this man? If you were God what would you do with him? "Send him off. I have no use for a man as crooked as that!" Would you send him to the Inferno? Then let us be thankful you are not God! People tremble in prospect of the great Judgment. I would tremble more if any human being were on the judg-

ment-seat. God understands. *He understands.* You send a man like that to hell—whatever hell be—and then what happens? There is no hell, then? Hell is not a place, but a condition of mind. What, send him to heaven? Hardly; hardly. "Who shall ascend unto the hill of God? Who shall stand in his holy place?" Why is it you are led astray? What is your sanctification but the purgatory of what takes place now? We see life here; we see hell here; we see heaven here—with very few people in it, yet. We see purgatory, and Jacob is sent there. How many of you could tell how he suffered? Every man could tell how he sinned; but could you tell how he suffered? He was as conspicuous in suffering as he was in sinning. From the moment he committed his sin until the moment he died he was in purgatory. Yes, and the coals! What are the coals that burn you and me? Why, our sins. There is nothing arbitrary about the ways of God. It is our own sins that become our own punishment. Jacob never saw his mother again. It is an awful thing when a mother and a son sin together. They never looked upon each other's face again. He cheated his brother, did he? The day came when he crept like a dog to his brother's feet, pleading for pardon. Then Esau flung him forgiveness in his big, good-natured way. He played the traitor, did he, to his father? Did his father's heart almost break over Jacob's going? Why, his own heart was going to break when he lost Joseph; it was going to break again when he lost Benjamin. Not a single sin that he committed but he had to pay for with usury. He did sin, and he has been punished. Now let him go.

He just had one thing left, and that was Rachel. Now he did not sin about Rachel. Jacob was at his best about Rachel, and yet Rachel was taken from him. You condemn Jacob? God has condemned him far more. You call him names? God has punished him his life long, as you and I have been punished for our sins. Jacob was cast from furnace to furnace until near the end of his days the poison passed out of his nature, and Jacob became Israel, the Prince of God. Oh, it is a marvelous thing to see the sinner changed into a saint!

It was not pleasant to visit that room where Jacob cheated his father. I did not like to ask you, my friends, to visit those rooms. We should not look upon the dark side of nature; we should not be on too familiar terms with evil characters; they taint the air.

Now we pay another visit to Jacob in another room. Jacob has finished his course, now, and Jacob is dying. We are all merciful to the dying. I ask no charity, for none is needed. Jacob is dying well. He is an old man, now, and has come to the end of his earthly journey. If he has been a great sinner he has been a great sufferer. I find four words in which he sums up life. I listen to him: The first word is "God." "God," says the old man, "before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day." He is down in the valley now, out of sight. That is not the real man. Sin is not real; only goodness is real. The light is shining on the mountain top, and Jacob is on the high places, now, with God.

The next word I hear is "Love." He begins telling the story of his love; and I do not know how long he was going to make it when he suddenly comes upon Rachel. "Rachel," he said, "who died by me in the way," . . . "and I buried her in the way of Ephrath." Whatever may have been the failings of this man, he was faithful in his love. On his death-bed the old man goes back to the time of Rachel and their love. He knew how to love, and how to be faithful unto life's end.

The next word I seem to hear is "Character." He calls together Joseph's sons; speaks to every one of them. He says: "I, Jacob, say to you, I have tasted of the cup of sorrow to the dregs. Whatever evil you do will come back to you; and whatever good you do will come back to you."

One other word: The old man speaks of home. "Bury me in the cave of Machpelah. Bury me with Abraham, and with Isaac." He is going to see Abraham; he has come into his kingdom. He is going to see Isaac. He is going to see Rachel again. The wrinkles are passing out of father Jacob's face. The wrinkles have passed out of father Jacob's heart. He has had a hard fight, but he has won his way through. God's faith has not failed in its purpose with Jacob. "Whom he called, hath he also justified, and whom he justified, hath he also glorified."

NATIONAL DESTINY

By the Rev. Carl S. Smith, Protestant Episcopal, Brooklyn, New York.

I will make of thee a great nation, . . . and in thee shall all families of the earth be blest.—Gen. xii. 2, 3.

Following the trend of emigration which marked the days in which the first of the patriarchs lived, Terah, the father of Abram, moved his family and family possessions from that rich and fertile plain which had been the cradle of Semitic civilization northward and westward toward the snow-capped peaks of Lebanon.

To one of those who thus journeyed, this was something more than a mere emigration. God, such was his faith, God Himself, had spoken to him. God had bidden him go forth, from the home of his ancestors, from his country, kindred, and father's house, unto a land he knew not of, for there—so ran the promise—He would make of them a great nation, and in him and in his seed shall all families of the earth be blest. In "the call" of Abram, God introduces a new method in His way of dealing with the sons of men. He takes a new step in the education of the world; from henceforth the nation shall be a factor in the evolution of God's world-wide purpose. It is in Abram and his seed, the nation that sprang from his loins, that all the families of the world shall be blest. They were to become great, and through their greatness to be a benediction to all mankind.

Think of these words as applicable to our own nation and our own people; as pointing out the nation's destiny:

"I will make of thee a great nation."

Some one hundred and twenty-five years ago the struggle for independence was over and this nation was born. The pains of parturition had convulsed the whole body politic; before the birth-throes were finished, men had struggled and fought and died. The new nation, like the new-born child, stood facing an all unknown future. But it was an infant nation—great only in the great ideals it set before itself.

Then the whole population was scarcely four million souls, and these were sparsely scattered through the regions east of the Alleghanies. But, to-day, we are about 90,000,000 in all.

A hundred years ago the Mississippi marked the western boundary of the nation, and vast sections of that territory were an unknown land—the home of the hunter and the trapper and the wandering red-man; while to-day, from Maine to San Francisco, from Canada to the Gulf of Mexico, this broad land recognizes one flag and rejoices in one rule.

In the land over which Washington was called to rule, hidden deep beneath the everlasting hills, lay great and rich deposits, the treasures God had stored up for man. But it lay quite undisturbed. There was practically no mining, and practically no manufacturing. And yet to-day the products of mine and forge, as well as of forest and field, are eagerly sought for, and readily sold in all the markets of the world. In 1905 $543,000,000 worth of manufactured products were exported from the land.

Then in the eyes of the European nations, we were as a little thing. The bankers of Amsterdam refused to lend three hundred thousand dollars on the best securities that the state could offer. Her credit was dead. The nation was practically bankrupt: and yet since the days of Alexander Hamilton, who "touched the corpse of our national credit, and it stood upon its feet," the wealth of the nation has waxed great, until to-day the Controller of the Currency can write, "The people of the United States have become the richest in the world."

Then the navies of France and England played fast and loose with what mercantile marine we had, and we could not help it; there was no redress. Yet to-day, in our naval and military strength, we are recognized as among the foremost nations of the earth. To-day he would be a fool who would count out America as a factor in the politics of the world, in the progress of the race.

But we do well to stop and ask ourselves, What is this for? What is the purpose of this making great? That we may swagger and boast and bluster? That we may brag and puff and push? That we may talk loud and be guilty of that height of American vulgarity, the ostentatious display of wealth, in loud clothing and flashing jewelry? That we may talk of the bigness of all things that are American? Surely not this! No, not this! "That in thee," said the voice of Abram of old, "that in thee shall all fami-

lies of the earth be blest." "That in thee," says the voice of the living God to the America of to-day, "that in thee shall all families of the earth be blest." This is the destiny of the nation, as it is the God-given destiny of the race, the nation to which we belong.

"The glory of the nation, like the glory of a citizen, or of a class, lies, not in supremacy, but in service. A nation is great when it fulfils its office and enables other nations to fulfil theirs."

What then is the office, the duty, of this nation?

Everywhere upon the earth it is our mission to ameliorate, to civilize, to Christianize, to loosen the bonds of captivity, and point the souls of men to nobler heights. Whatever of advancement and of progress for the human race the centuries shall bring us must largely come through the spread of the religion of Christ and the dominion of the English-speaking peoples; and wherever you find both, you find communities where freedom exists and law is obeyed.

To build the fair temple of God, where truth, peace, love, and justice may find a home—this is our duty, our destiny.

"I will make of thee," says the Lord of Hosts, "I will make of thee a great nation, . . . that in thee shall all families of the earth be blest." This is our duty, our destiny.

Need I remind you of the verdict of history? Nay, the verdict of God, upon the nations faithless to their duty, faithless to their destiny? The Jews were a nation with a destiny, and they were faithless, and the thousands of crosses around Jerusalem, and the smoke that went up like the smoke of many furnaces, the blood of her citizens which flowed as a river, when the army of the Emperor laid Jerusalem even with the ground—one and all tell us the verdict. Greece was a nation with a destiny, but the glory faded from her crown when she made her accomplishments the boast, and not the glory, of the nation. Rome—once proud mistress of the world—was a nation of destiny—but she "waxed fat" in the spoils of the nations, and we have little left save crumbling ruins to remind us of her former greatness.

And so it has ever been: Faithless to duty and destiny, and God writes over the portals of the nations, "Ichabod."

But in this, the hour of our greatness, let me remind you of the strong, true words uttered by a man of another nation, to his own people, yet words pregnant with meaning for us here and now:

"God of our Fathers, known of old,
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

"From heathen heart that puts his trust
In reeking tube and iron shard
All valiant dust, that builds on dust
And guarding calls not Thee to guard,
From frantic boast and foolish word
Thy mercy on thy people, Lord."

A NATIONAL MORAL CRISIS

By the Rev. J. A. Geissinger, Methodist Episcopal, El Paso, Texas.

Let justice run down like water, and righteousness as an overflowing stream.—Amos v. 24.

The book of Amos is a keen observer's critical estimate of Israelitish civilization at the commercial stage.

The book is worth while for two reasons: First, it tells us of a civilization, tho on a smaller scale, like our own; for the people of Amos's day dwelt in populous cities, were a commercial power at the height of industrial prosperity, and swept away with the passion to get rich. Second, the book ought to interest us because it is the message of a mature man well equipped for his great task by nature and by training. Part of the prophet's time had been spent on the desert looking after his flocks. There he had been brought close to the Infinite and was able to see things whole. Part of his time had been spent in the markets of the cities, disposing of his wool. And there in the marketplace he got at the real men of his time and saw them stript of all religious pretense and profession. We do not wonder that this

man, endowed by nature with a quick moral sense, having an abiding consciousness of the God of righteousness, when brought into intimate contact with such immorality as existed in his times, began to burn with a message. Man of affairs as he was, he was forced to speak for right, honor, truth, justice, God. He was no soothsayer. He was a true human under the compulsion of God.

In his book he tells us what he saw. And this is what he saw: All about him evidences of the most reckless extravagance. Magnificent shrines in the high places; villas in the country-side; palaces of hewn stone in the cities over against the hovels of poverty. Within the splendid homes of the rich the most elaborate furnishings—foreign tapestries, couches imported from Damascus, and chairs of ivory. We are not surprized to learn that this simple soul from the desert, accustomed to the life of the tent, should have a contempt for such a luxurious life. That was natural. But we must not miss his point. He does have a contempt for luxury itself. He cares for little baggage. The pomp and circumstance of the world are nothing to him. Yet his point is not that. What he insists upon is that his people have passed through this gorgeous gateway into all manners of sensuality. It is the decay of morality that appalls the prophet.

With a few strokes he gives us a picture of the real life of his day. A population sprawling in wantonness; the chief occupation that of banqueting, the men and women, alike, drinking wine by the bowl; the priests receiving bribes and appropriating the sacrifices of the altar. And the women, whose condition is always the best index of the moral life of a people, he describes as absolutely brutalized and shameless. The women he sees as a herd of cattle trampling over everything for food, without sympathy for the helpless and continually crying out for more wine. The farmers push off their refuse wheat upon their unsuspecting customers; the merchants shorten their yard-sticks, put heavy bottoms in their dry measures, and juggle their scales; while the bankers clip the shekels that pass through their hands. Men are cheaper than old shoes. And the avaricious worshipers can scarcely wait until the Sabbath is over to resume their grabbing and swindling. It is a sorry spectacle—dishonesty, greed, oppression. A multitude of poor with their heads ground to the dust, a few plutocrats sucking the life-blood of the people by superior cunning. But worst of all in the eyes of Amos is the part played by God's representatives—the priests, the religious leaders. They burn sacrifices on the altars for recompense, and for the same reason excuse the reign of greed. They are sycophants. They are "blind mouths." They are owned. Supposed to keep true ideals before the people, to quicken conscience, to make men more aware of God, they neither are a moral restraint nor a moral inspiration to the people.

Such is the picture as Amos sees it. Let us get its meaning. Amos is no demagog. No more is he a pessimist, discoloring facts, because of his misunderstanding of them. He sees luxury and sensuality, the latter growing out of the former, and both arising out of the national life because of a false standard of values. What is the trouble with Israel? This: Things are placed higher than men. Success is more to be desired than right and justice. It is more important to the men of his day that they acquire than that they attain. To make a life is not of so much importance as to make a living. Wealth is conceived of as simply and exclusively material. He is the richest and the most worthy man who has the most cattle, the most wool, the best pastures, the largest number of customers. Life consists in the abundance of things men possess. The supreme standard is fodder. Everything is measured in terms of fodder, and he is the most to be envied and honored who has accumulated the most fodder. Bear in mind, I am not speaking for myself here. I am interpreting the message of Amos to his century and to all centuries. What he sees, and what he condemns, is not simply luxury and sensuality, but the materialistic view of life that puts things above soul, above character, above morality, and thereby leads to the degradation of his people. Every national condition presupposes some philosophy of life. Amos knows this. And he knows that the physician must not stop with the symptom; he must get back to the cause. The elaborate mode of life, the mad rush to get rich, the base immorality all about him, the complete demoralization of his people, these are but the outcome of the overemphasis on things, of a false standard of values, of a miserable philosophy of life.

Such were the facts as Amos saw them in the Israel of his day. His picture is but a sketch. His book is a little book. In good readable type it could all be put in six 12mo pages. Yet it is a priceless heritage, everlastingly true. For it is true, as this plain business man saw, that, whatever the price-lists of the world may say, a man is always worth more than a sheep. Man has eternity in his heart and ought to respect his birthright. The soul must have standing-room. Right is the supreme consideration. God may be ignored, but He can not be escaped. We may make our own yardsticks, but there is an eternal standard of values, and by this are we judged. We can substitute nothing in the place of righteousness and justice. If any individual or any people is to abide, then must righteousness flow down through the land as a river. The prophet's message is the lesson of history. The wreckages on the coasts of time are significant. Israel's genius for trade could not save her, nor Greece's intellectual greatness, nor Rome's superb political organization. The mill of God grinds slowly, as we children count time, but Amos had the perspective of centuries, and rightly saw that a people despising righteousness, bowing down in fear before the might of shekels, rots as swiftly as a basket of summer fruit. I thank him for his message. I want to be reminded of this truth again and again.

I suppose you have been thinking of the application of this message to our life as a people.

I do not wish to be misunderstood. This picture given us of Israel can not be taken as a photograph of American life. Our conditions are different.

True, we have been placing too much emphasis upon things and we are reaping the result. We have put too little store by common home-spun honesty, by integrity, by righteousness, and as a result we have grown an unusually large crop of rascals. We have largely lost a true sense of values and are suffering from an epidemic of yellow fever, the passion to get rich. We have our miserable poverty. We have many men who have gained riches by superior cunning and who have no feeling of responsibility to the nation at large.

On the other hand we have wholesome forces at work in our national life. We have many moral assets that those people did not have. Not to go into details here, it is enough to mention the moral principles wrought out by the various religious leaders of the race, and made luminous and effective in Christianity. The spell of Christ is upon us. His influence is still active and effective in our institutions and personal lives. His impress is upon the soul of our time. Besides there are the examples of such chief citizens as Washington, Lincoln, Emerson, and Longfellow, as well as the examples of the leaders, who to-day are standing as exponents of the highest and best things in life.

No, Amos's picture is not a picture of our national condition. Yet it does set forth conditions that exist to-day and it does disclose the peril of a materialistic view of life. It shows us that if we do not repudiate this philosophy, which is practised by so many to-day, we shall come to ruin. I can not make this point too clear. There is a dangerous drift in our life, and we must overcome it.

To-day two ideals struggle for mastery in our thought and practise—commercialism and Christianity, puritanism and paganism. By commercialism I mean the tendency to ignore every consideration save that of pecuniary gain. By Christianity I mean the fundamental principles of life and action, as set forth by Christ in the New Testament. I care not how you name these two tendencies, provided that you see them and understand them. One ideal to-day exalts right, the other preaches but one word: "It pays, pays in dollars and cents." One puts the emphasis on morality. The other puts the emphasis on dividends.

The ideal of right is still mighty among us. Many men never overlook conscience, the peril of things, the human factor in life. As a people we are still religious, believe in the soul, in God, in immortality, in the Golden Rule. The "ought" has not died out of our life. Right is still the dominant consideration with the bulk of our people.

On the other hand there are many who are sheer pagans. They disregard God, despise all civil restraint, do not discern the moral law, and are blind to everything save the power of money. They preach in our market-places one sermon: "It pays." They mean it pays in dollars and cents. They do not care for loss of honor, character, even national vitality. They have an eye to dividends; and however we may impoverish

ourselves otherwise, if we can increase our cash, we are growing richer all the time, and that is the main thing. They do not see that we must make large provision for the physical, intellectual, and moral training of the next generation, or speedily pull our national structure down about our heads. They do not see that even the baldest industrialism rests upon a basis of confidence as between man and man, and that such confidence rests in turn upon morality—honor and honesty. All they see is the immediate chance for gain. This company is constantly recruited by immigration, by those who see in our land an opportunity to make money.

Here is where our great struggle is to come. It is a struggle between ideas, between ideals, between philosophies of life.

I think that no one can deny that these two religions are struggling for mastery here in America. For the moment the religion of Mammon, with its contempt for the finer considerations, with its emphasis on mere smartness, seems to be in unusual disfavor. We are just now gathering in some of its fruits, and they are manifestly bitter. For, it is clear to us all that back of the moral breakdown in America, which is registered in the numerous moral failures of prominent citizens, lies this gospel of commercialism. For a whole generation men have bowed down before the almighty dollar, have snapt their fingers at the moral law, have resorted to questionable practises in the feeling that they could do so with impunity. Recently we have seen some handwriting on the wall and have been filled with misgivings and compunction. But this should not mislead us. The false ideal has not been utterly repudiated. Baal is not so easily driven from the field. The religion of mercenariness is so plausible and so tangible and so quick in yielding returns, that we may be sure it will recover from its present discomfiture. It will yet again contest the field with the religion of righteousness.

Still, however plausible the religion of "It pays" may seem, surely we have lived long enough as a people to see that the religion that demands conformity to the moral law, written in the heart and in the very constitution of the universe, is the one true religion. For that we must contend. That we must further, if we hope to perpetuate our republic. The low, cheap, false ideal must be driven from the field. It has wrought immeasurable harm, and will work more.

A single consideration will show how important it is that we keep before us the moral ideal, that we put right above every other consideration.

There is a period in the development of society when the needed man is the soldier. Then that people forges to the front, which is able to produce the military genius. There is a later time, when, because of commercial progress, the need is for men of foresight, men who know resources and the conditions governing the national and world markets. We are still in such a period as a people, and we rightly give large rewards to the industrial leaders and the men who have initiative and commercial generalship. Yet a change in our methods of doing business, due to the great expansion of industrial activities, has begun to set in. Business is not carried on now by private capital. We do everything now by community of capital. The large undertakings to-day are possible because of the savings of the people. These small deposits, of little value in themselves, are massed and turned into definite channels with great profit. At once we can see that, in addition to the spirit of venture and the gift of foresight, another trait is needed in the man of to-day. The age calls for the man who is absolutely worthy of trust, who is known to be a man of integrity. Our business undertakings sweep over wide fields, call for long time in the development of them, and are so complex that no thorough popular inspection is possible. The need is for men of unimpeachable character; men who will put nothing above right; men who will not betray a trust; men who are able to make money without resorting to any kind of crooked procedure.

It must be clear to any one, that, if our overemphasis upon things, our slurring of the moral law, has resulted disastrously in the present generation, it will be yet more mischievous as our civilization becomes more intricate in its ramifications.

Here then is one of our deepest problems. Here is a condition that must be met. Are we going to place the emphasis on smartness or on integrity? Are we going to put a premium upon the man who is true under all temptations in industrial life; or are we going to make it increasingly easy for the shark to

exploit us? We have come to a crisis in our social development. We have come to a place where it certainly seems that we can not overemphasize the importance of character. How shall we meet this condition? How shall we produce the man that is needed? That is not a hard question to answer. First of all let us know that this is a matter that concerns everybody. It is for the educational leaders and for the religious leaders to take hold of. The political leaders can do much, the business men also. And, here is a field for the American woman. Not that she has in her hands the shaping of youthful lives. That is a great opportunity. But her direct influence upon conditions and upon men is tremendous. If the American woman stands for foolish luxuries, if she craves material wealth and the power it brings above everything else, if her heart runs to vanity, the other side of which is a silly, superficial philanthropy, if she prizes a culture that touches the feet, the hands, the conversation, and the manners, rather than the heart and conscience; if she does not place her highest praise upon true affections, noble purposes, heroic sacrifices, then, more than any other element in the social mass, she will be held responsible for the moral collapse that of necessity follows swiftly enough upon any general moral indifference. If we as business men, as professional men, as workingmen, as wives and mothers, wish to save true religion, we can do it.

Let our fathers and mothers place more store by manhood and womanhood than they do by success; let our schools develop strength of mind and moral fiber, rather than mere facility for immediate usefulness of a technical nature; let our pulpits preach a gospel of righteousness and square dealing, without fear or favor; let our merchants and manufacturers be as honest in their methods and material as they expect their clerks to be about the cash-box and the work they turn out; let our workingmen be as anxious to give a dollar's worth of work for a dollar's worth of pay as they are to-day to see to it that they get a dollar for every dollar's worth of work they do; let our public servants preach and practise the patriotism of peace, and we shall have the needed men and women coming forth from our homes to take up the work of the world. But as surely as we are swept away by the present drifts toward mere money-making without regard to the moral law, so surely shall we as a people rot like a basket of summer fruit.

The message of Amos is as applicable at present as when it was first uttered, for while the little systems of men have their day, and cease to be, the laws of God are forever and forever.

GOD'S GUIDING HAND IN HISTORY

By the Rev. J. Cocker, Primitive Methodist, Wellington, New Zealand.

Our fathers have told us what work thou didst in their days in the times of old.—Ps. xliv. 1.

In nature, grace, and history the ancient Hebrew saw the guiding hand of God. A plentiful harvest to him was a sign that God was pleased with His people, and joyfully the Hebrew sang, "The earth is the Lord's, and the fulness thereof; thou crownest the year with thy goodness." If the early and later rains failed, and famine came upon the land, these were indications that God was displeased with His people. To the Hebrew, Jehovah was the God of battles who used the elements of nature to defend and deliver His people, causing the stars in their course to fight against their foes, and the floods to overwhelm them, and plagues and pestilence to destroy them. God was the Founder of their nation, and they were His peculiar treasure. He gave the nation its birth by sending Joseph into Egypt and finding Israel a home. It was He who sent Moses and Aaron to deliver the oppressed Israelites, and who divided the Red Sea for their deliverance and the destruction of their enemies. He watched over them in the wilderness as an eagle watcheth over her young. He subdued their enemies and gave to His people Canaan for their dwelling-place, and they held the land as a gift from God. Moses in his farewell reviews God's Providential dealings. The Psalmist sings of His guidance, the prophets speak of His love and care, as manifested in the nation's history, and they declare Him to be the Shepherd of Israel who leadeth His people like a flock, and is their shield and sure defense. Kings

are rebuked for their sake, and are commanded not to touch the Lord's anointed. Above their judges and kings they saw the throne of God, and upon it sat their King who ruled their nation. This was true of the Jewish nation; it is also true of other nations.

We see God's handwriting on every page of Jewish history. The confusion of tongues at Babel, by which the people are scattered in companies according to the language they spoke; the prophecies made concerning the Israelites, and their literal fulfilment as the centuries passed by; the leading of them into captivity, and delivering of them according to prophecy; the predictions concerning the destruction of Tyre, Nineveh, and Babylon, and the fulfilment of these prophecies; the fall of Jerusalem, and the dispersion of the Jews, as hundreds of years before God had promised, saying, "I will scatter you among the heathen"—in all these things the student of Jewish history may see God's hand, and may well exclaim in the words of the Psalmist, The Lord hath not dealt so with any other nation.

In the history of every nation of the earth God's hand can be seen. Some He has lifted up and set them on high, and they have become His witnesses among the nations. Others he has cast down, as they have failed to carry out His purpose. "He removeth kings, and setteth up kings." "He doeth according to his will . . . among the inhabitants of the earth, and none can stay his hand or say, What doest thou?" As nations have failed to serve God they have been cast down, and others have been raised up to take their places, heathen nations have had to give place to Christian races, the nations which have looked to God for guidance have been led forward in the path of progress; hence the most Christian countries are the most advanced in the arts of civilization. A God-led nation never stagnates, neither can a God-led nation be finally defeated. When England had shook herself free from the yoke of Rome, she began to make rapid progress; but the Pope sought once more to rule her, and that mighty Armada, the pride of Spain, sailed to conquer England and to restore once more the blighting influence of Rome, but God defended her. He who holds the winds in the hollow of His hand caused them to blow, and a great storm arose which wrecked the ships, and England was saved by the arm of omnipotence. We acknowledge the skill and bravery of her sailors, and the heroic manner in which they fought for their native land, but behind it all there was God.

'Twas not their courage or their sword
To them Salvation gave;
'Twas not their number or their strength
That did their country save!
But thy right hand, thy powerful arm
Whose succor they implored,
Thy Providence protected them
Who thy great name adored.

How great is the power which God has given to Protestant England. Many countries have been added to the empire, so that to-day England's king sways his scepter over an empire on which the sun never sets and which is composed of many nationalities. Imperfect, England may be, and in many respects wicked, but she stands for an open Bible, and religious and political freedom; and in placing so many of the pagan and idolatrous under her rule, we can surely see the hand of God. He rules among the nations. One hundred Puritans sail across the ocean on the *Mayflower*, and in New England find a home where they can serve God according to the dictates of their conscience. Persecution in England being continued, men cross the Atlantic to join the Pilgrim Fathers, in a land where religion and liberty have found a sure home. In ten years twenty thousand persecuted Englishmen find a refuge in that Western land. A Protestant colony is founded by sturdy, resolute men; not only were they religious men, but they were the noblest class of emigrants who ever left the shore of any land, and in that new land God's Church prospered, and to-day Protestant America is the result of men flying from one land to another for liberty to serve God. He guided the *Mayflower* across the sea, and watched over the infant colony and founded His church on free American soil.

The founders of the American Republic recognized that they were led by God. While the State delegates were assembled to adjust the Constitution, the celebrated Franklin stood up in Congress and reminded those present of the spirit of prayer which had possest them during the seven-years' war, and he said: "The longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men; and if a sparrow can not fall to the ground without

His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings that, 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel, our projects will be confounded and ourselves shall be ome a reproach and a byword down to future ages." In that spirit the Constitution was drawn up, and God has, in a wonderful manner, watched over that nation, so that to-day she is one of the greatest on the face of the earth.

Can we not see how in many ways God has led the nation? Events which seemed small and insignificant have become the turning-points in our history. Those things which at the time we looked upon as losses and hindrances have been gains and helps. All the way God, with a loving hand, has been leading our nation, holding us up lest we stumble, helping us over the rough places; when the night has been dark God has still kindly led us on. May He still lead.

HOLDING THE MIRROR UP TO AMERICA

Reflections for the Glorious Fourth

By the Rev. S. B. Dunn, New York.

To see ourselves as we are seen, might well occupy a few spare moments of our nation's natal day. The mirror is held up by friendly hands, on both sides of the sea, and the reflections, if only broken lights, are nevertheless a fair likeness of the image presented.

1. The Typical America.

"America is giving birth to a new race of beings."—An English writer.

"Americans are the most cosmopolitan people in the world."—Herbert N. Casson.

"We in America form a nation with the blood of half the peoples of the world in our veins."—Luther Burbank.

"The United States is one country much more than Great Britain is."—Frederic Harrison.

"America is the land of unlimited possibilities."—Max Goldberger.

2. The Typical American.

"Every American is more or less of an incarnate Declaration of Independence."—Herbert N. Casson.

"Americans have immensity on the brain."—Anon.

"The American note is self-confidence."—Professor Muirhead.

"The true American is an idealist through and through."—Hugo Münsterberg.

"The Americans have the quickest perceptions." -Leschetizky.

"An American feels strongly and feels everything."—An English writer.

"The United States is practically a land without misers."—Herbert N. Casson.

"In human energy the United States is the richest country in the world."—Pierre Leroy-Beaulieu.

"An American regrets that he can do nothing with his feet while he is listening at the telephone."—Ian Maclaren.

"Americans have careworn but confident faces. They are a cheerful rather than a happy people."—An English writer.

"In the art of advertising, Americans lead the world."—Arthur Shadwell.

"Any old place where he hangs his hat is home, sweet home, to him."—Anon.

"In general, the typical American is said to be the man who is self-made, and who has learned wordly wisdom by hard knocks."—Herbert N. Casson.

3. Typical American Maxims.

"Don't grumble; boost."—Arthur Shadwell.

"Risk and adventure are the spice of life."—Herbert N. Casson.

"Time is money." "Boil it down." "Do it now." "Step lively." "No admission except on business." "Be sure you are right, then go ahead." "Find out where you are going when you get there."—Herbert N. Casson.

"Be ready." "Have all the fun that is yours by right." "Better faithful than famous." "Face the facts as you find them; strive steadily for the best."—Theodore Roosevelt.

OUTLINES

Feeling the Need of Our Time

Come not near any man upon whom is the mark.—Ezek. ix. 6.

It is the mark of sympathy with our time and its need. No man is fit to live in the time who lacks that sympathy, and such lack will not escape the smiting of the angel forces of the time's onward movement. God has set angel keepers over the city, and they go out to smite the hard-hearted.

I. The first angel keeper is our native sense of common obligation. This sense is within us and we can not get away from it. Priest and Levite may "pass by on the other side," but our sense of obligation is with the Good Samaritan.

II. The second angel keeper is the family. A man's children get within all his defenses. Our children outgrow our absolute control. We can hold them only by love and reverence for our character.

III. The third angel keeper is the spirit of progress. Even a statesman who sees no connection between politics and the Ten Commandments gets left behind. The angel of progress cares for real character; not party standing.

IV. We need not be left behind, because one of God's angel keepers is our own guardian angel. In building the great civic structure God has a place for our work. The temple will go up whether we work or not, but there is at least one stone for us to place, and the façade will be marred if we fail. It will hurt us, and will hurt the work as well.

F. N.

Acquaintance with God

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—Job xxii. 21.

These words were addrest by Eliphaz the Temanite to Job the patriarch. Eliphaz thought that Job was a great sinner and that the trials he was undergoing were a punishment inflicted upon him by God for the sins that he had committed. Eliphaz thought that Job ought to get acquainted with God. He regarded an acquaintance with God as Job's only hope. Every soul ought to seek an acquaintance with Jehovah.

I. "Acquaint now thyself with him." "The word," says one, points to such an intimate knowledge of God as might be secured by dwelling with Him on familiar terms in the same house." 1. An acquaintance with God is a glorious possibility, as witness Adam, Enoch, Noah, Abraham, Jacob, Daniel. 2. An acquaintance with God can only be made through Jesus Christ, the only Mediator between God and man. 3. An acquaintance with God is of inestimable value.

II. "And be at peace." A knowledge of God constitutes the foundation of all true peace. Ignorance of God, of His Being, of His character, of His purposes, of the mission of His Son, is the one great and fruitful source of unbelief and sin.

III. "And thereby good shall come unto thee." Eliphaz has been accused of being a mere utilitarian, of being "selfish and sordid," but it is evident that he does not refer merely to material good such as "the gold of Ophir" and "plenty of silver," but also to spiritual blessings.

J. N. G.

Good Intentions and Broken Purposes

My purposes are broken off.—Job xvii. 11.
Thou didst well in that it was in thine heart.—2 Chron. vi. 8.

According to some authorities, hell is paved with good intentions. There is as much authority for assuming that heaven is paved with good intentions—that the floor of the eternal city is one exquisite mosaic of disappointed hopes, unrealized dreams, of broken purposes, of good intentions, frustrated by divine fiat, human conspiracy, or personal limitation.

I. Good intentions inspire many lives. 1. Life abounds in purposes, conceptions, ambitions, intentions. 2. Most people resolve on something—a new leaf at the new year, to redress a wrong, do a kind deed before they die. 3. Some good intentions are not serious, only fugitive thoughts of inconstant minds. 4. Some seriously intend change of character, of conduct. Life not a dream, but a field for noble purposes. 5. Good intentions are the protoplasm of all noble deeds.

II. The limitations imposed upon good intentions. 1. In David's case the law of fitness prohibited a man of blood from building a temple of peace. 2. Suspended health

or shortened life has occasioned failures. 3. Inefficient training, inferior social standing, or intellectual structure. 4. Narrow circumstance—a splendid scheme and no capital. 5. Counterplots and plans of our competitors in the strain and stress. 6. Interpositions of Providence revealed in a variety of ways.

III. God's recognition of the good intention, notwithstanding the broken purpose. 1. In the world men get credit when a plan is carried out successfully. 2. God discerns the motive, reads the intention, sees the oak in the acorn. 3. Our broken purposes, possibly, are merely delayed, and may be mended in our maturer life. 4. Or if undeveloped by us, may find second-hand use by others. Some reap where others sow. 5. If we fail (as the world counts failure), it is in good company. Christ wept over Jerusalem. 6. There are no "consolation prizes" for those who, through instability or negligence, fail to attain. W. J. A.

A Soul's Open Window

When Daniel knew that the writing was signed, etc.—Dan. vi. 10.

It is not the material "open lattice" of this scene which bears any significance for us, but the spiritual open window. The principle is the same in Millet's "Angelus." Both are a vivid portrayal of the soul's open window.

I. The fact of the inner life needing an outlook is self-evident. In a schoolroom for blind children was the motto, "It is the soul that sees." Daniel made use of a "sixth sense"—prayer as a soul window.

II. Its usefulness is similar to the material window. 1. Enables one to see farther, *e.g.*, the young Hebrew beheld the spiritual nature of God, His protecting care, and a higher type of morality, than his physical eyes disclosed in Babylon. 2. Admits light to the soul. "If every morning we would fling open our vision and look out on the wide reaches of God's love and goodness, we could not help singing." 3. Such light means life; being pure and wholesome.

This picture preserved through the ages has been of more value to the young manhood of the world than has the great French painting. C. R. S.

Character

Seek ye the first the kingdom of God and his righteousness.—Matt. vi. 33.

I. The need of character. 1. There are two words that tell that character is here meant: "Righteousness" and "kingdom." 2. Character is what makes a man valuable in any position in life. 3. Since character is needed it is worth while to obey Christ and seek it; for: (1) If sought it may be found. (2) If found it may be kept. (3) It is a kingdom with perquisites—"these things shall be added."

II. The foundation for character.—1 Cor. iii. 11. 1. The foundation is of great importance. 2. Characteristics of a foundation. (1) It must be suited to the thing to be built on it. (2) It must be unchangeable. 3. Christ has these: (1) Suitable, for it is the foundation which God has "laid"; (2) "Jesus Christ the same yesterday, to-day, and forever." 4. Others have been tried—none but Christ has been found satisfactory for time and eternity.

III. The school of character.—Jas. i. 12. God teaches us by precept—the Bible—and by Providence. The latter includes what James calls trials.

1. The school of trials is never agreeable to any one, tho common to all. 2. The school of trials is never unjustly severe. 3. The school of trials has a gracious aim—the perfection of character.

IV. The supremacy of character.—Prov. xxii. 1. 1. There is a great difference between character and reputation. 2. The qualities that make up character are: Honesty, sincerity, conscientiousness, religious principles. 3. In Prov. xxii. 1 character is compared with riches. (1) It has greater money value than riches. (2) It is more lasting. 4. The superior value of character consists in that: (1) It usually wins in the end. (2) Men with characters are the "pillars" in society. (3) Character is a living argument for a good, a better life.

This text applies to two classes: To the one who has character it says, "Keep it, guard it." To the one who does not have it, "Seek it." Christ will accept the person without character. He is the only one who will and can give him a character.

J H. S.

PHYSICAL HEALTH OUTLINES

By the Rev. Claude R. Shaver, St. Louis, Missouri.

[The following outlines are suggestions for sermons on the care of our physical lives, to which great attention is now being given. We believe every preacher should give serious consideration to the questions of physical health, in his public teaching.—Eds.]

Scriptural Formulæ

Physical Righteousness: "The temple of God is holy, which temple ye are."—1 Cor. iii. 17.

Unhappy Heredity: "Visiting the iniquity of the fathers upon the children."—Ex. xx. 5.

Dignity of Healthfulness: "Your body is a temple of the Holy Spirit."—1 Cor. vi. 19.

Slaves to Appetite: their Doom: "If ye live after the flesh, ye must die."—Rom. viii. 12.

Heroism of Self-Control: "I buffet my body and bring it into bondage . . . lest I myself should be rejected."—1 Cor. ix. 27.

Cleanliness vs. Godliness

The children of Israel bring their oblations in a clean vessel into the house of Jehovah.—Isa. lxvi. 20.

In the Old-Testament time cleanliness was, legally, "next to Godliness." The ceremonial law was concerned largely with rules and symbols of cleansing—necessary requirements for a simple people without the science of hygiene. While to-day we are no longer "under the law" ceremonially, we can not appreciate fully the "law of grace" unless we regard the cleansing agencies a beneficent Father has provided.

I. Clean bodies.

II. Clean tastes.

III. Clean memories.

We strive for perfection in other details of worship; should we neglect the vessel out of which we breathe our praises?

Renewing Strength

They that wait upon the Lord shall renew their strength.—Isa. xl. 31.

This prescription is not altogether spiritual and heavenly in its results. It applies to the physical and earthly as well.

I. "Wait:" relaxation one of the fundamentals for these days when nerves are always tense, brain-cells quivering, and pulses throbbing. Other physical nature—trees, flowers, and grasses—requires a pause in "seasons" so that strength can be renewed.

II. This gives opportunity for change, which is of itself another way of resting. 1. Change of atmosphere. 2. Change of occupation, from strenuous activity to quiet meditation. 3. Change of scene.

III. This is the only way of adjustment to the Creator's spirit whose forces act slowly and quietly throughout the physical realm. "Be still and know that I am God."

An Ill-Used Temple

And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he . . . cast all out.—John ii. 14, 15.

The temple of God is holy, which temple ye are.—1 Cor. iii. 17.

When the Master was on earth, He went into the temple and found strangers making improper use of that sacred structure. To-day His spirit on earth is coming into human life. He will find some bodies—"temples of the Holy Ghost"—occupied by illicit tenants, parasites degrading the temple.

I. Appetites—tastes and cravings for rich food, meats, and pastries; artificial drinks, non-alcoholic as well as alcoholic; sedatives and narcotics.

II. These tastes, like the money-changers, may have a normal place in life; but, encouraged by abnormal gratification, they have usurped the place of higher virtues, to which the Creator dedicated this sanctuary. Hence we have dyspepsia chilling the true spirit of worship and robbing the house of its true function (Matt. xxi. 13); drink appetites taxing the vitality and purse (Isa. xxviii. 7); narcotics taking the place of life's true stimulant—service, "My meat is to do the will of him that sent me."

III. Self-control is the true doorkeeper of this temple. It was said of the only holy life perfect in self-control, "zeal for thy house shall eat me up" (John ii. 17, A. R.). This doorkeeper should be reinstalled and parasites cast out, making room for the true "zeal."

Our Brother's Keeper—Hygienically Speaking

Am I my brother's keeper?—Gen. iv. 9.

It is not at all remarkable that this fundamental question arose as soon as the first two brothers appeared upon the earth. Its applications have multiplied endlessly with the increasing social complexities. To-day we have modern obligations to our brother on account of :

I. The air he breathes, seeing that it is uncontaminated by any poisons from our personal circumstances; sputum, garbage, bad cellars, ill-drained back yards, etc.

II. The food he eats. The late Pure-Food law has done much to emphasize this duty, but the range is still wider—affecting sellers of green vegetables, fruits, milk, pastry, meat, and confectionery.

III. The hygienic education of his children; more thorough public-school courses, beginning earlier and covering a broader range of topics, *e.g.*, breathing; ventilation; dress; diet; sexual and marital truths, tactfully presented; temperance in the larger sense of self-control.

Earthly Helps toward Healing

And Isaiah said, Take a lump of figs. And they took and laid it on the boil and he recovered.—2 Kings xx. 7.

Commenting upon this scene, Farrar says, "By God's blessing on man's therapeutic care, the king was speedily rescued from the gates of death." Thus do commentator and prophet emphasize the true relation between heavenly and earthly aids in healing.

I. Recognizing the healing virtue in earth's products. It seems reasonable that the many otherwise useless herbs should have some place in the divine economy. Of this *materia medica*, with its hundreds of healing substances, is an eloquent testimony. It shows not only the wisdom, but also the sympathy, of the heavenly Father.

II. It requires human wisdom to discover and utilize this virtue. All respect to the wisdom of physician and chemist. Beware of that "prophet" so ready to denounce medicine and substitute her own "science." True prophetic insight discerns merit in practical research as well as in its own visions.

III. Right use of the physical means broadens the basis for the spiritual. Even "mortal mind" is dependent upon the physical until born anew in faith. Thus the Great Physician made intelligent use of the physical in laying the foundation of his kingdom. Note the testimony of Dr. Worcester, of Emmanuel Church, Boston, who, with leading physicians, has spent the past winter in experiments combining the two forms of therapeutics. "What I have seen come to pass in their souls and bodies (500 patients) has convinced me forever that the glorious gospel of Christ has lost none of its power." (See also April, 1907, Homiletic Review, p. 245.)

Thus, the world needs no more special revelations, only honest, common-sense interpretations of the message of life.

A Neglected Point in Church Architecture

Ye also, as living stones, are built up a spiritual house . . . to offer up spiritual sacrifices, acceptable to God.—1 Peter ii. 5.

A "spiritual house" breathing "acceptable" worship implies a pure atmosphere.

I. The house of stone and mortar is the smallest part of the "church." Lives physical, as well as spiritual, requiring a fresh breath every minute, are far more important. Church-building and correct ventilation are, therefore, interdependent.

II. Disregard of the latter affects worship. Music, altho finally harmonized, falls discordant upon hearers irritated and out of harmony because of bronchial ailments due often to ill-ventilated apartments. Discourses, no matter how spiritual, will fail to touch the human spirit whose auditory passages are already filled with a catarrhal rumble contracted from the impure air in store, office, or factory. One cause of "bad sermons." Prayers, however fervent, will lack the full impetus toward the throne of grace, because of a weakened congregational "Amen" coming from minds made dull and listless by carbonic-acid gas.

III. It affects the whole spiritual tone of the church. The necessary activity and energy require a full portion of fresh air. The expected genial social atmosphere depends upon one physically "genial." The spontaneous stream of benevolence will not arise unless there is a full supply of oxygen stimulating it.

ILLUSTRATIONS

Optimist and Pessimist.—Whether our toil and our daily living are to us a blessing or a bane depends on the kind of persons we are. This is set forth in the following verse:

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confest.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in wo,
And hopeless died.

The Time Spirit.—The Christian is better typified, in the following lines by Anne Burnham Bryant, by the child looking for to-morrow than by the old man hunting for yesterday:

I met a child with troubled eyes, that swift
my heart did win:
"Oh, could you find To-morrow, please?"
said little Dimple-chin.
"The loveliest things are happening To-morrow, don't you know?
I never quite catch up with it, however fast
I go!"

I met a man whose eyes were dim with
many tears unshed:
"I have been looking everywhere for Yesterday," he said;
"The tenderest and the sweetest things, the
things I loved the best,
They all were Yesterday's—I pray your
kindness in my quest!"

And all the while a Presence sweet stood
wondering between,
With gentle eyes, and gracious hands, and
tender, bounteous mien;
"I am To-day!" she whispered low, and
spread her eager hands;
But child and man, unseeing, looked afar to
other lands.

Nature.—There are hours of life when weary men may find relief and rest by retirement to nature's solitudes. This is poetically exprest by William Cullen Bryant in an "Inscription for the Entrance to a Wood":

"Stranger, if thou hast learned a truth which
needs
No school of long experience, that the
world
Is full of guilt and misery, and hast seen
Enough of all its sorrows, crimes, and cares,
To tire thee of it, enter this wild wood
And view the haunts of Nature."

The same idea appears also in the following verse by Ethelyn Wetherald:

In the urgent solitudes
Lies the spur to larger moods;
In the friendship of the trees
Dwell all sweet serenities.

The Ultimate Standard.—In the Standard Office, one of the departments of the English Government in London, there is kept a bar of bronze. It is a yard long and is the authorized unit of measurement not only through the British Empire but in the United States as well. Every piece of cloth you buy, every strip of lumber you handle, every panel of fence you build, every bolt of paper you hang, every strip of carpet you lay,—is counted in inches or feet or yards or rods with reference to that bit of metal across the seas. It is ultimate truth, the determining factor, the court of last appeal, so far as things are concerned which we estimate by yard-stick or tape-line. But the interesting thing about the bar of bronze is that it is supposed to have been decided by the length of the king's arm during whose reign the system was established. So that when you tell me how tall you are, or how much real estate you own, or how far you have traveled, you are really going back to the reach of a king from shoulder to finger-tip.

Well, as in the market-place, so in the realm of the heart and the soul. We like to have authority back of us. We must have. And our unit of measurement, our standard of comparison, for things spiritual as for things tangible, is a king. Not the sweep of His arm, but the heart of Him, the life of Him, even the heart and the life of Jesus Christ. Every idea you entertain, every enterprise you undertake, you are bound to test by Jesus Christ.—*T. H. H.*

Opportunity.—I have in mind two towns situated along the Mississippi River, one in Illinois, the other on the Iowa side. In pioneer days, one of the towns was a busy, thriving frontier metropolis; a village, of course, but important for those times. A well-patronized stage-line ran through it; it was a central market for grain and produce and quite a shipping-point for cargoes that were rafted down the river; and it supplied the country for miles around with groceries and dry-goods. The other town was scarcely a town at all, only a few straggling loghouses with the proverbial blacksmith shop. By and by the news spread that a railroad was to run that way. Well, in the minds of the citizens of the first town there was only one possible place to cross the river, and that was where they were. And so they made no effort to secure the railroad. They folded their municipal arms in utter indifference. And so sure were they that the line would run through their commanding town that they offered no inducements or concessions whatever. The other little handful of home-seekers realized that if their prospective town was ever going to amount to anything they must have the railroad, and that if they got the railroad they would have to "hustle," to use a Western phrase. And so they hustled. As a result, the first town did not get the railroad and Oquawka now is just a lazy sleepy little fisherman's town, while Burlington is a growing city and one of the division points on the main line of the C. B. and Q.

It is a good illustration of the way in which men individually and collectively are oftentimes blind to their best interests and stupidly sin away their day of grace.—*T. H. H.*

Growth.—Ask a young schoolboy who knows nothing of higher mathematics to calculate the time of the transit of Venus, or of an eclipse of the sun, and he would look at you in amazement. He knows nothing of algebra and geometry, nothing of trigonometry, either plane or spherical, nothing of ellipses, or parabolas, or hyperbolas. But teach him first arithmetic, then algebra, and geometry, then plane and spherical trigonometry. He now knows what an ellipse is. From astronomy he learns how fast Venus or the earth is moving. He measures the segment of the ellipse that is to be passed over, and in a little while he is able to tell you the answer. But that is not all. He is now able to measure heights and depths, lengths and breadths of space that he never thought of before. You have enlarged the boy and made a man of him. What does a man of the world know about spiritual things? But let the man of the world be converted, and after that let this new convert be filled with the spirit of God and what a transformation! His vision is enlarged, and his soul glows with glory. So the apostle prays for the Ephesians (iii. 16 to 19) that they might be strengthened with might, by His spirit, in the inner man, and that Christ may dwell in their hearts by faith. Then they would grow, and would be able to comprehend the breadth, and length, and depth, and height of the love of Christ, and be filled with all the fulness of God.—*W. M.*

Individuality.—Says a contemporary journal:

Dr. Edward Thring, next to Arnold of Rugby, was considered to be the most successful teacher of boys in England. The duller the lad the more eager was Dr. Thring to take him in hand and develop him. On one occasion a despairing father brought his son to him.

"John must do everything his own way," he said. "He opposes his teachers, his schoolfellows, me, in everything. He will not take it for granted that twice two are four until he has counted it for himself."

"John is in far more hopeful condition than the amiable boy who always goes with the crowd," said the shrewd teacher, "provided he has common sense enough to find out some time that he is not infallible."

After two years the father went again to Dr. Thring.

"What miracle have you worked upon John?" he asked. "He is happy, affectionate, and sensible."

"I taught him how to lead, and suffered him to be a leader," was the reply. "Boys are like sheep. One finds a path; the others follow. The masterful, strong boy can be trained into a wise captain. It is the weak lad who always copies his fellows that is not worth drilling."

"The theory of this famous teacher," says *The Evening Lamp*, which tells the story, "is more worthy of attention because education

too often treats boys and girls in the mass, neglecting individual development. Dr. Thring, by careful attention to boys of peculiar character, has given to the England of to-day some of its most useful men." —*G. D.*

Condemned.—At the United States Arsenal at Watervliet, N. Y., I saw an immense piece of steel. It had been skilfully turned into the form of an immense gun by weeks of accurate work involved in the process. In the workmanship there was no error. The tools and implements they use there measure to the ten-thousandth part of an inch. But as the great bulk of metal lay there I noticed a chalk mark upon it, and, on close examination, I read, "Condemned." I asked the attendant why that apparently perfect piece of work was condemned. He pointed out some little indentations about the size of a pin head, which dotted the gun in a dozen places. These seemed insignificant. They seemed very minute in comparison with the size of the steel ingot. They did not appear to go deeper than a thirty-second of an inch; and yet the gun was condemned. No one could tell what the extent would be of the influence of those bubbles. For all that could be determined there might be a weakness extending through the entire piece of metal, so that in the crisis of war or battle, the mighty engine capable of hurling half a ton of metal a dozen miles and hitting a target with fine accuracy, might, nevertheless, under the heat of battle and the strain of powder, burst into a thousand fragments.

We can not afford to ignore our slightest faults. Some basic flaw may destroy our characters and ruin others, be we ever so perfect in other points. "Clear thou me from hidden faults."—*C. M. G.*

Courage.—The beautiful portrait of Esther's character, in the Bible book which bears her name, shows that she was possest of greal moral courage. This Hebrew girl, not older than the school-girl of to-day, took her life in her hand, altho a queen, when she entered the presence of the Persian despot to plead for her people. Recall, too, the story of Nathan and David. The latter had committed a terrible sin and failed to appreciate its enormity. Then came the prophet Nathan before him one day like an incarnated conscience to reveal him to himself. He began by telling him a parable in which a man is represented as doing a most dastardly thing; and when David's anger was kindled against such a man, the prophet of God looked upon the King of Israel—we can imagine the moral earnestness in his eyes and voice—and said, "Thou art the man." This was direct preaching, and David could not pass it over to his neighbor in the next pew.—*S. V. Cole.*

Effective Power.—Up in the mountain districts of Pennsylvania, an old German had a saw mill. He had just put in a new saw and was testing its properties. When the gearing was applied, the saw turned beautifully until it struck the log, then it flagged, quivered, and soon stopt entirely. Hanging his head after several attempts to make it go, the old man said: "Dis ting haf got more shpeed as power!"

Many of our church-workers resemble that saw. They run well—splendidly—till they strike the log of serious effort for souls—how wanting then! Yet what is the church for if it be not for personal endeavor to save men? "I have committed my soul to God that my hands may be free to work for Him."—*G. D.*

Divine Guidance.—Before an ocean steamer slips anchor for her long voyage, the captain tests his compass. For the needle sometimes becomes a little treacherous and unreliable. Yielding to certain disturbing influences, it may shift a little from due north. The captain can not safely steer the vessel by instinct, as a carrier pigeon takes the shortest route to its cote. He can not trust solely to the pole star, for clouds hide it often. And there are no guide-posts scattered along to direct his course. He must depend entirely upon the compass. Obviously, it is quite essential that the compass be thoroughly trustworthy. The variation may not be great at the start. But it may be serious enough to take the vessel hundreds of miles out of its way and dash it upon unknown and dangerous rocks or shoals. And for this reason, the captain verifies his compass by some fixt object on land, the position of which is never altered. And a wise captain will do this often as he steams into one harbor after another.

Is not that what the Psalmist meant when he said: "A man's goings are established by the Lord"? The man can not depend

upon himself, any more than the captain dares trust to his own instinct. And the man can not place his feet into any other man's footsteps and walk with confidence. His goings must be gaged by some standard that is unchangeable and immovable. He must find this outside himself. He must look to the hills whence his help cometh.—*T. H. H.*

Prayer.—Did you pray this morning? Have you said your prayers to-day? If you did not say them this morning the day will not be what it would have been. You have missed something. Jesus could not get on without prayer. Do you expect to? The life of God in the soul is only sustained as we pray. It can only live in the atmosphere of prayer. If you want rivers you must keep in touch with the hill countries where the springs are; if you want the reservoir of the sky in your soul you must keep the channel open. Are you a praying man? Are you a praying woman? Let me hear you pray once, and after a dozen sentences I will put my finger on the spiritual pulse of your power and I will tell you whether you are accustomed to it. There is an indefinable something about a person who is intimate with God. You may not be able to put it into exact words, but you know when it is there and when it is absent; and you can not work it up; you can only get it as you pray it down."—*Gipsy Smith.*

Seeing Christ.—A great naturalist went out in the Highlands of Scotland with his microscope to study the heather bell in all its native glory, and, in order that he might see it in its perfection, he got down on his face, without plucking the flower, adjusted his instrument, and was reveling in its color, its delicacy, its beauty, "lost in wonder, love, and praise." Presently he looked up over his shoulder and there was a fine specimen of a Highland shepherd watching him, and, without saying a word, he plucked the little heather bell and handed it, with the microscope, to the shepherd that he, too, might see what he was beholding if he had vision. And the old shepherd put the instrument up to his eyes, got the heather bell in place, and looked at it until the tears ran down his rugged face like bubbles on a mountain stream. And then, handing back the little heather bell tenderly, and the instrument, he said, "I wish you had never shown me that. I wish I had never seen it." "Why?" asked the scientist. "Because," he said, "mon, that rude foot has trodden on so many of them." When once you get your eyes open and look through the telescope—God's telescope of the love of Calvary; at God's dear Lamb for sinners slain, you will curse yourself because you ever treated Him badly for a moment.—*Gipsy Smith.*

THEMES AND TEXTS

Contributed by the Rev. William S. Jerome, Northville, Michigan.

Faith and the Future. "By faith Isaac blessed Jacob and Esau, even concerning things to come."—Heb. xi. 20. (R. V.)

Incredible Ingratitude. "Denying even the Lord that bought them."—2 Peter ii. 1. (R. V.)

A Lesson in Values. "Whether is greater, the gift, or the altar that sanctifieth the gift?"—Matt. xxiii. 19.

Malicious Questioning. "And they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse him."—Matt. xii. 10.

Yellow Journalism. "The false pen of the scribes hath wrought falsely."—Jer. viii. 8.

Sin Is Suicide. "Wherefore commit ye this great evil against your own souls?"—Jer. xliv. 7.

Regard for Reputation. "We take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii. 21.

The Possibility of the Impossible. "For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord."—2 Cor. viii. 3.

The Hindrance of Death. "By death they are hindered from continuing."—Heb. vii. 23.

Providence in Personality. "At which season Moses was born."—Acts vii. 20. (R. V.)

International Brotherhood. "They asked for peace, because their country was fed from the king's country."—Acts xii. 20. (R. V.)

The Church and the Children. "Let the man of God . . . teach us what we shall do unto the child."—Judges xiii. 8.

The Radiant Life. "They looked unto him and were radiant."—Ps. xxxiv. 5. (R. V.)

The Rock amid the Torrent. "When Cephas came to Antioch I resisted him to the face," etc.—Gal. ii. 11–14.

Giving and Gathering. "Thou givest unto them, they gather."—Ps. civ. 28. (A. R. V.)

What Life Means to Me. "For to me to live is Christ."—Phil. i. 21.

Christ's Relatives and Friends. "And they sought for him among their kinsfolk and acquaintance."—Luke ii. 44.

Preparation and Performance. "Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services."—Heb. ix. 6.

Indifferentism in Religion. "And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands."—2 Chron. xxxii. 19.

PREACHERS EXCHANGING VIEWS

Who Belong to the "Thinking Classes"?

Editor of THE HOMILETIC REVIEW:

There is a spirit incidentally displayed by many of the so-called liberal and progressive writers of to-day, that a moderately conservative man finds hard to characterize temperately. An example is found in THE HOMILETIC REVIEW of March, page 191: "Accepting the New Testament, Jesus evidently told us we were (are) immortal. But two things rob this fact of all its influence. The first is that the traditional ideas of inspiration and authority have wholly perished with the thinking classes. . . . The second is that the age of authority is gone. . . . Men insist on doing their own thinking on all subjects. . . . There is no resource but to accept modern science as a guide."

With a sweep of his pen, Prof. Hyslop excludes from even "the thinking classes" the vast multitude of preachers, editors, Sunday-school teachers, college and theological professors, and other professional and business men and women, who still devoutly accept Christ as the divine Teacher who "taught as one having authority," and who came to "bring life and immortality to light through the gospel." The statement that such faith in Him and His teachings has "wholly perished with the thinking classes" is enough to discount finally any man's reputation as a thoughtful student and reliable teacher.

"The second (consideration) is that the age of authority is gone . . . Men insist on doing their own thinking on all subjects." The acknowledgment of the infallible authority of Christ, and inspiration of His word does not de-rationalize one or reduce him to intellectual servitude; but such a faith intelligently acquired, and the consequent investigation of the truths of revelation, involve the highest intellectual processes.

"There is no resource but to accept modern science as a guide"—as to future existence—so the age of authority has not gone after all! For surely each of us can not become for himself an expert in biology, etc. The only difference is that we are invited to forsake Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life"; and follow the blind gropers who from age to age "seek the Lord, if haply they might feel after him, and find him." Why should we accept the teachings of "modern science" on these questions that transcend the sphere of all science and over which philosophy has ever puzzled in vain? What assurance can be given that the dicta of modern science are any more reliable than those of the past, when even now they change every decade and are proclaimed with perplexing diversity of views? We prefer to remain among the "unthinking classes" who devoutly accept the authority of Him who "spake that he did know and testified that he had seen."

GRAHAM, N. C. REV. E. C. MURRAY.

Jacob's Stone

Editor of THE HOMILETIC REVIEW:

Professor McFadyen, in the March number of THE HOMILETIC REVIEW, says in his article, "The Original Conception of the Character of Jacob": "The stone which he sets up for example, *is*, according to Gen. xxviii. 22, a house of God; and the context puts it beyond all reasonable doubt that the deity was supposed to be resident in the stone."

1. The verb היה in the form of יִהְיֶה is surely used in the future sense in Gen. ix. 11. We have here in Gen. xxviii. 22 the same form. Consequently we can translate: Will be, or shall be, the house of God; *i.e.*, Jacob will make it to be the house of God.

2. I can not see why, or where, "the context puts it beyond all reasonable doubt that the deity was supposed to be resident in the stone." I take the liberty to think that must be only to the critic who comes with the same hypothesis to this text as Professor McFadyen does. REV. A. KÖHLER.

FALLS CITY, Neb.

Did Moses Do Anything?

Editor of THE HOMILETIC REVIEW:

I have read with interest Professor McFadyen's article in THE HOMILETIC REVIEW for May, on the question "What did Moses do?" and it moves me to offer some suggestions in furtherance of the inquiry.

After affirming that the records which we have respecting the career of Moses are of

too late a date to furnish reliable information, he says:

"It goes without saying that, whether the records be contemporary or not, the man who occupies so prominent a place as Moses in the earlier historical books of the Old Testament, must have been a great man and done a great work."

Now, if this were sound logic, it would prove too much for us. It would prove that the man called Adam, the account of whom we pronounce fabulous, must also have been "a great man and done a great work." An argument that would prove the actual existence of Adam, and of the great work ascribed to him in the Scriptures, would rob "modern criticism" of one of its most assured results, and bring it into general disrepute. The same might be said of Enoch, Noah, Abraham, and others who have prominent places in the earlier historical books of the Old Testament.

It is equally important, if we would be truly scientific, that we avoid the too common fault of misrepresenting the positions of our opponents. It is only untrained, unscientific reasoners who are given to setting up men of straw to show their skill in knocking them down. This is an unfailing sign of weakness. I am sorry to find in Professor McFadyen's article an example of this device. He says:

"No doubt, in the minds of most people Moses is associated preeminently with the law: he was Israel's great legislator. Now the analogy of other nations would lead us to suspect that law is of gradual growth, and does not spring completely and at once out of the brain of any legislator."

To this our traditionalist whom we are trying to convince promptly responds by demanding, Who ever said or believed that the law sprang "completely and at once" from the brain of Moses? Our books represent Moses as giving laws, a few at a time, during a period of forty years. This was long enough for quite a number to spring out of his brain. But we deny that even one of them made such a spring; and you misrepresent both us and our Old-Testament books when you thus present the case. We claim, and our books teach, that Moses received all of the laws directly from God; and if there is a God He certainly could have given them in forty years, or even in forty hours. When arguments so unfair and illogical are set forth by our reputable critics the cause of scientific criticism is wounded in the house of its friends.

Scientific criticism that is truly such is always careful to make sure of the facts on which its conclusions are based, and any failure in this particular exposes its advocate to ridicule. A failure of this kind follows immediately after our last quotation from Professor McFadyen. In confirmation of his argument from analogy with other nations, that the laws of Israel had a gradual growth, he says:

"It fortunately happens that we can put our surmise to the test. In Num. xxxi. 27*ff* the law that the booty taken in war was to be divided between those who 'went out to battle' and those who remained behind, is traced back to Moses. Now in 1 Sam. xxx. 22–25 in connection with the raid made by the Amalekites upon the camp of David, the very same law is traced back to David. 'As his share,' says David, 'who goeth down to the battle, so shall his share be that tarrieth by the baggage: they shall share alike. And it was so from that day forward that he (*i.e.*, David) made it a statute and an ordinance for Israel unto this day.' "

Here two alleged facts are set forth as the ground of a scientific conclusion when only one is a fact. It is a fact that David made the statute and ordinance in question, but it is not a fact that this statute is traced back to Moses. Moses did require a division of the spoils of war in the individual case described, Numbers xxxi., but he said not a word about making this a statute or an ordinance to be observed thereafter. Search the chapter through and see that this assertion is correct. Moreover, the division ordered by Moses was between the warriors and the men of Israel who took no part in the war; while that made a statute by David was between the warriors who went into battle and their fellow soldiers who "tarried by the baggage." In the latter case the people at large were not entitled to any part of the spoil, tho David sent presents of some of it to his special friends in the tribe of Judah (26–31). This argument is not only unscientific, but it injures the cause of criticism from another point of view—it confirms the common charge of the traditionalists that we are often very defective in our knowledge of the Scriptures which we criticize. Let us be scientific in reality, not in pretense.

LEXINGTON, Ky. J. W. MCGARVEY.

RECENT BOOKS

THE SCIENTIFIC CREED OF A THEOLOGIAN. By Rudolf Schmid, D.D. Cloth, 12mo, 251 pp. A. C. Armstrong and Son. $1 50.

Any book that tries to harmonize science and religion in detail will end as this book does, with a confession of the limitations of knowledge on both sides. These very limitations, however, stimulate the investigator.

No attempt is made by the author at an exhaustive treatment of either side. He covers a large field and states briefly the views of both the scientist and the theologian. Speaking of the creation story, the author regards it as a profanation of its beauty to drag it down to the region of historical fact. "We are bound to consider any attempt to find an objectively accurate description of the course of events in the account given in Genesis i. as a complete misinterpretation or misconstruction of the Bible's real value to mankind." The disputed questions that are deeply buried in the first two chapters of Genesis have nothing to do, the author says, with the redemption that Christ has brought us.

He shows how Christianity has gained from scientific knowledge—astronomy, cosmic-physics, and chemistry. Then he makes a survey of the Darwinian theories and gives due credit to Darwin's discoveries as being the starting-point for all research within the sphere in which he worked. He affirms that Darwin does not explain what is most significant in the appearance of new and more highly developed species and forms. As he conceives it, man's physical and mental nature has much in common with animals, especially the higher animals, but the question is still undetermined as to "when and with what powers the human race has come into existence." The author endeavors to show how a Christian view of the world is compatible with culture and science. No one can doubt the sincerity of the author as he portrays the great fundamentals of religious truth. In his chapter on Jesus he regards Him as a unique person, unique in His word and in His work. In his view the uniqueness of Jesus does not require a virgin birth, for whether begotten of parents or of a virgin, in either case the hereditary sin would have to be overcome by a Divine new creation of His ethical condition. We must not, he says, deny the full possession of salvation to those who doubt the virgin birth of Jesus, nor charge those who affirm it with lack of science. The essence of faith does not consist, as he says, in maintaining the truth of a narrative or a doctrine, but in faith in Jesus.

As may be expected, the book is one which, while trying to solve some questions, leaves them unsolved, but nevertheless it is to be commended for its suggestiveness and evangelicalness.

CHRIST AND THE ETERNAL ORDER. By John Wright Buckham, D.D. Cloth, 12mo, 189 pp. The Pilgrim Press $1.00 net.

The Christocentric theology has never, to our knowledge, been so clearly and profoundly expounded as in this book. The "historic Christ" and the "eternal Christ" are restored to a unity of conception, the key to which is the Logos doctrine of John. The exaggerated humanism that has resulted from the attempt to isolate the Jesus of the four gospels as the source of Christian life and thought is corrected by the doctrine of the "Eternal Christ," who is the source and power of the universe itself. All goodness in man is at last not merely human goodness, but the result and the witness of a universally indwelling Christ. The emphasis of modern thought is, and is increasingly to be, not upon this or that thing which Christ did or suffered, but on Christ himself; not upon an atonement made, but upon the Atoner Himself; not upon a resurrection, but upon Him who is risen.

The whole Christian history, the history of man, all his purposes and all his progress from the beginning, even the cosmos in which his life roots, on its lower side, are to be explained alone by the power, life, and love of the Eternal Christ. For this reason we are to see all human movements shot through with divine significance; the "sacred" and the "secular" are only terms; the Kingdom of God is the outworking life of the Eternal Christ.

The author has experienced the universal and age-long difficulty of showing how and why this Eternal Christ could lodge here a few years incarnate in the individual Jesus; and the Unitarian will continue to say that there is nothing so unique in Jesus as to suggest or demand this solution of His greatness, or to bring God in a special sense into human life. On both sides of that question we have only faith and unfaith, affirmation and denial, and with that we shall have to continue the disagreement. But Prof. Buckham has made a noble presentation of Jesus that makes His identification with the eternal Logos a perfectly consistent step in theology. If in doing this he has nearly eliminated all place and function of a third person of the Trinity, this may be due only to his choice of terms.

The style of the book is as clear as a morning sunrise, and its spirit reverent and evangelical.

THE MISSIONARY AND HIS CRITICS. By Rev. James L Barton. Cloth, 12mo, 235 pp. Fleming H Revell Company, New York Price, $1.25 net.

We have all heard of missionaries being in the witness-box; here they are before a jury. The charge against them is that they force themselves upon unwilling peoples and irritate them by attacking their religion; that on the testimony of tourists who deblaterate against missions, they are not much regarded by the foreign merchant and the best natives; that they always invoke the flag, which then follows the missionary; and finally, that they live in luxury, accomplish little, and are nearly all incompetent and bigoted.

A host of disinterested and unprejudiced witnesses—kings, presidents, admirals, diplomats, statesmen, captains of literature and of industry, scientists and hard-headed business men—unanimously rebut these charges and triumphantly vindicate the work and the worker.

This is a *good* book. It is a spicy, strong, succinct treatment of a practical theme that oft perplexes the half-informed pastor. No one can hereafter criticize or sneer at foreign missions without reckoning with this mass and weight of evidence. It is too bad that the book has one flaw, which should be corrected in the next edition; the author does not give chapter and verse for the admirable illustrative quotations at the end of each chapter. In such cases it is often important to trace a reference and silence an opponent.

CHRISTIAN THEOLOGY. By Milton Valentine, D.D., LL.D. 2 vols., 476 and 454 pp. Philadelphia: Lutheran Publication Society. Price, $5.

The author of this work, for nineteen years professor of systematic theology in the Theological Seminary at Gettysburg, Pa., has not only left a precious legacy to his many admiring pupils and to the church which he served so long and well, but also a notable contribution to the Christian literature of the age. It deals with the deepest problems of human life and destiny. The theology here exhibited is "Christian" in the most specific sense of the term. The doctrine concerning Christ, culminating in the atonement, is central and regulative. The redemption of sinful man through the sacrifice of the divine-human mediator, is the theme of the work. The first volume, with its comprehensive review of our knowledge concerning God and man, is presented under the caption of "Truths antecedent to Redemption." In the second volume the life and work of Christ are set forth. It is not the incarnation itself, nor the sublime teaching of Jesus, that furnishes the key to the mysteries of the kingdom of God, but the atoning death. There is one special feature in this work which is praiseworthy. It is the absence of cumbersome notes, with which we generally meet in works of this character. The last seven pages are a transcript from the author's "Outlines of Theology." "It so happened," we learn from the preface written by the author's son, "that he was engaged with the subject of eschatology when the summons came, and that while his mind was thus intent on the things that lie behind the veil, he fell asleep to awaken into the personal experiences of the everlasting life." A very comprehensive index facilitates the use of this highly interesting work.

THROUGH MAN TO GOD. By George A. Gordon. Cloth, 12mo, 395 pp. Houghton, Mifflin & Co. $1.50 net.

The reader of these admirable sermons is much in the same position as the connoisseur is who walks up and down one of the rooms of a great art-gallery. Out of the many paintings he finds there are few that have not reached the high-water mark. So it is with the sermons of Dr. Gordon. In the whole range of sermonic literature it is questionable if there would be found an equal number of sermons bound together that could parallel these.

The title is significant in that it conveys the gist of the author's philosophy. Through man and not through nature (as Mr. John Fiske would have it) is the eternal to be interpreted.

This volume carries a message of tremendous import to our own times—nature, man, his needs, and deliverance can only be understood in God. The sense of God in the daily life of man is the touchstone of these well-thought-out sermons.

If the criticism is made, as it is sure to be, that there is undue exaltation of man, it should be remembered that he is speaking of man at his best and who would be so uncharitable as not to honor a Washington or a Lincoln, for their lives are but prophetic of the harvest-time of all who would make the most of their lives. The author has great aptitude in bringing to the surface essentials. While some haggle over certain appellations for Jesus, he at once puts the stress on His character—human nature in Him reaches its summit. Jesus is never for a moment lost sight of in these sermons. The deeper one plows into them the more evident it is that he is being carried along by a profound thinker and a man who has tasted the bitter and the sweet, but has never any doubt as to where he will lead you. There is only one place for solace and for strength, and that is at the Fountain Head. His rich and vital thinking in the deep things of the soul is enriched by apt and effective illustrations.

RIDPATH'S HISTORY OF THE WORLD. By John Clark Ridpath, LL.D., in nine vols. Leather, folio. The Jones Brothers Publishing Company.

Perhaps the chief service of Dr. James Ridpath consisted in popularizing history. By scholars and critics he may never be rated with Bancroft, but the average reader, the young student, men and women in all the ordinary walks of life find in Ridpath's histories an easy and flowing style, simplicity, and clarity of statement and pictorial descriptive art that always will give vogue and currency to the author's work. In the nine large volumes in hand he has undertaken the rather amazing task of writing a history of the human race. So far as we have been able to examine this work, with the exception of the concluding volume excellent judgment was exercised in proportioning the contents. To some extent and in a very general way the chronological arrangement helped to determine the sequence of the narrative, but the author in the case of some of the earlier nations has sacrificed this in detail by his choice to finish his sketch of any chosen civilization so as not to have to return to it. But the good sense of Dr. Ridpath is evident in the fact that he did not put himself into any strait jacket of a predetermined method. His treatment of modern times is much freer in its scope and more intelligible to follow because he does something to correlate the contemporaneous history of different peoples. If this had been carried even further so as to give a general picture of the world all together from time to time it would have been even better for the reader.

It may have been the exigencies of a subscription sale of the book that determined some of the manifest defects of the ninth volume in which an undue amount of space is given to the World's Columbian Exposition and to certain current happenings in the United States that bulked large at the time of their occurrence, but scarcely belong to the pages of a general history. On the whole, however, this history is a good one for a beginner in historical study who wants to lay out a course of further and wider reading. Its dependence upon standard histories assures its general accuracy, and it is not too large to be read through by a learner who is willing to give considerable time to laying foundations.

THE PSYCHIC RIDDLE. By Isaac K. Funk, D.D. Cloth, 12mo, 238 pp. Funk & Wagnalls Company. $1.

The author is not a novice in the field of Spiritism, and gives substantial reasons why the study of psychic phenomena should be continued, and pursued scientifically. He cites some remarkable cases of "independent voices," in which all possibilities of fraud seem to be eliminated. He believes in the world of spirits, but admits that communication between this world and that of spirits through physical media is not yet scientifically demonstrated. Will it ever be? *Qui vivra, verra.*

A. F. WINNINGTON INGRAM, D.D., BISHOP OF LONDON

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EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

The Epidemic of Lawlessness

AN American entertaining an English guest, not long since, asked what had seemed to him most noteworthy in this country. He replied: "The disregard shown for law as law." Observing the skeptical look elicited by this unexpected answer, the guest continued: "If you will pardon my frankness, I must say that you yourself gave me to-day an illustration of my remark. You rode your wheel on the village sidewalk, contrary to the law." "True," rejoined the host; "but the walk was clear: if any pedestrian had appeared, I would have got off." The reply was to the point: "There's no *if* in the law: you disregarded its unconditional prohibition."

This stranger's criticism is indorsed by high authorities. Judges and college presidents tell us that the whole country is afflicted with lawlessness. Obvious facts might be cited at length —mob outbreaks, the hideous excesses of the Fourth of July, the flagrant violations of city ordinances which enjoy impunity. But the petty criminals merely steer in the wake of bigger ones, such as the law-defying corporations whose misdeeds have been spread before the country in recent Government reports. Yet these are not the worst offenders. See the thousands of executives throughout the land who deliberately refuse to execute laws which they have taken oath to execute. What is more common than for a mayor to let it be understood that he does not intend to execute this or that law! When the town is thus thrown "wide open," despite the laws, to the gin-mill, the pool-room, and the brothel, what is it but a school of lawlessness taught by a perjurer? The hoodlum and the thug, when they resolve what laws to ignore, are less to blame than he.

"Respectable" society is deeply tainted with this virus. In 1903 *The Independent*, just before the city election in New York, declared that the average business man preferred city officials from whom he could buy illegal privileges. On the other side of the continent, in San Francisco, it seems to be just so. Such men, not the vulgar burglar or pickpocket, constitute the dangerous class in this Republic. What is the difference between them and the profest anarchist, whom they regard as a monster, but the difference between big *A* and little *a*? Indeed, the big *A* belongs to them rather than to him.

The spirit of anarchy, or what a learned judge euphemistically terms "excessive individualism," is undeniably rife in our Republic. The fifty-nine homicides reported during June in New York, tho more shocking to the imagination, are less serious in a thoughtful view than the appeals to "unwritten law" that now dare to invade courts of justice. Ill bodes this to democracy as a society of free men subjecting themselves to laws of their own making. Ill bodes it to religion

also, for lawlessness and irreligion are simply the two sides of the same shield. Here is the gravest responsibility now resting on the Church. Her own foundations are being sapped. Has she been watchful to check the growing evil? It must be checked now, if ever.

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The Haywood-Moyer Trial

It is to be feared that in the case of the Haywood-Moyer trial now going on in Boisé, Idaho, the United States will be in a position to say, "Whoever wins, I lose." The case is one of the most unfortunate and startling in the judicial and moral history of the country. If Messrs. Haywood and Moyer be convicted of complicity in the murder of Governor Steunenberg, at once a large portion of the organized-labor and radical forces of the country will denounce the injustice of the courts, the worthlessness of law, and its prostitution in the defense of organized capital. If, on the other hand, Haywood and Moyer be acquitted and the murder of Governor Steunenberg go unavenged, it will mean encouragement to lawlessness and violence, whoever be the guilty parties. For this is the startling thing about this trial, that whatever be the truth about the guilt or innocence of the parties immediately involved, these things stand out admitted on both sides:

Governor Steunenberg was foully murdered in the course of an industrial war. Numerous other homicides and other deeds of open violence have also taken place in the same conflict. There was an organized conspiracy of miners against the mine-owners and also of the mine-owners against the miners, quite capable on either side of breaking law and at least conniving at deeds of secret violence.

No one who knows the facts will deny the above statements, wholly apart from the merits of the immediate case in court; and it is a most serious condition.

The great issue to-day in the United States is not between labor and capital, but between organized capital and organized labor on the one side, and law upon the other. Most labor organizations are law-abiding. Yet they are all suspicious of our courts, and the irresponsible among these are growing quite capable of taking the law into their own hands. On the other hand, the violation of law by the great corporations is the threatening fact in to-day's social developments. Says Mr. N. C. Nelson of St. Louis: "Wherever the probe happens to be inserted the same condition is found. Everywhere, in every case, every railroad, every packer, every valuable franchise, every life-insurance company, every tax return that has been investigated has been found lawless, perjured, brazenly rotten, when judged by either legal or moral standards." This is the terrible thing in the United States. If organized employers violate financial law and equity, their less educated and more primitive employees will violate laws of order. The pulpit of the United States needs to preach obedience to law before it cries, "Peace, Peace." There is no peace and can be no peace for the wicked.

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Pastoral Evangelism

Gipsy Smith has said that there is an evangelist "buried in every pastor." If by this is meant that every pastor can hold evangelistic meetings, and conduct a stereotyped form of evangelistic campaign in his own community, the proposition is probably far overdrawn. There may be danger of spoiling much usefulness in the average pastor by this kind of suggestion. If it means that pastors are very generally to turn to evangelistic meetings of the recognized type, as a regular order of work, the idea

is very questionable. Evangelism, regarded as a process of special meetings, devoted to direct appeals to unconverted men, to the preaching of soteriology exclusively, to special song services and the incitement above the ordinary pitch of the religious emotions, the whole amounting to what is called "a revival," is not a work that every pastor should attempt; it is a work in which great numbers of ministers would signally fail.

More than this; to undertake this kind of work would mean, for many pastors, several doubtful items of procedure. It would mean a change in their policies and modes of thinking and living that might suffer the risk of breaking up a useful and serviceable pastoral method, and the exchanging of processes with which they are familiar and know how to operate, for an experiment to which they are strange and in which they have never been trained.

It would mean also for the time being the partial neglect of many routine interests without constant attention to which a church is sure to suffer. It would mean in many cases the staking of one's ministerial reputation upon the possible success of the campaign in adding members to the church, or securing profest converts.

We regard it as a mistake to teach that every pastor can be (in this sense of evangelism) "his own evangelist." There is an evangelistic temperament just as certainly as there is a pastoral temperament, and there is a certain training and discipline needed for the successful conduct of special meetings. If such meetings are needed at all in a church, would it not be better ordinarily to call in the man who already knows how to conduct them? And is it not better for pastors as a rule to continue their orderly and regular modes of working? The results may not be so sensational as those of a special campaign, but do not these regular methods build up the church in the long run better than any other thing that has been tried?

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The Laymen's Missionary Movement

"Potentially the most important religious movement of the century," a missionary secretary declares. Perhaps this verdict is oversanguine, but certainly the rapidity of the spread of the movement and the heartiness of its reception by various denominations seem to warrant reasonable expectations.

Great Britain follows the lead of the United States and Canada and invites our representatives to aid in her campaign. What is this movement and why is it? President Capen, of the American Board of Foreign Missions, than whom no one is more competent to speak for it, says: "It is not a new missionary board to collect funds or to administer them; it is not to raise up or send out missionaries; . . . it is an appeal to the mature men of to-day, who have now in hand the money, which they can give if they will, and who can, moreover, give their time and thought and prayer to the work."

The "mature men" of the Church have always earned most of the money given for her support and extension. Much of this has passed through the hands of wives and children to reach the treasuries, but the men have been the "base of supplies." Why then do they need a special movement? What more can be asked of them? These men need more news from the fields, fresh and unprejudiced. The news most impressive for them will come, not from missionaries or secretaries, but from business men like themselves.

The movement aims to secure such news. It organizes companies of the "mature men" to visit the mission fields and report. Many have gone, at their own charges. Twenty-four were

present this year in Tokyo at the Conference of the World's Student Christian Federation and in Shanghai at the China Centennial of Missions. The reports of such visitors will have peculiar interest and effectiveness.

But this movement is meant to secure not only news but sinews—the sinews of a holy war.

There is a great project to be grasped to its full and then to be adequately financed.

A strong solid body of underwriters is needed. "Blocks" of stock and of responsibility must be apportioned. "Church collections," so apt to be shrunk by rain or frozen by cold must cease to be the main reliance for the support of missions. The sense and the money of the business men of the Christian Church must become enlisted under an intelligent passion to make the Christ "King of Nations," as these factors are enlisted in the world-wide conquests of commerce.

Pastors who are discerning will welcome and stimulate this Laymen's Movement. They have long mourned the lack of religious zeal among their "mature men." Here is a cause and here a means specially fitted to arouse them. When aroused for missions they will warm to all the work of the Church.

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The Liquor Dealers' Scare

The National Wholesale Liquor Dealers' Association at its recent convention called the attention of the liquor dealers of the country to an "impending catastrophe" to their trade through the "surprising success" of the "local option prohibition movement in many States." It urged in a series of resolutions that the Association undertake a vigorous campaign "against the prohibitionists" and to this end raise a very large campaign fund. Some of the daily papers name this sum at $1,000,000. What about those repeated warnings given to the church temperance people to the end that "prohibition does not prohibit," but on the contrary increases the consumption of liquor by the simple law of human nature that made it certain that Adam and Eve would eat of the tree in the midst of the garden after it became forbidden fruit? If our memory serves us, this has been the attitude of such clear-sighted, trustworthy periodicals as the New York *Sun*, the New York *Evening Post*, the Chicago *Tribune*, and other of the daily papers that usually see "clear and straight." Evidently the National Liquor Dealers' Association does not see the growth of prohibition exactly in the light that these dailies do, and the liquor men quite likely know.

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General Development

Professor Sargent in his book on "Physical Education" states some facts on the question of the division of labor that are known, but not sufficiently heeded. "Many men," he says, "spend their lives in polishing a knife-blade or pointing the head of a pin." Conceding the benefits that flow from a division of labor, he points out, on the other hand, that men under such conditions are often robbed of the means of general development. Every man has certain powers, certain faculties, but he is only conscious of them as he uses them. Where no opportunity is given for instructing such as to the necessity for developing their unused powers, and no provision is made for their development in the shape of institutes, public parks, etc., they are laying up for themselves and their offspring disease, defects of structure, and untimely death. While the Church is endeavoring through her ministers and ministries to bring the erring and the straying ones back to their highest privileges of service for and communion

with God, the tendency of our civilization, as Professor Sargent points out, is to foster "trade, industry, profession, or institution at the expense of the individual."

Making money at the expense of unmaking men is a perilous piece of business, and because it is so the problem comes home peculiarly close to the preacher. Wherever in our civilization this tendency is operating, it becomes exceedingly difficult for the preacher's message to impress and convict. For the more a man's powers lie uncultivated, the harder it is going to be to reach him in matters pertaining to the higher life. And on the other hand, the more one uses his faculties, the easier will it be to arrest his attention, for there are more ways open to win his affections and his life for the truth. From that it would seem to be clear that it is the privilege of every man, especially the preacher, to help in making conditions possible for men to live out their lives so that their powers may be used to the best advantage.

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Ministers as Leaders

Good, sound criticism hurts nobody. Just now it is the fashion to fall foul of the minister for various supposed derelictions. From the reformers to the great dailies, from the dailies to the freak journals, the cry goes up: Make the ministry what it used to be! Yesterday the politicians were on the rack; to-morrow it will be the professors' turn. And, no doubt, there is much room for improvement. There are many incompetents in the pulpit to-day, as they are everywhere else. Also, it is a splendid compliment the critics pay to the Christian pulpit when they take for granted that no man has a place there who does not adorn it. But the main charge, to which the self-appointed advisers are ever harking back, is that the clergyman is no longer, as he used to be in grandfather's day, the one, absolute leader in the community. Fifty years ago he was the spiritual and intellectual grand mogul who dispensed knowledge about everything from lightning-rods to Hebrew. Every pastor had all the good qualities of the vicar of Goldsmith and the vicar of Praed rolled into one, and to-day—— The minister no longer stands, like Saul, head and shoulders over all. "The common people know too much."

Let it be granted that the laity have largely caught up with the profession, that we no longer expect a minister to compete with the schools, colleges, newspapers and hospitals of to-day. Let it even be granted, tho the claim is still waiting for a decent proof, that the minister's influence counts for little in the affairs of state or business. Can it not be argued quite properly that this is a good thing? "Priest-ridden" is a word that has never been in good odor. Is it not wrong to say that the intellectual and religious leadership has been "wrested" from the ministry? Does the situation not simply mean that those who needed growth most have, indeed, grown fastest? Should it not be the ideal of the ministry to make itself unnecessary and the layman self-supporting? The ministry should be the most suicidal profession on earth. It should prepare and proclaim the coming of the kingdom of heaven, and the kingdom of heaven will have no need of preachers on pedestals. "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever." The modern leader in religion does not strive to keep ahead of his people so much as to bring up the rear and to raise the lowest to the level of the highest.

THE BEARING OF ETHICS ON THEOLOGY

By Edward J. Hamilton, D.D., Plainfield, New Jersey.

Probably one's religious faith influences his moral convictions more than these do his religious faith. The creeds of heathendom are dreadfully debasing. Atheism has always been accompanied with low conceptions of duty. Agnosticism and pantheism engender a weak morality. Even deistic ethics is frigid; it is too theoretical. But when we turn to that faith which alone is worthy of adoption, we find that the precepts of the Prophet of Nazareth and the exhortations of those who minister in His name furnish the highest incentives toward a life of goodness.

At the same time, the study of ethics —a consideration of the doctrines relating to moral life—has, and must have, an important bearing on theological opinion. The knowledge of God can not be separated from the knowledge of man. We perceive the nature of spiritual beings only through the consciousness of our own activity as living souls. The Author of the universe is apprehended by us as the Father of Spirits, who at the first created man in His own image. Moreover, finding morality to be the necessary attribute of a developed intelligence, we ascribe ethical character to the divine Being. God would be weaker and less than man if He did not have the ability to perceive moral distinctions and the disposition to observe them.

It is, however, to be acknowledged that moral ideas differ greatly according to the traditional influences under which they are formed and according to the capacity of individuals, and of communities, to perceive the truth. Some ethical codes are controlled by ignorance, superstition, and the spirit of evil, and are positively pernicious. Their rules are dictated by selfishness, pride, and ambition. They foster hardness of heart, avariciousness, oppression, cruelty. Other systems, more philosophically pretentious, are developed from principles which do not justify any really moral conclusions. Such, especially, are those which derive their theory from some non-ethical science or branch of speculation. Certain biologists teach that the life of duty is merely a development of the natural sympathy between brutes. Some sociologists, arguing from anthropological assumptions, assert that moral conduct is simply the wise protection and pursuit of common interests. Many pantheistic thinkers define the life of duty as a striving to participate in an exalted but undefined excellence of the universal substance.

No ethical theory can be satisfactory which is not based upon the direct analysis of the phenomena of moral life. To formulate principles in any other way, and especially to philosophize upon hypotheses taken from non-ethical spheres of investigation, contravenes the primary laws of inductive logic. Moral science should arise from the consideration of moral facts, and should not be content with any explanations except such as fully meet the facts. Following this rule it is possible to determine whether or not, in any case, a philosophy of morals is worthy of respect.

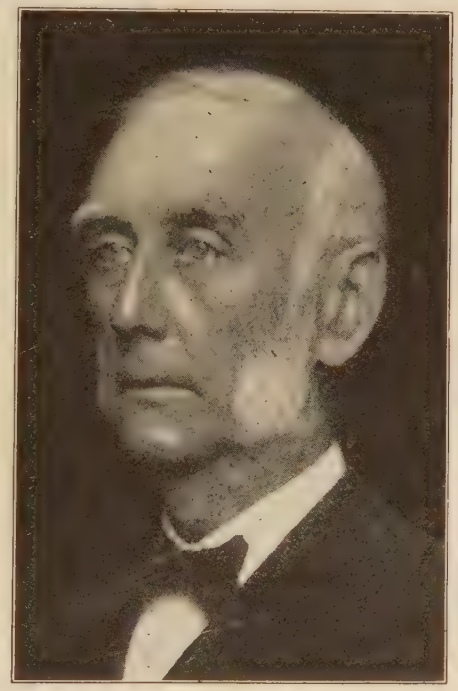
Defective or falsely constructed science can not be productive of good either in its own sphere or in any other department of inquiry. Indeed, it is certain to exert a deleterious influence. What improvement in either secular or spiritual life could be hoped for from even the most refined Epicureanism? What great stimulus to patriotic devotion or to self-sacrificing beneficence can come from the doctrine

that the chief end of duty is the development of oneself or of one's own personal excellence? And on the acceptance of either of these ideas, how strangely our conception of the religious life is lowered and distorted! On the other hand, should proper investigation warrant the assertion that the essential rule of duty is to seek the happiness of all—to love God supremely and one's neighbor as one's self—the highest ideals both of humanity and of piety will immediately find strong support.

A scientific account of the fundamental forms of virtue and of the ground of moral obligation in general may be expected to throw light on those laws whereby God and His creatures are bound together in a kingdom of righteousness, and the object of the present paper is to illustrate this point by showing how moral philosophy may contribute to an understanding of certain specific doctrines of Christianity. For those teachings of religion which relate to man's spiritual condition and to his ethical relations to his Maker must be rightly accepted if one's religious experience is to be deep and strong. If they be imperfectly apprehended one's piety is apt to be superficial, if not delusive.

Take, for example, the doctrine respecting the nature and desert of sin. According to the Westminster Catechism, sin is any want of conformity unto or transgression of the law of God. This definition sets forth the truth, but is philosophically deficient. It does not state that the transgression of law, in order to be sinful, must be intentional and voluntary; and it says nothing respecting that essential excellence by reason of which God's law is the law of right, and the rule of conduct for Himself and for His creatures. Righteousness consists in cordial conformity to the law as being right, and sin consists in a wilful disregard of this rightness.

The rightness of the law is the primary ground of moral obligation. But a prominent part of the law requires obedience to God as the infinitely wise and loving Father, and sets forth the divine authority as rightfully supreme.



EDWARD J. HAMILTON, D.D.,
Author of "The Moral Law," etc.

Submission to God is a fundamental duty; and it leads to the performance of all other duties.

How, then, shall we define this rightness which is the end of all morality, which is the essential quality of the law, and which is the guiding aim of God Himself? This can be done only in one way. We must subject the law to methodical investigation; we must enter upon a process of logical induction. Referring, in this way, to the mode in which doctrines should be formulated, we say that good, absolute good, is the right which the law sets forth as the ultimate moral end; and

that, therefore, goodness is the vital heart of righteousness. The heinousness of sin lies in the fact that it is opposed to goodness. This makes it the supreme evil even as that goodness which seeks the good is itself the supreme good. For this reason sin must be legislated against, and must be suppressed and exterminated, no matter what sacrifices may be required from God's creatures and from God Himself.

Again, ethical analysis throws light on that strange schism in human nature of which St. Paul speaks, and whereby the soul of man is divided, as it were, into two contending personalities. "For," says the apostle, "that which I do I allow not; for what I would, that do I not; but what I hate, that do I." See, here, the changeable condition of man's will according to which he sometimes knowingly chooses and does what is right, and at other times knowingly prefers and does the wrong.

There are not two wills or two persons. But the same person is conscious of acting in such opposite ways at different times that we speak as if there were two. This conflict indicates a moral weakness in man, and it seems incidental to his probationary life. There are indications that ultimately either evil or good shall prevail, and shall assume permanent control of one's destinies.

Ethical science also has something to say regarding the divine sovereignty. God's lordship over His creatures has been stated too strongly; as if it were not limited by the laws of his moral nature and by his recognition of the claims of goodness. There is no doubt that God is justly supreme and absolute. It is not only true that no one can stay His hand, it is also true that no one can rightfully say to Him, "What doest thou?" Nevertheless the divine sovereighty is limited somewhat in the same way as the divine omnipotence. As this latter is the power only to do that which is possible to be done, and is not an ability to accomplish things inherently absurd and contradictory, so God assumes for Himself no right to effect the ruin of any one, but only a sovereignty which is subservient to the aims of goodness. He seeks the greatest possible blessedness of rational beings. If any person, whether he be man or angel, fail to share in this blessedness, that will result exclusively from his own determined sinfulness and in spite of every influence of the divine government. God will have all men to be saved and to come to the knowledge of His truth.

Two other doctrines may now be mentioned, concerning which some explanatory words may be expected from ethical philosophy. These are the doctrines of the fall of our race in Adam and of Christ's atonement for sin.

It matters not for our present purpose how far myth may mingle with history in the first chapters of Genesis. The essential teaching of the Scriptures is that man was originally made in moral uprightness, and that our race then, through its first father and representative, fell into a state of sin, and became justly subject to those ills which it now endures. This doctrine does not agree with the hypothesis of an automatic evolution of the universe through a process purely physical, but it is consistent with the theory of a gradual development of the universe during a vast period of time. As mentioned by the Apostle Paul, it may be taken as a kind of theodicy, a justification of that divine dispensation whereby the descendants of Adam without having sinned after the similitude of his transgression—that is, without having actually sinned at all—are born miserable sinners into an estate of sin and misery. Paul speaks of Adam as representing the human family, and of Christ as representing

believers, and says that "as in Adam all die, even so in Christ shall all be made alive."

Now this condemnation of mankind in Adam is rationally explicable if it be regarded as an act, not of punitive, but of administrative justice. We may suppose that human nature in its maturity and perfection had a full fair trial in our first parents, and was found wanting. Thereupon goodness and wisdom called for that arrangement whereby man is born, an imperfect and sinful being, helpless and dependent, into a world of trial and of schooling. In this way he is placed in a condition favorable to his spiritual redemption.

This treatment of our race, tho not penal, is judicial, and is such that the language of punitive justice may be borrowed for the description of it. For it is the righteous infliction of evil because of transgression. We were all condemned in Adam, tho not in the same sense in which a man is condemned because of his own sin. In short, if it be allowed that divine providence has brought about the present condition of mankind, this may be justified on the supposition that a trial of human nature had shown the necessity of dealing with it in a new way and under a new probation.

In like manner the atonement of our Lord Jesus Christ, tho more closely related to punitive justice than our fall in Adam, was not, strictly and literally, the suffering of the penalty which the law demands. But it was —and is—an efficacious atonement, because it furnishes a justifying ground for the remission of the penalty.

According to the Scriptures the sufferings of Jesus Christ, the Son of Man, who was also the Son of God, were vicarious, and a propitiation for sin. He suffered, not for any crime or wickedness of His own, but for the sins of the world, and that men might be righteously pardoned on the condition of faith and repentance. The Apostle Peter says that Christ bore our sins in His own body on the tree, and that Christ once suffered for sins, the just for the unjust, that He might bring us to God. The Apostle Paul says that Christ was delivered for our offenses and raised again for our justification, and that we have redemption through His blood, even the forgiveness of sins. The Apostle John says: "If any man sin, we have an advocate with the father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world." He speaks of Jesus as the Lamb of God who was slain for us—the sacrificial lamb that taketh away the sin of the world. Our Savior Himself said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The doctrine of atonement—the idea of propitiatory sacrifice as a ground for the forgiveness of sin—is not merely a tenet of Christianity, but was also a most ancient religious conception. It was a prominent thought in the faith of old patriarchs and prophets. Yet, evidently, no atonement can take place under the operation of the law of punitive justice. The very essence of this law is that penalty be inflicted on the transgressor—on the transgressor himself, and on no one else. The law is, The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Shall we, then, discard atonement for sin as an absurd Jewish superstition, and deny that sacrificial suffering can be a ground for the remission of penalty? Or shall we interpret the atonement as a case in which the operation of puni-

tive justice has been set aside, because under the circumstances of the case the end of that justice has been otherwise attained? Ethics teaches that, in exceptional cases, a legal requirement may be dispensed with provided the end of the requirement can be realized by other means more advantageously than by the prescribed mode of procedure. May not this principle be applied to the atonement of our Savior?

The death of the Son of God upon the cross of Calvary took place "according to the determinate counsel and foreknowledge" of His Father, and may be taken as evincing God's hatred for sin and God's determination to maintain His righteous government as against impenitent transgressors. Viewed in this light, in connection with the fact that salvation is offered only to those who forsake evil ways and strive after virtuous living, the death of Christ is a more powerful vindication of the moral law than the just perdition of sinners themselves would be.

This view of the atonement was taken by the Apostle Paul. He says: "God hath set forth Christ Jesus to be a propitiation through faith in his blood, to declare"—that is to manifest—"his righteousness for the remission of sins that are past, . . . that God might be just and the justifier of him which believeth in Jesus."

The principle of the atonement is supplementary to that of punitive justice, and confirmatory of it. The personal suffering of the sinner is a necessary part of this justice, yet, along with the justice itself, it is only the means to an end. When, in a peculiar case, that end has been specially and fully provided for, the death of the sinner is no longer demanded by moral government. The free pardon of the penitent is justified before both God and man.

A NEW STUDY OF MACAULAY

By Junius B. Remensnyder, D.D., LL.D., New York.

Macaulay is one of those figures in literature that grows with the passing years. The farther removed from him is our point of view, the larger he seems. His writings are almost as generally read, and his literary influence as wide-spread and as authoritative as in his own day. We believe there can be no more profitable study for the minister, the orator, the man of letters, than the careful study of Macaulay. To gain the secret of his power, is to be armed with a wand of might.

Macaulay was, first of all, a writer; and what was unique in him was his style. In this he was a master. It was the brilliancy, the fascination of his style, which gave his writings their instant popularity. When the essay on Milton appeared in *The Edinburgh Review* in 1825, he was but twenty-five years of age. Like Byron, he awoke the next morning to find himself famous. London rang with his praise. He was the topic of discourse in every circle. All recognized at once that a new literary star of the first magnitude had risen above the horizon. Now, style is not merely a superficial art; it is not the trick of a magician; it is not simply the vehicle of thought, but it is a reflection of the thinker himself. His style is the measure of the man. Macaulay's masterly style indicated the powers of a unique thinker. He wrote better than other men because his mental faculty was superior.

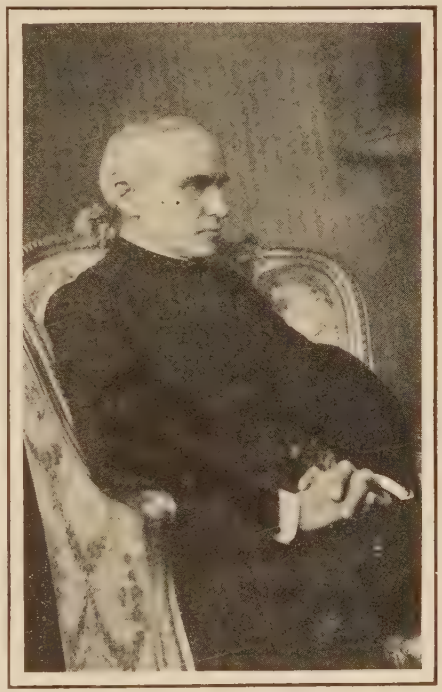
What was the secret of this extraordinary charm of Macaulay's pen? He

was not a metaphysical thinker. He could not penetrate into mental subtleties like the philosophers. The idealism of the great German thinkers was to him but a haze of mysticism. He says, "I tried to-day to read Kant, but found him utterly unintelligible." He preferred clarity and certainty, even if the intellectual range were narrower.

Nor did he have the taste for criticism. He said of Lessing's "Laocoon" that it was his wonder and despair. He lacked, too, a sympathetic insight into nature. Some of his pictures of rural scenery are attractive, but, as a rule, nature did not to him, as to Shelley, modulate profoundest truth:

"With murmurs of the air,
And motions of the forest and the sea,
With voice of living beings and woven hymn,
Of night and day and the deep heart of man."

His taste lay mostly in the direction of history and biography. His was the literature of human life. He had keen powers of observation. He read deeply and truly the hearts and minds of men. His analysis of motives was searching and wise. He was naturally precocious. His intellectual powers were phenomenally developed in boyhood. At five years of age Lessing had his picture taken amid a pile of books. But Macaulay at eight had conceived and written out a universal history. To these natural powers he added indefatigable industry. He was careful to follow his natural bent. His sister said of him "that he never did any work that he really did not like." And he says of the composition of his brilliant article on Chatham: "I proceed with great ease. In fact, I have the rule of never going on when the vein does not flow readily. And in general I have found that the success of my writings has been in proportion to the ease with which they have been written." But in his preparation he spared no labor He was an omnivorous reader, and he gathered from all the fields of knowledge. He was especially fond of the Greek and Latin classics. These he read and reread in the original, seeing new beauties in them and admiring them more at every perusal. Homer, Æschylus, Sophocles, Herodotos, Thucydides, and Tacitus were his favorites.



J. B. REMENSNYDER, D.D., LL.D.,
Author of "The Atonement and Modern Thought."

His memory was astonishing. Passing a night at an inn in his boyhood, he read two small poems which, forty years afterward, he recalled without missing a line. So, when with indefatigable industry he studied history, ransacked libraries, inspected museums, and visited battle-fields, he remembered what he learned. As Leonardo da Vinci would walk the whole length of Milan that he might alter a single tint in his picture of the Lord's Supper, so, in gathering facts, Macau-

lay's industry was unwearying, and he would recast his sentences and repolish his phrases until they reached the most perfect form of which he was capable. Extracts from his diary while writing his history show how terribly he labored, and from what mental travail came those works which were to have an enduring niche in the temple of literary fame.

Having possest himself of all the materials, he then lived himself into the period he was describing. His literary imagination reconstructed the past, and the whole scene arose like a drama before his mind. Then it was a labor of comparative ease to transcribe it to the written page. He says: "I study my subject in every conceivable phase, I master my materials thoroughly, I wait until I am in fine mental mood, and then I take my pen and it runs like fire."

This fulness of thought and vividness of conception gave his style that transparency which is so notable. Macaulay says the highest praise he ever received was from a plain reader, who told him that there was only one expression in the first two volumes of his history whose meaning he could not catch at a glance.

Take as an instance Macaulay's magnificent apostrophe to the perpetuity of the Papal Power:

"No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camelopards and tigers bounded in the Flavian amphitheater. She saw the commencement of all the governments, of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

This is the style of fulness, of learning, of knowledge. It is grandeur marked by simplicity. It is thought pointed by illustrations gathered from the whole field of history, and beautified with images culled from the whole range of literature.

At the age of thirty Macaulay accepted an election to Parliament as a member of the Whig party. His maiden speech was a signal success, and when in 1831 he delivered the first of his speeches on the Reform Bill, his reputation as a speaker was at once established. When he sat down the Speaker of the House sent for him and told him that he had never seen the House wrought up to such a pitch of excitement. Sir Robert Peel said that "parts of the speech were as beautiful as anything I have ever heard or read. It reminded one of the old times." And this reputation was thereafter sustained. Whenever the announcement was made, "Macaulay is up," the seats would be emptied to gather about him.

It has been charged that his prejudices have marred his historical statements. He was human and fired by the strong passions of British blood. Nevertheless, he is on the whole impartial and accurate. To his authority as a historian, Mr. Buckle, in his "History of Civilization," pays this marked tribute: "I can not refrain from expressing my admiration of Mr. Macaulay's immense research, of his unwearied diligence, of his perfect accuracy, and of the consummate skill with which he has arranged his materials and of the noble love of liberty which animates his entire work. These are qualities which will long survive the aspersions of his puny detractors, men who in point of knowledge and ability are unworthy to unloosen the shoe-latchet of him whom they attack."

When we consider these varied endowments of Macaulay as a writer, we need not wonder at the applause that welcomed his work. The circulation of his History, Essays, and Lays of

Ancient Rome, far eclipsed even that of the works of Scott and Byron, and was exceeded only by that of the English Bible. It was the strength and force of his thought set in a style of wondrous clarity and charm that held every reader. As says an acute critic, "These sentences have the sonorous swing of the eternal surf. They sing themselves into the ear in prose poetry of amazing strength and solidity. They are English prose raised to its highest level of eloquence and they make reading which stirs the blood."

That with his gifts and energetic application he could have had a great political career and have become a speaker of high fame, is not to be doubted. But he was not by nature an orator. He spoke with little modulation of voice, and rose to no climaxes of oratorical passion. His successes depended almost wholly upon his force of thought, wealth of learning, variety of historical illustration, and glowing beauty of style. He knew that his sphere was distinctly that of literature, and he would not turn aside from it for the rôle of orator.

Macaulay's religious training was most strict and thorough. His father, Zachary Macaulay, was a devout churchman and a man whose religion permeated his entire character. As editor of *The Christian Observer,* he was, in connection with Wilberforce, the great opponent of African slavery in the colonies, and was firmly possest with the idea, well justified by the issue, that Providence had laid upon him the special mission of overthrowing this enemy of the rights of man. The early training, then, of Macaulay was under the best religious influences. He was nurtured in the atmosphere of a true Christian home. And, best of all, he saw religion exemplified in the consistently pious and winning lives of his parents.

The letters of his mother to her son while absent at school breathe that sweet spirit of loving solicitude for his spiritual welfare which most deeply affects the heart of a noble-minded boy. In one of these she tells him of her emotion when she first saw his baby face, and of the prayer she uplifted for his guidance to a happy and useful manhood, repeating those beautiful lines of Watts's cradle hymn:

> Mayst thou live to know and fear Him,
> Trust and love Him all thy days.

The religious views and customs of Scotland in those days were shaded by an austere Calvinism. This naturally permeated the Macaulay home. Sunday was made a severe day and religion was thereby clothed with a somber and irksome hue. The religious services were numerous and the sermons lengthy, heavily doctrinal, and tedious with divisions and subdivisions seemingly never to end. And at school the students were required to report an epitome of the two chief Sunday sermons.

Under these circumstances it is not strange that Macaulay subsequently exprest the opinion that his religious rearing was rather overdone. And when rallied about his participation in some innocent amusement, he answered, "You know that after the strictest sect of our religion I was raised a Pharisee." We who live under more genial religious skies, when the kindly and joyful Christian temper is more truly interpreted, can well sympathize with Macaulay's retrospect of his youth.

Nevertheless, a rigid religious training influences the character far more permanently and beneficently than the laxative methods and neglect, too much the prevalent custom now. So Macaulay never lost the depth and moral balance caused by these early impressions. His biographer, Trevelyan, remarks that he had a strong and enduring predilection for religious speculation and controversy, and was widely and profoundly read in ecclesiastical history. His discussions show

him to have been sound in the fundamentals of the Christian religion. He defended the supernatural in Christianity, both in the external facts—as miracles—and in the theological aspects —as in the doctrine of the Trinity. He was opposed to the Puseyistic tendency in the Church of England, identifying himself with the Evangelicals. Yet bitterly as he was opposed to the Roman Catholic Church he could be just to her rights, and declared that the Established Church of Ireland, where the population were almost wholly Catholic, was the most abnormal and inexcusable institution existing in any civilized state. His dislike of rigid Puritanism and of extreme ritualism was on a par.

Macaulay seems to have maintained more or less his early habit of churchgoing, tho he frequently complains that the sermons are rambling, pointless, and wearisome,—a valuable hint to preachers that a less emotional style and more careful mental preparation would better instruct and hold thoughtful hearers. If Macaulay's brilliant periods can charm multitudes of readers, can not perhaps a written sermon, vivid with truth and illustration, and glowing with the voice and personality of the speaker, not only reach the hearer's spiritual being, but even stir his high enthusiasm?

Macaulay, the man, is a most pleasing study. This is an aspect of him to which we do not think justice has been done. He is universally admired for his brilliant gifts, but he is often deemed to have had really a proud, cold, severe disposition. But nothing could be further from the truth. He was indeed, like Johnson, a "good hater," and with his marvelous powers of invective, sometimes, no doubt, gave unduly severe thrusts, as in depicting the characters he disliked in his histories. But no man as a whole was fairer, juster, and more frank to own his mistakes. His principles were of the highest cast. Twice he resigned from the University rather than compromise his convictions in the least degree, and that at a time when he was in extreme need of the salary to secure his independence. And he absolutely refused to solicit the votes of the electors when he ran for Parliament, announcing that they must vote for him, if at all, on their faith in his ability and character. He had a noble love of liberty, and both his voice and pen were ever used to their utmost for striking the fetters from the slave and the shackles from the masses of the people.

He was tolerant toward political opponents. Never was the strife of parties bitterer than in his day over slave laws, Reform laws, Corn laws, church and state. But tho it was the fashion for social estrangements on these questions, he kept on the best terms with his political foes, and had among them many of his sincerest admirers. His gifts for society were unusual. His powers as a conversationalist were remarkably brilliant. Lord Carlisle's journal teems with testimonies to his genial witticisms and flow of spirits at the meetings of "the club," —the one which Reynolds and Johnson formed. He says, "Never were such torrents of good talk as burst and sputtered over from Macaulay and Hallam." "The evening went off very pleasantly as must always happen with Macaulay." "Macaulay's flow never ceased once during the four hours, but it was never overbearing."

But it is in the warmth of his domestic affections that his character appears in a light the most charming. He never married, but a better son and a more loving brother it would be hard to conceive. A far larger man mentally than his father, his deference and courtesy toward his opinions were unfailing in tact and beauty. The death of his idolized mother cut him to the deepest heart. And his consideration, love, and sacrifice for his sisters

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were wonderful. He really lived for them far more than for himself. The most winning picture of himself is unconsciously depicted in the full and delightful letters which he wrote them every few days, when his labors were so arduous that nothing but extreme devotion could have impelled him to such effort. Equally his kindly and frolicsome spirit was the delight of his nephews and nieces. His sister, Lady Trevelyan, says, "He was given perfect worship by the rest of the family. To us he was an object of passionate love and devotion. To us he could do no wrong. His unruffled sweetness of temper, his unfailing flow of spirit, his winning talk, made his presence ever most delightful. His notion of perfect happiness was to see us all working around him while he read aloud, or to walk all together on the common, or, if it rained, to have a frightfully noisy game of hide-and-seek."

His ideals of life and its mission were high. Emerson says of him, "The brilliant Macaulay expresses the tone of the English classes of the day. He explicitly teaches that good means, good to eat, good to wear, material commodity." This practicalism, however, brought Macaulay closer to the real life, needs, and passions of men than the idealistic speculations and ethical aphorisms of the Concord philosopher.

As a writer and as a man Macaulay deserves his fame. His mental gifts were extraordinary and his character was worthy of them. And, as his marvelous memory did not weaken his invention, so the culture of his intellect did not lessen the range, or cool the warmth of his heart and affections.

CHRISTIANITY AND THE LABOR MOVEMENT

By William E. McLennan, D.D., Chicago.

The labor movement may be said to have begun with the decree that in the sweat of his face man should eat his bread, and its development is not merely synchronous with, but is a vital part of the progress of civilization through the ages. Looked at thus, the emancipation of the Israelitish slaves, for example, was a labor movement—the abandonment of Egypt the first great strike in history, Moses the first walking delegate, Pharaoh the typical stubborn trust magnate who scorns to treat with the union.

Strictly speaking, however, the labor movement begins with the so-called Industrial Revolution in England in the latter part of the eighteenth century. It seems as if, industrially speaking, we were then given a new earth, if not a new heaven. It would appear as if all those great inventions, such as the steam-engine, the spinning-jenny, the power loom, the carding-machine, the processes of puddling and rolling irons, and bleaching by chemical agents, the cotton gin, transportation by railroad and steamboat, delayed the revelation of their practical utility until the signal came with the close of the eighteenth century. Previous to that time industry was carried on not in factories, but at home. The weaver, the wagon-maker, the blacksmith, the shoemaker, worked at their own benches or beside their own fireplaces with their sons, daughters, and wives to help them. It is significant that the sweatshop is almost the only, certainly the most notorious, relic of the domestic system of industry. Such workingmen's societies as existed in those days were chiefly the so-called gilds whose members were the master workmen as well as the journeymen workers, the line of separation being not between employers and employed as now, but between this gild and that. But when the Industrial Revolution was well advanced the domestic sys-

tem gave way at almost every point to what we may call the modern industrial system. The man with the machine controlled the market. The home worker was underbid and so was forced to hire out to the machine-owner or go out of business. There was an emulous haste for the place where the machine was located, which naturally produced a sudden and radical movement of the population. Where the machine was there arose the factory, where the factory was there grew the town, or, if there had been a town before, it suddenly began to grow with an amazing rapidity. Many country places were almost depopulated.

There was at once a wonderful advance in production, but it was almost wholly in the interest of the owner of the factory and not at all in the interest of the laborer who was really obliged to accept what his employer chose to pay him, and that meant, as it has always meant, not as high a wage as possible, but as low as the laborer can live upon, unless he has the means to compel a larger wage. "Enlightened self-interest," which was so much in favor with the economists of the time, meant then, as it means now, the greatest possible profits for the employer and the lowest possible wage for the employed. Labor, when it has not been able to protect itself or command the help of a powerful protector like the state, has always been the victim of its partner in industry. The theory of *laissez faire* can be available only when labor is as strong as capital, is thoroughly organized, or when for "enlightened self-interest"—which is only another name for selfishness—there is substituted the Christian theory of fraternalism. Under the theory which still prevails in business, that a man is justified in making as much money as he can, so long as he keeps within the law, England under the factory system seemed anything but a prosperous nation. With all the advance in production, there was growing misery. The factory was neither comfortable nor even sanitary. The factory hands were so poorly paid that they could not afford proper food, clothing, or shelter. Young children and even mothers were obliged to go to work in the factory. Disease broke out and there were many terrible pestilences. Men, women, and children died by the scores and hundreds. Every unprejudiced student of the times will agree substantially with Beard (in his "Industrial Revolution") when he says: "For more than fifty years the reign of terror held sway in the peaceful walks of industry—a reign of terror that rivals that of the French Revolution."

There was, of course, much protest at this condition of men and of industry. The statesman, the publicist, the scientist, the philanthropist, each had his say, and much that was said was not only just but looked to a cure of the trouble. It is no reflection upon the work of men like Owen and Lord Shaftesbury to say that not only the greatest thing done for the laboring man of those times but for the labor movement of all time was when the workingmen themselves in the year 1830 decided to organize the trade-union, which was, in the language of Sidney and Beatrice Webb, the two most authoritative writers on the subject, "a continuous association of wage-earners for the purpose of maintaining or improving the conditions of their employment," to which John Mitchell adds a statement of the aims and purposes of the trade-union of the present day: "An association of workmen who have agreed among themselves not to bargain individually with their employer or employers, but to agree to the terms of a collective or joint contract between the employer and the union." Of the place of the trade-union in the life of to-day the same authority says that it stands "for

the principle of united action and for the policy of a living wage earned under fair living conditions; . . . for the right of association, self-government, free speech, for the dignity and self-respect of the workman, for the mutual esteem of capitalist and wage-earner, and for a wide, far-seeing, openminded, democratic conduct of industry." That the trade-union represents the labor movement of to-day and will represent it to-morrow, is but another illustration of the persistence of the law of the survival of the fittest. Tho the union has never had upon its membership-roll more than twenty-five per cent. of the total number of workingmen, it is responsible, directly or indirectly, for about all the progress that has been made in the laborer's condition during the past half-century. It is but simple justice to make this statement.

With this brief résumé of the history of the labor movement and exposition of its principles and aims, what, let us ask, is its relation to Christianity, or, better perhaps, what is Christianity's relation to this movement?

How intimate the relation is, is suggested by the familiar picture of Christ in Joseph's shop and the fact that Christ was known during His entire life upon earth as the carpenter's son. Even during His ministry He was essentially a workingman. He lived the life of a laborer; He mingled chiefly with laborers. When He came to choose His intimate associates He selected with few exceptions common workingmen—fishermen and the like (Judas, it is unnecessary to say, was not a workingman). And when we come to doctrine I can not think of a sentence, of a word, in the program of labor which Christianity does not merely accept; I doubt if there is anything in that program which Christianity has not inspired. Speaking specifically, there are at least three of the fundamental doctrines of Christianity which apply to the labor movement. These doctrines are the worth of the individual soul, the doctrines of life, and of love.

Take the first. Martensen, in his "Ethics," says that "contempt of men is the ground-feature of heathenism." That is true, but it is no less true that

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Christianity of all the religions declares that the soul of the poorest and meanest of men—the soul of every man, woman, and child—is precious to God and hence of infinite value. Stalker is right when he says that "Christ lifted the soul up out of the mud and filth from the trampling feet and said, 'Behold the diamond.'" He was the first who called a little child to Himself and said, "Of such is the kingdom of heaven." And to-day wherever a child is oppressed there is Jesus with His hand upraised in condemnation of the act and in defense of the child. There could have been no labor movement, as there could have been no democratic

government, had Christ not lived and spoken. Justice, as we think of it today, could never be realized without Christ. It was said of the Servant of Jehovah, by the so-called "Second Isaiah," that he should not fail nor be discouraged till he had set judgment in the earth. Justice for every individual is a vital part of Christianity's program. There can be no kingdom of heaven on the earth until that is secured. And justice, not charity, is one of the passionate demands of labor.

Christianity stands for life—life more and more abundant. Christ said He came to give life. He did not mean immortality alone. No, He meant life here upon the earth, not mere existence somewhere on the earth and a grave at last in which to lay the weary body, but life, with all that is involved for man on the physical, intellectual, and spiritual sides of his nature—good food, sufficient clothing, a comfortable and, if it may be, a beautiful home, leisure to read and to travel, opportunity for the richest possible development. Some people appear to think that all the workingman should have is barely enough to supply himself and his family with bread and cheese—some indeed would deny him the cheese. It is true that Jesus told His disciples not to be anxious about what they should eat or put on, but He also said that if they would seek the kingdom of God and His righteousness they would have these things added unto them. Christianity believes in a living wage earned under healthful conditions; and by a living wage is meant one which permits the laborer and those dependent upon him to enjoy life as well as to live. Christianity can not tolerate a social system which permits one man to have his millions while his brother, perhaps a better and a wiser man, is obliged to exist on a mere pittance. There will always be, of course, a difference of opinion touching the respective rewards due to brain and to brawn, to him whose labor is chiefly intellectual and to the one whose work is largely manual, but there should be no difference of opinion about the injustice of rewarding one man, whose chief characteristics are greed and cunning, with millions, and the honest toiler with barely enough to keep him alive. A civilization which permits such injustice to continue, without making a determined effort to correct it, is unworthy the name of Christian.

Regarding the condition for obtaining the more abundant life, which Matthew Arnold calls "the secret of Jesus,"—referred to briefly in the saying that he that loseth his life shall find it, and illustrated by the parable of the grain of wheat which, dying, lives again in a harvest of grains,—it may be said that labor, if it has not fully understood the law nor set it forth in its published program, has illustrated it by examples of self-sacrifice worthy of those whom the Church has canonized as saints.

Christianity believes in love, not as a sentiment merely, but as a working plan of life and for the ordering of all plans that affect society. It not only indorses the old law, "Thou shalt love thy neighbor as thyself," but it says also that we should love one another as Christ Himself loves us. Christianity teaches that those who are strong ought to bear the infirmities of the weak. It tells men to bear one another's burdens and so fulfil the law of Christ. It declares that there is something better than making money, and that is making men. No program of labor which looks to industrial peace can possibly go further than Christ goes in His doctrine of love. Christ did not, of course, lay down any program of social reform. He did not say for His own age, He does not say for ours, what is a just wage, or what should be the organization of industry or of the state. He does not declare for socialism or any other ism. But

He does say, in so many words, that the organization—be it social, industrial, political, or religious—whose spirit is contrary to the golden rule shall ultimately pass away. It shall pass away as does the treasure which the moth and rust corrupt.

If it be asked how strikes and the "closed shop" can be reconciled with Christ's law of love, it may be said in reply that they are justified only on the basis of self-defense. At worst they are easier defended than the injustice which usually provokes them. In this connection it seems proper to refer to that peculiar kind of self-deception—one is tempted to call it hypocrisy—of those who justify the killing of men and the wasting of their substance in war, and even profess to regard the soldier as the embodiment of all that is heroic, and lift their hands in protest against strikes and are wont to refer to patriotic workingmen who contend not for personal glory but for their firesides and, as they believe, for humanity itself, as anarchists or worse. Often indeed the persons who protest the loudest against the striking workingman are themselves persistent violators of municipal, state, or federal laws which stand in the way of their ambition for political or business success.

What may be said of labor's attitude to Christianity? This I believe in perfect fairness may be said—that labor, if not wholly sympathetic, is at least friendly, to Christianity. There are advocates and there are certain organizations of labor that appear to be hostile, but these hardly represent the great body of workingmen. It is well known that there is a goodly number of the principal leaders among the trade-unions who are not merely friendly to Christianity but are earnest Christians and church workers. And many of those who have been counted as hostile are hostile not so much to Christ and Christianity as to the church which they identify with Christ, but which, as we well know, has often misrepresented both Christ's spirit and His doctrine.

But it is not so much by what this or that one says that the labor movement and everything else is to be judged. "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles? A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The labor movement, and its visible embodiment in our day in the trade-union, has been a mighty helper of Christianity. If the church has proclaimed, as a fundamental doctrine, the worth of the individual, labor has insisted on its recognition. It has been the great bulwark against the pernicious and wholly antichristian doctrine of the older economists that man is, so far indeed as this world is concerned, the money-making animal, and that individual men are bound together only on the basis of self-interest—a doctrine which is largely responsible for our present-day business ethics and worse morals. Labor has been not only a consistent advocate of the rights of the child, but it has demanded and secured protective laws of the state and has seen to the enforcement of such laws, and that, too, without any visible sign of support from the church. It has stood for the rights of woman and denounced the so-called "color line" against what seemed, on the surface, its own interests. It has done as much as, possibly more than, any temperance organization for the cause of sobriety—one of the rules of the union declaring that a member injured while under the influence of liquor shall not receive the weekly sick benefit. It has been greatly influential in promoting, particularly among our foreign peoples, the Christian view of Sunday. It has done much to prepare the way for Christ to the hearts of thousands of foreigners by training them for American citizenship, especially in proclaim-

ing, in an effective manner, the doctrine of individual rights and its complementary doctrine, the duty of sacrificing those rights for the good of the many. In this respect it is doing for the adult foreigner what the public school is doing in its way for his child.

If, then, it is true that Christianity is sympathetic with labor and labor is friendly to Christianity, why is there not more cooperation between the church and labor? The fault is largely due to misunderstanding—on the side of the church as well as on the side of labor. The church has not understood the aims and plans of labor, nor correctly interpreted its spirit. It has often listened to the enemies of labor. The church has given a more attentive ear to the man with money than to him who could show only the calloused hands of labor. The church has not spoken clearly and promptly in behalf of the righteous demands of workingmen — demands which involved not merely wages and hours of labor, but the rights of men, yes, the very souls of men.

On the other hand labor has not always understood the spirit and aims of Christianity. It has identified the church with Christ, when the truth is that the church is only the fallible representative of Christ, sometimes representing Him worthily, sometimes unworthily. Labor has also misunderstood the church. It has represented the ministry as hostile to its cause when the truth is that labor has no better friends outside of its own ranks than the ministry—none more ready to speak in its behalf when they know the facts. I believe, too, that the churches, on the whole, are the friends of labor.

Finally, may it not be said that it is now high time that all misunderstanding between Christianity and labor, yes, and between the church and labor, should cease, and both enlist for the one warfare whose issue is the saving of men? Is it not high time that both should enlist as common soldiers in behalf of the coming of that kingdom of God which, when it comes, will insure to every man, woman, and child not merely enough to eat and to wear, but also justice, peace, and righteousness?

THE COUNTRY CHURCH AND THE MAKING OF MANHOOD

By George Frederick Wells, Madison, N. J.

Before we can answer the question of how the country church can do the work of making manhood, of how the world of the young men and the world of the country church can be united, we must show how the problem has arisen. The problem appears from the following conditions:

We live in civilized rather than in barbarian or semicivilized society. In nations like India and China boys become men and hence independent to found homes of their own at adolescence; with us, not until maturity. Civilization demands of the parental home, in the problem of which the church shares, the duty and the privilege of moral and economic training and cooperation of adolescents, which was never before so great a responsibility as now.

We live in a time of Protestant freedom of personal thought and conscience, rather than in a time of ecclesiastical dominance. Every young man to-day can make a creed, a character, and a destiny of his own.

We live in a land of republican freedom rather than in a land of monarchical tyranny. The victory of national rights in the American Revolution has been an incentive to an exaggerated sense of personal rights. The work of training young America to proper respect for authority was never more important than now.

We live in an era of science. The young man gets his essential guiding truth on the evidence of experience, no longer on the dictum of priest, prelate, or professor.

We live at a time of industry and commerce organized on a world scale, not in the day of homespun. The young man's world was once the parish or neighborhood, now he is a citizen of the world.

We are now past the epoch when the construction of manhood takes place in the country, while the consumption of it is in the city. Our cities would stagnate to putrid slums of human existence that would disgrace heathenism were it not that they were replenished by the dominant manhood from country hillsides. But we are now at a time of unprecedented crisis when all the evil must be eliminated from both urban and rural life and all the good of both be utilized in behalf of a manhood that shall be capable of personal leadership in an entirely new civilization.

Thus it is that the conditions of modern life demand the greatest possible strength of the fundamental institutions of society, the finest integrity of personal character, and the wisest adjustments of working religious forces. In view of these changes and needs, the lines along which the country church should direct its efforts in behalf of growing manhood are such as the following:

The country church should see that every country boy has a normal Christian home. There are things which, if the country church can get the homes to furnish for the boys, manhood is pretty much secure.

The first is passion for character, or the burning desire for the boy's spiritual life that he become a conscious child of God. This is preeminently the direct work of the home, and no more than the indirect work of the church.

The parental discipline of the boy is absolutely necessary as the only possible foundation for a normal religious character or a normal social life. There is no room for tyranny in the home. Successful tyranny by the parent makes the child a machine. But there will be either discipline by the parent or tyranny by the boy. There are three kinds of homes. In the first the wife is the social and the moral head. The husband and the children obey the will of the wife and mother. She holds the scepter. The father is head of the second kind of home. The typical Jewish, Greek, Roman, and American family is of this class. The father is not only the social and moral head of the household, but the legal head as well. The third kind of home is that in which the child rules. Even from babyhood his will is law in the home. When the boy is king in the family he is always a tyrant, and the home a moral and religious failure and a disgrace to parenthood.

Responsibility is another thing the country home should provide for the boy. There is nothing else that will so well tide the boy over the critical stage of adolescence as work, work wisely allotted and directed, and which carries with it the sense of independent responsibility. Herein is the basis of economic and social cooperation and partnership of father and son. It is the beginning of true fellowship; it saves discipline and control from tyranny; and it is the source, test, and pledge of true manhood.

There should be provision for social interests. The first and greatest responsibility for the social life of developing manhood rests not with the church, nor the school, nor the club, but with the home itself. I do not say that the enjoyable social enterprises of young people should be monopolized by the home. This would be a return to homespun times with its husking bees, quilting parties, and barn raisings, which would not be entirely ideal. But the home should control the socialization of the boy. This in the present state of society it can best do by cooperation with the church and the school. But the church should control and not neglect these interests.

Moreover, the Christian parent who has not time nor humanity enough to enjoy fellowship with his boys is not worthy of them. The ideal relationship between parent and boy in the postadolescent stage, and after majority, is that of mutual interest in all social, intellectual, and economic affairs. This should be without subordination and distrust. It is a high ideal, but it is none too high. It is measurably realized in all true homes.

I believe, with Dr. Samuel W. Dike, that the fundamental social duty of the Christian church is to maintain the full social and religious integrity of the home. More specific than this, the most important work that the country church can do in behalf of Christian manhood is through the home. And this work is essentially pastoral. Thirteen per cent. of the country ministers I have studied are better pastors than preachers. I wish the per cent. of pastors were larger. The very glory of the Christian pastorate is its ministry to the Christian home for the home's sake, for there is manhood made.

The greatest possible harm that a country church can do is to allow itself to become a substitute with the young man for what the

home can be made to do and to become for him. If the country church fails to do its primary duty through the home, whatever else it may do for manhood, whether it be by evangelism or institutionalism, this secondary work can only be superficial and secondary.

The place and the power of the country home with young manhood will become more evident by contrasting the home life of the country with the lack of it in tenement districts in large cities. In the country the Christianity of the normal home should almost dispense with the religious functions of the church, while among filthy and poverty-stricken tenements the church is compelled to be a substitute for the social life of the home, at least while true homes are in the forming. The church is an outgrowth of the home. The church exists for the home, as it exists for man, and its offices and organizations should disappear when their work is done.

The country church must vindicate itself in the making of manhood by the power of personal influence. One of the reasons why the work of the church for manhood through the home is so important is that thereby the church multiplies its area of applied personal influence.

It may sometimes seem that the country church can do its full work for manhood through the home. But this is not so now. We live in an age of institutions. The growing boy must relate himself to institutions. He must become institutionalized in order to become a man. The church must express itself to him as an institution of which he is potentially and really a part. And it is because the boy first learns of the church as an institution through the persons who represent it as such that the church must vindicate itself through personal influence.

In making a first-hand investigation I asked of forty-one churches (twenty-seven rural and fourteen town) the following question: "By what influence does the church draw and hold its constituency?" The answers from pastors and other judicious persons yielded ninety-four points of drawing and holding power. Of these ninety-four points, twenty-two, or nearly one-fourth of the whole, indicate that the minister by his personality is the greatest drawing and molding force available to the country church. The one who has the primary and the principal responsibility in imparting the institutional value of the church through personality is the minister.

But the minister has not the whole nor a half of this duty to fulfil. For instance, what can a minister do, tho he be an angel, for the young men of a community if a group of pessimistic, disagreeable, antiquated lay people make the young men hate all that the church should stand for? On the other hand, some country churches have done great work in building manhood by the personal influence of talented lay workers, even tho the pastors have been inferior men or absent from parish work most of the time.

The country church has a special duty to perform toward the making of manhood by strengthening the personnel of its ministry.

The following facts are about thirty-seven ministers of nine denominations in twenty average towns scattered throughout one New-England State. All of the ministers of these communities were studied, as far as possible, personally, and in connection with their work. Twenty of them are in distinctly rural parishes. Only fifty-four per cent. of the total number are college graduates, forty per cent. of the rural preachers. Forty-three per cent. of the whole are theological-seminary graduates, only twenty-five per cent. of the rural preachers. Ninety per cent. of the rural preachers showed that their usefulness was crippled by too small salaries. Fifty-one per cent. of the whole number are thus hindered. Forty-three per cent. only have definite specialties in study or work. Forty-six per cent. only have any special social aptitude. Twenty-seven per cent. were all I could find with marked business aptitude. Forty-three per cent. of the total number, or seventy-five per cent. of the rural preachers, seemed to be lacking in efficiency from inadequate educational equipment. Sixteen of the total thirty-seven ministers (forty-three per cent.) or thirteen of the twenty rural preachers seemed to be suffering from laziness or something akin to it.

How can a minister who has never been to college himself help in any adequate way to solve a young man's college problem? How can a minister who has never traveled beyond his own State nor seen a great city help to form his young men into citizens of the world? It is only fair to say, however, that twenty-five per cent. of the above ministers have had educative travel in Europe. How can the

country ministry as a class, when less than half of them have been to theological seminaries, hope adequately to help young men with their theological instruction? How can ministers who do not exert themselves to do progressive and productive work, but are willing that their reputation should rest in their being ministers, expect to command the leadership of young men who have to perform productive labor? Too many country preachers are content to stagnate with their more or less isolated parishes and thus they fall into ruts and fail in personal mastery. Men who do not know how to do the work of ministers productively and efficiently have something akin to laziness if they have not the enterprise to get the special training which they require. There is a large place for optimism, however, that at least thirty per cent. of the rural preachers I have studied may be counted as strong, active men and ministers, not failing in personal leadership.

These words about ministers are not said in the spirit of criticism, but of sympathetic earnestness. I am not making a plea for education for education's sake, nor that the ministers come to any merely external standard. What the country church most needs from its ministers in the making of manhood is more genuine Christian character, made available by consecration to God and to the direct ends which we seek to gain.

The country church must adapt its theological teachings to the needs of developing manhood. In doing this the church must vindicate God—make Him in and through Christ real in the lives and experiences of men. The temper of his theological instruction may be set by Thomas Chalmers's great declaration: "There never will be a general revival of religion until Christians at home go forth among the heathen families around them, with the same enthusiasm that they expect from missionaries who go abroad."

Of the ninety-four points of the country church's drawing and holding power twenty-seven contain some element of theological import. Of these twenty-seven points only eight indicate that theological teaching itself is a direct means of making and molding the life of the church. This is a very good positive showing. On the other hand, six out of the forty-eight churches were said to be suffering from detrimental or inadequate theological teachings or influences.

A country church is not a theological seminary. To give theological knowledge is not the object of the church. Nevertheless, knowledge is a means to character. In so far as doctrinal knowledge is a means to manhood, the church should give it. The only true way of telling what doctrines should be taught, and how, is to learn the personal needs of individuals. Young men care for theology only as it has affected the life of the teacher, and as it has a message to his experience and theirs in relation to God, duty, and destiny.

One young man tells me that the Bible and the church influenced him until the question of the miraculous conception of Christ was not answered to his satisfaction, then the church and the Bible lost hold on him. The following questions from young men illustrate how theological teaching is to them a matter of experience and character:

"Should matters of faith or belief be settled before or after conversion?"

"Does Christianity afford the normal channel for the development of our talents?"

"Did Christ show to a sinning world a way to be saved by following His example, or did He wipe away our sins in some supernatural way on condition of true repentance?"

The secret of the successful study and teaching of theology is that it should be consecrated to missionary ends. If faith without works is dead, so is theology without religious experience. The work of the country church is not to make theologians, but men. The man who teaches theology in the churches for the sake of vindicating theological theories is not only killing his church but harming himself. But the theology of God in the churches is of tremendous power when it is used with the experience of God in making Him real as Father, King, and personal Savior.

Still further, the country churches must vindicate themselves as churches before they can do their work in making manhood. A church must be a church before it can bear the fruits of a church. I mean to say that some country churches are such in name only, that they are not Christian churches in reality. Some country churches, so-called, are mere social clubs. This is not to say that they are not of some social value to the kingdom of God. Some churches are ethical or educational associations and ought to be so named. This is not to say that they are not of some value in morals for the kingdom of God. Some public libraries do a work that

represents the ethical and religious aspects of the kingdom of God as truly as do some churches.

The sciences of practical Christian ethics and rural economy now being used in studying country churches, are to be of great practical service. They will study the *genius loci* of churches. They will classify the churches according to the particular aspects of the kingdom of God for which they stand. By the use of these sciences some churches already have been found to stand for the special ethical and religious aspects of that kingdom, while others stand solely for intellectuality, astheticism, moral energy, respectability or social selection, sociability or social enjoyment, emotionalism or religious enjoyment, traditionalism and other qualities more or less worthy. Scientific sociology says that the church is that part of the social constitution which seeks to promote the religious and ethical betterment of men. Christian theology says that that specialized part of the organized expression of the kingdom of God among men which embodies and promulgates the distinctly ethical and religious aspects of the kingdom is the Christian church.

So let us never forget that a social institution must stand for the ethical and religious values of the kingdom of God, always and preeminently, and for other values as it may need to forward these ends, in order to be a Christian church.

One set of figures will make the practical bearing of this more clear. In thirteen rural New-England towns the average attendance at all churches is only fourteen per cent. of the town populations. In four semiurban towns the average total church attendance is thirty-three per cent. of the town population. What should give a larger percentage of attendance to the larger towns? Almost every assignable reason would seem to make the per cent. of attendance larger for the rural towns. In a good share of the rural communities the churches were not only religious centers but the social and educational centers as well. Should not this tend to increase church attendance in such places? On the other hand, in the four urban towns, where the per cent. of church attendance is over twice as great, the churches, instead of having a clear social field, have many rivals,—secret fraternities, social clubs, the theaters, and other social attractions, not to mention the social functions connected with the schools. But there seems to be but one explanation. The town churches are more specialized to the purposes of religious worship than are the rural churches. The social and intellectual functions of life being provided by secular institutions the churches can devote themselves almost entirely to ethical and religious work. And thus they secure the larger proportionate attendance and are more truly churches. So the principle is that a church must make ethical and religious values preeminent in order to be a true Christian church. And the companion precept is, make your church genuinely spiritual if you would gain for it the widest influence with men.

This principle applies to the relation of churches to their sister churches of other denominations in the same communities. Unbrotherly strife between churches is their greatest possible betrayal into the ranks of Christian unreality and social loneliness. I believe that the most important single line of work that can be undertaken in the churches and for the churches of rural New England is in the direction of the federation and Christian cooperation of religious forces.

This principle also applies to the relation of the country church to its brother societies that are not religious. There need be no clash between the church and the secret orders. There is work enough for both to do. Neither needs to seek to incorporate or to displace the functions of the other. If a person can not be a better fraternity man for being at the same time a church member the church needs a thorough revival. If a man can not be a better church member for belonging to a social order the church has not performed its normal duty to society.

The church must be genuine in its spiritual functions and social relationships if it would win men to strong and dominant character.

What should be the special social adaptations by country churches in the making of Christian manhood?

In the fifty country and town churches which I studied twelve boys' and young men's social clubs were closely observed. Most of them had constitutions, officers, membership dues, and they were superintended by the pastor or officers of the church. While their social aspects were most prominent their primary motive was at least indirectly religious.

The leading good results from these societies are the following: One club of forty boys and young men was instrumental in bringing about twenty-five of their number into membership in young people's religious societies. In every instance the church attendance of all boys was greatly increased. The clubs increased politeness, unselfishness, and true comradeship among the boys. They were a decided help morally. A bad class of reading, direct tendencies toward the social evil, and harmful personal associations were overcome. Several boys had their entire moral life transformed for the better. They were an educational help. At least twelve conversions resulted from the twelve clubs. They seemed to be a positive help in socializing the church. They helped the churches to feel that they were doing something worth while. They helped the boys to feel that the churches had real value. They gave the churches strength in their communities.

These positive results are enough to show that country churches as well as city churches can do successful institutional work in behalf of young men. That person is entirely mistaken who thinks that there can not be country institutional churches. The boys of the country as well as those of the city have their natural cliques or gangs which are in reality boys' clubs. The church does a great service in character formation if it can ethicize and evangelize these natural clubs. And, furthermore, many evangelistic enterprises in country churches have entirely failed with the young people because the churches were lacking in distinctly social interest and power.

But there are two sides to this question of social clubs for boys and young men in country churches. At best they are never more than the servants of the churches in the making of manhood.

One difficulty with social clubs in country churches is that where they are the most wanted they are the least needed. And they can never gain any true Christian end when the boys are permitted to be the passive recipients of them as churchly favors. Their watchword should always be that of heroic endeavor and chivalric service by the boys themselves.

Let no country pastor try to atone for his lack of personal power in gaining the friendship of every boy in his community by organizing a boys' club. The normal functions of home and parenthood should never be shirked in the vain hope that the club can do as good work for the boys.

There are several definite plans which country churches should consider before they launch in their churches more or less formidable, formal, and permanent boys' clubs. Sunday-school classes, mission-study and Bible classes may be temporarily institutionalized by organizing them with officers and special social features to meet in the home of the pastor or some competent teacher. Another line of work is to adapt the social enterprises of the Sunday-school, young people's society, or ladies' aid society for monthly, or, better still, weekly socials in the homes or parlors of the church, such socials to be organized with special reference to young men's needs.

Where boys' clubs are needed and can be wisely directed from both personal and religious standpoints such standard organizations as the Knights of King Arthur and the Phi Alpha Pi Societies of the County Young Men's Christian Association work are in general an improvement on what country churches can do unassisted. The latter of these seems to have more religious advantage and less social disadvantage than the former.

Let the pastors and workers of all our country churches resolve that every last boy and young man in their communities shall have both the opportunity and the incentive to appropriate and to enjoy the social, ethical, and religious values for which the Christian church stands.

What the country church wants for its young men is Christian manhood. This is the highest ideal and the hardest task that any church can possibly set for itself.

To conciliate the young men and lead them to become friends and helpers of the church is a high standard, but it is not enough. The church should be a spiritual brotherhood, and the young men a part of it. To bring the young men into formal membership in the churches is important and necessary, but it should be an outward expression of a deeper reality. We want the young men to know by conscious experience that they are sons of God. This is the most essential stepping stone. But vivid devotional experience without discriminating intellect, strong moral fiber, and commanding social power is not what we seek. Christian manhood, which incorporates the good from all these, is our only real standard.

THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

"THE PEOPLE'S OWN PRELATE"

A Sketch and Appreciation of the Bishop of London

By the Rev. William Durban, London.

No man ever more genuinely merited the epithet of "the People's Own Bishop," fondly applied to him in all parts of his great see, than does Dr. Arthur Foley Winnington Ingram. This remarkably popular prelate is utterly free from any tendency to class exclusiveness, notwithstanding that he is eminently, through parentage on both sides, a son of the manse; son of a clergyman and grandson of a bishop. Born on January 26, 1858, the Bishop of London is still just on the sunny side of his jubilee, and it is generally agreed that he looks not more than forty. Being one of the very few bachelor prelates, it might be imagined that immunity from family cares sufficiently accounts for his extraordinary youthfulness and vivacity of aspect and demeanor. But those who possess some acquaintance with the immense responsibilities that press on him, as the occupant of the most onerous of all English sees, understand that only his genial temperament and Christian equanimity account for Dr. Ingram's success in sustaining an almost boyish freshness.

The Bishop of London possesses an invaluable secret, which renders him one of the most fascinating of clerical personalities. Those who are about him in constant contact say that they have never known him to manifest the slightest irritability, even at the most critically trying junctures in public affairs or under the greatest pressure of labor. Thus, he is as ardently loved by his entourage within the palace at Fulham as he is admired by the masses of the people in his multitudinous diocese.

Dr. Ingram has been the subject of a magnificent training for the august position which he so brilliantly adorns. I recollect that when he was appointed to it the universal verdict of the clergy in all ranks was that the choice was the happiest possible. The sequel has justified the selection. But the antecedents were calculated to bring success. When I say that this prelate of the metropolitan Anglican see has been the subject of just the preliminary experience that was needed, I ought rather to observe that he took care to make himself the subject of the long discipline which qualified him so splendidly to discharge the functions that require not only fine intellectual acumen and scholarly attainments, but also in an equal degree a well-drilled faculty of statesmanship. No man living displays the combination of these capacities more perfectly. Educated first at Marlborough College and then at Keble College, Oxford, he graduated with first-class honors, and next for three years practised as a private tutor, thus gaining time to consolidate his own knowledge by the valuable process of teaching other students. Next he acted as a West-of-England curate, in the beautiful and antique city of Shrewsbury, for one year. Then followed a period of four years in Lichfield, the famous little cathedral city of the Midlands, forever associated with literature as the birthplace of Dr. Johnson. Here Winnington Ingram lived as private chaplain to the bishop, enjoying a time of profitable quietude for the further pursuit of the loftiest studies. It fell to his lot as a young clergyman to see much both of life on its sadder sides, among the submerged masses in mighty London, and also in its associations with academic and ecclesiastical dignity and refinement. For from Lichfield he went straight to that congested realm of struggle and poverty, East London, to become the head of the unique university settlement known as Oxford House, Bethnal Green. This was one of the first of those admirable institutions formed by young university students for the sake of carrying practical, personal, immediate sympathy into the very midst of the terrible struggle for existence on the part of the lowest section of the proletariat. Yet, while fulfilling the functions belonging to this peculiar position, Dr. Ingram was also chaplain both to the Archbishop of Canterbury and also to the Bishop of St. Albans. He became, however, popu-

larly known to Londoners, only through his appointment as rector of Bethnal Green, where he remained in his very important parochial charge, among a quarter of a million of poor folk, for six years without further promotion till, in 1896, he was made Rural Dean of Spitalfields, to become in 1897 a Canon of St. Paul's Cathedral, and in the latter part of the same year, Suffragan to the Bishop of London (the beloved and learned Dr. Creighton), with the title of Bishop of Stepney. Thus he remained as a popular East-End clergyman in his new office, until his elevation to the see of London in 1901.

The Bishop of London is eminently one of the "preaching prelates." Every Sunday of the year he delivers at least one sermon, but frequently two; and each week all through the year he preaches not less than twice, very often thrice, and sometimes even on a fourth occasion. He never tires of this function, but seems to feel increasing delight in it. The wonder is that he is always fresh and strikingly original, for his days are so thronged with varied duties that he can not attempt systematic preparation. Most preachers can devote the morning hours to quiet study, but the Bishop of London is constantly receiving his clergy or visiting different parishes at all hours of the day. His regular habits aid him somewhat, for he rises all the year round at seven and remains alone for a full hour of reading till the bell summons the household to the palace chapel for prayers. The domestic service is followed by breakfast, and business immediately begins.

My first conversation with Dr. Ingram was during his residence as Bishop of Stepney in the precincts of St. Paul's. I found him brilliantly conversational and genially communicative. When I asked him what literature was interesting most, he turned to a desk at his elbow and took up two volumes, saying, "I am reading these as I can snatch opportunities." One was a new treatise by Harnack; the other was the work by Lord Rosebery on Napoleon, which had just appeared. "I find it expedient to make my reading as varied as possible and, exigent tho my engagements are, I do my best to keep up to date with the best literature in all departments." This sympathy with able writers is one of the secrets of the attractiveness of Dr. Ingram as a preacher. Last year he mentioned in one of his sermons a new book which had appealed to him. It was a novel "with a purpose," and the commendation which was thus expressed before an immense audience "boomed" the book and made the reputation of the author.

The success of the Bishop of London as a preacher is to be accounted for by three fundamental conditions: His comprehension of the Bible, his comprehension of the people, and his comprehension of the signs of the times and of the art of applying his public utterances to the questions that interest the public mind. My study of his sermons has convinced me that he is, in the first place, a reverent and loving student of the Bible. Hundreds of his discourses have been printed, and two of the volumes especially confirm my statement. These are entitled "Old-Testament Difficulties" and "New-Testament Difficulties." The sermons included in the two masterly treatises could never have been produced but by a master in Israel and a profound student of Scripture. Yet Dr. Ingram has never posed as a great theological authority. That he could toil as he has done pastorally and parochially, and then episcopally, and yet give forth such really learned series of discourses, is a demonstration of the possession of real genius. But he is now reaping the special benefit of the few quiet years at Lichfield of which he made such good use.

Speaking of his mode of preparation, the Bishop said that his actual making of a sermon had for its scene the top of an omnibus, the interior of a cab, or the inside of a railway carriage. He showed the scraps of paper on which some of the outlines were written. They reminded me very much of the late C. H. Spurgeon's "plans" of his discourses. For some men any place whatever, indoors or outdoors, will do equally well for the production of a homiletic outline, but such preachers sway the masses with their eloquence because they have acquired facility by assiduous and painstaking study in previous years. The Bishop of London now seeks to reserve Saturday evening as a time sacred to the preparing of his Sunday's discourses. In his reading he is gifted with the facility possessed by Dr. Aked and Dr. Robertson Nicoll of taking in the essence of page after page by means of only a brief glance.

The thoughtful listener to Dr. Ingram's preaching must class him among the High-

Church Puritans. He is usually styled, that is to say, a High Churchman, but he is not a Ritualist nor a Sacerdotalist. He frankly professes stanch attachment to Anglicanism, but only a few days ago, preaching at Cuddesdon College on the Feast of Corpus Christi, he admonished the clergy to cultivate a spirit of real fraternity with their Nonconformist brethren. The noble passage inculcating this spirit is, I am pleased to see, being quoted in papers all over the United Kingdom. Both in his sermons and in his platform addresses the accent of the Bishop justifies the assertion that he is Puritan in his sympathies. His beautiful Lenten sermons this year were strikingly evangelical. Fuller of the gospel in its primary simplicity sermons could not be. Hundreds of eager people pressed in vain for admission to listen to them. Wherever this remarkable man preaches the churches are crowded out. His diction is simple and direct, his gestures are lively, his voice is musical, his feeling of the meaning of the truth he is expounding is always manifestly vivid and impassioned, and he always, excepting on special occasions, as at university or collegiate gatherings, speaks impromptu. He takes with him into the pulpit notes of his subject, but rarely even glances at the sheet. His written sermons, for the academic occasions alluded to just now, are of a high order of expression, stately and dignified, learned and historic, but still simple and unaffected, like those to the masses so far as phraseology is concerned.

I have said that another factor in the popularity of the Bishop of London is his comprehension of the people. Few leaders of society equal him in this regard. He told me how, when Bishop of Stepney, he delighted, early in the morning, to cycle with clubs of working lads. And on Saturday afternoons it was his usual occupation to take parties of factory girls over St. Paul's Cathedral. Now, as Bishop of London, his great garden parties consist mostly of similar clients, invited to come to enjoy his hospitality and to play in his park at Fulham on the bank of the Thames. When he was rector of Bethnal Green he still resided in the Oxford Settlement-house in his huge parish, so as to be constantly in the very heart of all the poverty, and he spent much of his time daily in visiting the neediest of the people in the great, wretched slums, till the people learned to know and love him as their intimate friend. His rectory he gave up to his assistant clergy. In those days he made a great reputation as a masterly open-air preacher. He preached on Sunday afternoons in Victoria Park, and often engaged in controversy with infidels and secularists. And he loves open-air preaching still, and has inaugurated this summer a "Bishop of London's Open-air Mission" for the various London parks. As I write these lines he is announced to preach in Finsbury Park next Sunday. Everywhere the people say, "He is one of us." And because he is one of them in heart and soul they hear him gladly. Moreover, he is equally welcome in all circles. He is a great favorite in fashionable drawing-rooms and in aristocratic mansions, and no dignitary perhaps has ever been more successful in pleading the cause of the poor among the highest social coteries.

Thirdly, the Bishop of London keenly apprehends the social symptoms of the time, the needs of the hour, and the drift of events. I heard him not long since on an impressive occasion. He spent an hour in the early evening at the London Mansion-house, addressing about a thousand young city men who had just left their business-offices. To these he gave a talk on subjects specially pertaining to the temptations of young men in a great city; and that talk will long be remembered. I can recollect nothing in my long experience to match it. As I listened to it I felt that the eloquent Bishop was taking the rudder of many a young man's career and directing it away from the rocks, the whirlpools, and the shoals. And Dr. Ingram in his preaching in various London churches produces a splendid effect by initiating plans entirely his own. He is utterly unconventional. He at times, when he intends to give a course of sermons in the same church, announces that if people will send him serious questions on spiritual difficulties, he will attempt to answer. And he fulfils his promise with powerful effect and blessed results. His sermons are of twofold use: they are deeply spiritual and they are eminently utilitarian. They are not elaborate like those of the late Canon Liddon, the seraphic Canon of St. Paul's, nor dazzling, like those of the late Dean Farrar, of Canterbury; but they are direct yet dignified, lucid yet learned, declamatory yet argumentative, orderly yet easy and unarti-

ficial, didactic yet full of appeal, Scriptural and orthodox yet pointedly pertinent to the conditions of present-day life, sympathetic with the aspirations implied in modern thought and the movements of this inquisitive age yet utterly antagonistic to the fantastic restatements of pseudo-New Theologies, and replete with patristic and historic erudition yet always attractive to devout listeners by reason of the unbroken Christology pervading every one of these episcopal pulpit deliverances.

THE GOSPEL FOR MALES

My Dear Dr. Phraser,—Now that I am back from the Philippines I am again having the pleasure of hearing your Sunday-morning sermons at St. Alban's. Quite apart from the fact that there is no other church in the neighborhood I always hear you with singular interest.

During my two years abroad I often wondered what came of your onslaught upon the hymn-writers, and your attempt to persuade publishers to suppress all hymns merely imaginative and removed from plain facts. If I remember correctly, you were intending to put out a hymn collection of your own, the title to be "Nux Vomica," or something to that effect. The project has evidently been dropt, for I now find you in the midst of another kind of campaign, one to which you are said to be devoting all the strength of your waking hours.

"The Gospel for Males,"—that is the watchword of your latest campaign. Your aim, so I am told, is to apprize the churches of the subtle snares of namby-pambyism and weak sisterliness. To quote from your peroration of last Sunday morning: "The call of the hour is for manly men, for brawn and sinew in the activities of the church; so that, standing flat-footed and square-shouldered, we may present a solid front to the waiting, expectant world."

Deacon Twittle says that the St. Alban's Masculine Gild recently organized through your insistence is not yet so enthusiastic a body as you could desire. The deacon fears that you may be paying the usual penalty of reforming ardor, in a certain sense of isolation, "one man against a stone-walled city."

"The Gospel for Males" is an attractive statement of what your new movement stands for. And altho I can not claim to be "well posted" on such questions I may at least let you know that in my opinion things are going your way. To be sure, in some quarters the dry-rot of feminism is still at work, and in places where you might least expect it. For instance, a friend of mine has come out with an article on "The Church the Mother of Progress." I imagine that if he ever writes on neighborhood work his topic will be "The Settlement the Sister-in-law of Progress."

Even so sane and progressive a scholar as Principal Fairbairn sometimes says things which betray peculiar ignorance of your "Gospel for Males" movement; or else why should he affirm as he did in my hearing not long ago that the true Apostolic Succession had often been exemplified in the mothers? While his remark was loudly applauded I could not help noticing that his listeners were mostly ministers of the academic type who have not, so far, been seized by the spirit of your propaganda.

By no means is the battle for masculinity won. The secretaries of the young men's associations might be supposed to work with you, but do they? They regard their effort for men as men in the light of a sensible division of labor resulting in efficiency, and they do this while honestly believing in the place and importance of young peoples' societies with mixt membership. As for the ministers, you know that many of them invariably show deference to women. Admitting as they do that a boy's religion is different from that of his maiden aunt, they continue to preach as if the soul of a maiden aunt were after all worth saving. Some ministers might join us if they were less pusillanimous. They lack the courage of their logic. Somehow their views get modified through domestic relationship; for not a few of them have mothers, wives, sisters, daughters.

Then again there are persons who refuse to consider your campaign with due dignity and seriousness. While you are pleading for the starting of more masculine gilds to stem the tide of feminism, here are scores of frivolous reactionary people standing in the way.

For instance, one hears of a Belfast Baptist minister who in preaching says, "Dear Belfast souls"; and when he goes South he says, "Dear Cork souls." And think of the thick-headed indifference of the English provincial mayor who welcomed a Free Church Conference with the observation, "I've always said, ladies and gentlemen, that it does not matter what sex a man belongs to, if his heart's in the right place."

But lest you should take me for a Job's comforter, I make haste to make mention of signs of promise that ought to cheer the spirit of every loyal member of the M. G. Believe me, the effeminate pathos of the ineffable curate is doomed. Are not the churches crying for "practical, hard-headed, businesslike" ministers? My word for it, the prairie pastor who is not a bronchobuster is bound to be unseated. Many a young parson is making a hit in his parish by reason of his college record at baseball. As for football, one man had been so long a quarter-back that when he got into the pastorate he never minded when his salary was in arrears. I know a preacher in Kansas so handy with the paint brush that he has "won all hearts" in spite of a constitutional inability to preach.

The cause has more friends than you realize; and you are bound to succeed in making masculinity a cult. Perhaps you have not heard what President Shipskin, of the College of Physicians and Spurgeons said of the divinity graduates at the last commencement. The senior class (of two members) had during the year been taking boxing lessons from an ex-champion. "It is the proud aim of this department," said the president, "to thrust into life's arena manly men who shall be doers of the Word."

Can the multitude finally resist the wisdom of the cultivated? Of course not, and therefore I say the Gospel for Males must surely win the day. Look at Harvard University, with its traditions, and its treasures of influence, its admirable poise; for, like Byron's gentleman, Harvard never perspires. Turn, if you will, to the introduction in the Appleton Chapel Hymn-book, and read, "Hymns of a character foreign to the natural sentiments of young men have been excluded. . . . Young men should find in it masculine piety and honest aspiration." Go to the Phillips Brooks House and even there you shall find your much-desired "athletic note." The tablet enumerating the bishop's high qualities tells us that he was "majestic in stature." In this achievement the Boston bishop scored over the man from Tarsus. May be the St. Paul's Society will some day adorn its rooms in the Phillips Brooks House with a bust of the Apostle Paul. Then what about the inscription? Will they keep the pace already set, or will they be indifferent to the apostle's fighting weight and scorn to quote Renan's description of St. Paul as "an ugly little Jew." And how can the feminists contend against our strenuous President, with his blast against all "mollycoddles" whatsoever?

Go on, my dear Phraser, with your Masculine Gild, keep preaching your Gospel for Males. But if you will allow this serious word from a sufferer, please be lenient with people whose ideas of manliness are not as yours. And have a thought for those of your congregation who Sabbath by Sabbath are sent empty away. There are some very decent folk who think that Homer's models could be improved on; who are not averse to seeing, even in a man, some occasional sense of dependence. They get rather tired of "the soft piety of the brawny athlete," especially when it is pedestaled in false glory. They believe that the character of a gentlewoman unites strength with beauty; and they do not, with you and the ancient Jew, bid a man thank God that he is not a woman. Rather do they rejoice that to every one God has given a work and a place, each in his own order. For childhood has its own beatitude, and manhood and womanhood have their equal glory. Heaven's gates are so wide, do they not open to grace and gentleness, to the halt and maimed as well to those of boisterous strength?

Faithfully yours,

JOHN COTTON.

The Rev. Compos. Phraser, D.D.

LIVING ISSUES FOR PULPIT TREATMENT

Facts About Foreign Missions*

THE total contributions of the entire Christian Church to foreign missionary work, as reported last year, were $21,280,000. Of this amount $8,980,000 were given by the Churches of the United States and Canada. Almost exactly the same amount, $8,973,000, was contributed by Great Britain. All other countries combined gave $3,327,000.

The most interesting things about these figures are, first, the almost exact equality in the gifts of Great Britain as compared with the United States and Canada; and second, that these English-speaking nations give in the aggregate about 85 per cent. of all that is contributed by Christendom to the spread of the gospel in the non-Christian world. Undoubtedly the churches in these countries are as likely to increase their offerings as are those of any other part of the Christian world. It may be safely assumed, therefore, that if the world is to be evangelized in this generation, at least 85 per cent. of it will be accomplished by agencies supported from Great Britain and North America.

The following table shows the present supply of foreign missionaries:

	U. S. and Canada	Great Britain.	Other Countries.	Totals.
Ordained missionaries.	1,913	2,269	1,755	5,937
Laymen.	513	1,704	508	2,725
Unmarried women....	1,536	2,215	506	4,257
Totals.	3,962	6,188	2,769	12,919
Wives of missionaries.	1,806	2,435	1,531	5,772
Grand total	5,768	8,623	4,300	18,691

If every one of the missionaries now on the field succeeds during his lifetime in evangelizing an average of 25,000 persons, the total number reached would be 325,000,000. This is in itself a stupendous undertaking. It contemplates a force of less than 6,000 ordained missionaries leading in the evangelization of more people than are now living in the entire Western hemisphere, with Great Britain, Germany, and France in addition.

Assuming that the share of the world of American Protestants is 500,000,000, and that it will take one missionary to every 25,000 of them, and $2.00 to reach each individual, our problem is to increase our force of missionaries from about 4,000 to 20,000 and our annual offerings from about nine millions a year to forty millions a year.

*From a pamphlet prepared by J. Campbell White, issued by the Laymen's Missionary Movement.

The War Burden of Christian Nations

	Men and Officers Peace Establishm'nt	Military Budget (without pensions).	Per Head of Population.
Germany	594,000	$218,000,000	$4.23 (including pensions)
Great Britain.	270,000	312,000,000	8.25 (including pensions)
United States.	70,000	217,509,000	2.69 (apart from pensions)
Canada.....	46,000	3,035,000	.56

THE Protestant church-members of the United States pay over fifty millions of dollars a year, an average of $2.69 per head of population, for the military establishment of the country, and less than nine million dollars a year to the spiritual conquest of the non-Christian world.

English Socialism

BY THE REV. WILLIAM DURBAN.

SOCIALISM in the United Kingdom is, I am sorry to be constrained to affirm, mainly identified in the public mind with infidelity. The vast majority of its representatives are certainly non-religious, and very many of the most pronounced among them are virulently hostile to Christianity. It was in order to counteract this propaganda that Canon Scott Holland, the eloquent preacher so often listened to by eager crowds at St. Paul's Cathedral, threw himself into the Christian-Social movement which had in peculiar fashion been pioneered half a century ago by Maurice and Kingsley and a few of the clergy who felt with them. But Christian Socialism has not yet gathered very much strength, tho its leaders are splendidly able and are full of the spirit of self-sacrifice. Much alarm is felt at a new departure by the radical Socialists, who are

now setting up Socialist Sunday-schools in many spots. These have in several instances been started in rooms belonging to the public elementary schools. It appears intended that these schools of the advanced Socialists shall occupy a foremost place in the coming campaign. Consternation is created by the fact that the teachers of the new Sunday-schools are straining every nerve to spread discontent among the young. The name of God is not heard in the classes, but the children are being rapidly imbued with the revolutionary spirit. Indeed, the schools are simply hotbeds of undisguised atheism, and only through the influence of Socialists on the town councils has it happened that they have been started in rooms hired in the public schools.

SAYINGS AND DOINGS

Dr. Woodrow Wilson, President of Princeton University, in an address at the Jamestown Exposition said:

"One really responsible man in jail, one real originator of the schemes and transactions which are contrary to the public interest legally lodged in the penitentiary, would be worth more than a thousand corporations mulcted in fines, if the reform is to be genuine and permanent."

What this country needs is not government ownership of railroads, etc., but laws that will attack and punish presidents and general managers of railroads for evasions and violations of the statutes. Stock manipulation he calls "sheer thefts," and says they should be punished as such. Failure to do so, in his mind, is "like overlooking highway robberies."

"Every corporation," the educator stated, "is personally directed either by some one dominant person or by some group of persons. Somebody in particular is responsible for ordering or sanctioning every illegal act committed by its agents or officers, but neither our law of personal damage nor our criminal law has sought to seek the responsible persons out and hold them individually accountable for the acts complained of. We have never attempted such statutes. We indict corporations themselves, find them guilty of illegal practises, fine them, and leave the individuals who devise and execute the illegal acts free to discover new evasions."

Such acts could be passed and should be if we are to better our industrial conditions.

Secretary Taft's recent utterance on the Nation's call to young men, is timely and wholesome. "If there is any one thing upon which I feel strongly it is the subject of the duty of the wealthy and educated young man to his country. It has many times been remarked that much of England's administrative success, in municipal and in imperial affairs, has been due to the existence in England of a class free by birth from the need to labor and indeed forbidden to do so, but expected to enter the country's service. Now, we do not want and could never possibly have a 'governing class' here. But if it is a fact that a considerable number of young Americans are nowadays annually leaving college of whom necessity does not require that they should give their time to bread-winning, is it not also a fact that the loud voice of public opinion should require of those young men that they consider whether their country does not need them? Oh! we may talk of culture and books and of serving the country by being a good citizen. That is very well. But good citizens need to know where their polling place is, and need to feel the obligation to do jury duty, and need to be acquainted with the affairs of the municipality and the country, and need to offer themselves for definite work in the municipalities of the State or in the dependencies, if they believe that they could do that work well."

Lady Henry Somerset at a recent meeting in London organized to exclude children from saloons said:

"The cry of the children is irresistible. I believe that drunkenness among women is decidedly on the increase, and has been for twenty years. There are now more facilities for getting drink and getting it in a more private and respectable way than was formerly the case. When I had occasion to give evidence before the Royal Commission I spent much time in the public-houses of London.

"I remember the case of a child which died of neglect. The father and mother both drank. The child was in its coffin. Father and mother went out to drink. They returned. They must have more drink. They took the child out of its coffin, sold the wood and a little wreath of white flowers. Both parents were more like tigers than human beings. I remember the case of a woman who turned on her child and said, 'I hate you.' The child turned its wan, pale face to its mother, and said, 'I did not ask you to born me.' We must look after the children, or England will disappear with that great crowd of nations which have passed away. In the mean time the little ones have to be saved. All it requires is that we should realize that the religion we profess must be real, honest, and true, unless it is a living lie."

THE PASTOR

"A house-going minister makes a church-going people."

PASTORS AND THEIR PREDECESSORS

By John Coleman Adams, D.D., Hartford, Connecticut.

In the ethics of the ministry hardly any subject is hedged about with more difficulties than the relation of the man who is to the man who has been over a given parish. Temperament, interest, local conditions, all combine to make it a hard matter for these two men to behave handsomely to each other. It takes a most magnanimous minister to be a good successor. He comes to his new church and finds it plunged in sorrow, inconsolable over the loss of the man who has just gone, sure in its conviction, exprest or suppprest, that there is no such minister as he was, in all the wide world. "We may as well be frank with you, Brother A.," said the chairman of the trustees of a certain church, as he opened the interview called to invite Brother A. to be its pastor, "You understand, of course, that Brother B. is our choice. We all think he is the ideal minister, and if we could have our way he would be our pastor still. But he insists on resigning, and we must have another man, and the church has voted unanimously to call you." It took some grace and self-restraint on Brother A.'s part not to hate Brother B., and all his devoted parishioners from that moment on. It is very hard for the lonesome new incumbent not to be a little jealous of this tender regard for the passing pastor; not to envy him all these affections; not to want to suggest to these devoted admirers of the one and only man that "there are others"! It is hard to wait patiently for his own turn to come, for the love of his people to turn to him and make him a place in their hearts as large as his predecessor's. But no man so surely and swiftly gains that love, as the one who waives all mean spite and jealousy, sympathizes with those who sorrow for their favorite, welcomes him back when he comes to attend funerals and weddings and visit his old friends, and keeps himself awhile in the background. The affection of the people for their pastor is a matter of slow growth, and can never be transferred bodily from one man to another. But he who will wait and work, will win in the end.

Certainly the last thing that the successor ought to do, is to make swift friends with the predecessor's detractors, with his enemies, if he has them, and those who come with tales of shortcomings and limitations and faults. If his predecessor has been a strong man and true, he has probably had for his friends the strong men of the church; and those are just the ones his successor needs and must have for his own. He can not afford to draw away from them, nor alienate them by any slowness to appreciate a man who is their friend, and whose work in the church they regard with pride and approval. He will probably be told by some well-meaning blunderer that he must expect to find it difficult to fill the shoes of the dear departed. Let him answer that he does not expect to find the difficulty, because he will not attempt the task. Let him insist that he is not on the ground to fill any man's place but to make one for himself. His predecessor has made a place of his own in the affections of the people. It is his and his only, earned by toil and sacrifice and Christian service and brotherly love. It is unmanly and unchristian to want to crowd him out of it. But a place just as good, just as large, and just as warm awaits him, if he will go about to win it in the same way, by desert, and service, and affection.

But an excellent way *not* to gain this esteem, in his turn, is to fill the ears of his friends and the columns of the denominational papers with stories of the wonderful revival of interest which the new pastorate has created. It always makes the experienced and judicious smile while they grieve, and grieve while they smile, to read of the increasing congregation, the phenomenal income, the burning religious interest which began when Dr. A. took charge, and continues with the force of a spring-freshet—for at least six months! There is always a marked inconsistency, to put it mildly, between the statements made and the resolutions passed when the predecessor took his departure from the church, and the para-

graphs which begin to appear about a month or so after the successor has been installed. Judging by the former, the church throve and grew and did good work under the old minister. He wrought faithfully, and all the interests of the church throve under his care; he was a good pastor; he built up the Sunday-school; he took an interest in civic affairs; he made the pulpit strong, faithful, attractive. Judging by the latter, the church is rising as if from a trance, neglected families are flocking back to their deserted pews, the Sunday-school has had to be entirely reorganized, the whole town is crowding to hear the new and brilliant preacher, and he is scarcely able to accept all the invitations he has to speak at dinners, lecture to young men's clubs and motherhood societies, and address graduating classes. This discrepancy is of course largely a matter of the point of view. But let the incumbent bear in mind that there are many parishioners who have memories, and who have lived through several pastorates which began just as this one does, with just as appreciative parting resolutions preceding them, too.

It would be a very good idea for every minister entering upon a new charge to provide himself with a copy of the resolutions passed at the parish meeting which accepted the resignation of his predecessor, and to consult it whenever he is asked to send an item to the church paper concerning the work in his new field. It would have a sobering and a restraining effect. The paragraphs about the new pastorate might not be as sensational. But they would perhaps gain in balance and proportion—what the artists call "perspective."

Of course, it sometimes will happen that the rosy accounts of the successor's work are fully justified. The church really is waking up, undergoing a revival, taking on new life. So much the more need for tact, kindliness, and sympathy in making public the fact. If the last man was a failure; if he came short of his aims; if he left affairs in a bad way—why, so much the louder call not to add to his chagrin, to his sorrow, and to his bitterness. It is not necessary to "rub it in." Let a Christian chivalry temper the joy of the successful successor! Let him remember that the time will come when he, too, will be a predecessor; and let him apply the Golden Rule. It was meant for ministers as well as for laymen.

APICULTURE FOR RURAL PASTORS

By the Rev. C. L. Palmer, Kingston, New York.

Annual reports of ecclesiastical bodies disclose the lamentable fact that many country pastors are serving struggling churches at a most inadequate compensation. These men are not inferior as a class, but represent some of the very best examples of intelligence, devotion to duty and consecration. The reports indicate many serving for five hundred dollars a year, while some are actually living on less. It is unnecessary to remark that the present prices of living commodities make it impossible for one to support a family on such an amount. These men must either deprive themselves and families of comforts, or undertake some profit-bearing enterprise. The latter plan has been followed by many, while others have avoided such a course. Some have taken the agency for life or fire insurance or both, some have represented mercantile houses, some have indulged in some form of agriculture, while others have contributed to the press. Not a few rural pastors obtain aid from one or more in the family who are able to do some work in the community, such as teaching or nursing. Lately a disposition has been growing among country pastors to indulge in apiculture in order to increase their income. A few reasons why rural pastors may adopt apiculture are in order.

Apiculture may be followed in any locality. We can not imagine a section of our country in which bees will not thrive. And they can be kept in a locality where nothing else can be. The hives may be placed on the sunny side of the garden wall or back of a barn or outbuilding of any kind, in a wood lot or on a sloping hillside. A piece of ground too hilly or stony for cultivation is just as good for bees as any. In the congested parts of our great cities many bees are being kept on the roofs of high buildings, and some families are keeping a hive or two in the garret. The pastor who has some land con-

nected with the church and parsonage need be at no loss for a place to establish his apiary. In the South it is usual to use the single-wall hives, but in the North it is better to use the double-wall hives so that the bees can remain out all winter. The latter plan is very much better for the minister, and the bees are apt to do better than if placed in a cellar. The fact that bees can be kept in any locality is invaluable to the pastor, for he can undertake apiculture with the assurance that he can make no mistake so far as that is concerned.

It is something that can be started with but very little capital. No greater mistake can be made than to invest a large amount of money in some business concerning which one knows little or nothing. The amateur has no warrant that he will make a success of bee-keeping, and it would be the very essence of folly to invest a large sum of money in a very doubtful undertaking. Apiculture is like everything else, some fail and others succeed. In order to be on the safe side follow a few suggestions. Obtain the bulletin on bee culture from the Department of Agriculture in Washington, and two or three standard books on the same subject. Read and reread until the whole science stands before your mind in striking relief. Visit bee-keepers and ask them to explain to you features that are not clear. Then obtain one of the very latest and best hives full of bees and two empty hives of the same make and kind. A few implements will be required, but the start ought not to represent an outlay of more than twenty dollars. If you make a success with one hive you will with more, if you fail with one you will fail with more. It would be better to fail with one than many, but the chances are you will not fail if you follow the improved system with a will.

Apiculture commends itself to country pastors because it is something that intelligent men can appreciate. It is no doubt true that many ignorant men know enough about bees to make money, but it is not true that an ignoramus can derive the same amount of satisfaction that an intelligent man can. The more one comes in contact with his bees the more fond he will become of them, and after a time he will be able to handle them without gloves or veil. Not a few of the higher institutions of learning are teaching apiculture, not only to prepare for the industry itself; but to illustrate the nature and habits of these little animals. The life in the hive is wonderful for its complexity and simplicity. It seems impossible for any unbeliever to make a study of bees without becoming convicted and converted to the one by whom they are made. No better illustration is furnished of the goodness and wisdom of God in caring for even these little creatures. Apart from the financial benefit, it is really an advantage to a minister to make a study of bees.

Country pastors will do well to undertake apiculture because it is as profitable as anything in which one may engage. It is very profitable if conducted according to the most improved plan, provided the season is favorable. Comb honey usually produces about fifty pounds per hive, that is fifty pounds in addition to what is required in the brood chamber to winter the colony. The price varies somewhat from year to year, but it is quite safe to estimate comb honey at fifteen cents per pound. This would make the gross income from the hive about seven dollars and fifty cents. Many think the extracted honey more profitable. A hive often produces one hundred pounds of extracted honey which is worth in the market about twelve cents per pound, making a gross income from a single hive twelve dollars. The latter will require a certain amount of machinery, which, however, is not costly. It is very difficult for one to advise another in this matter, as some are more successful with one than the other. The better plan is to make an exhaustive study of the science and conclude which is in keeping with his taste. If one is devoted to his work and follows the suggestions of successful apiarists it will not be difficult to increase the hives to one or two hundred and even more. From such a number a very comfortable living is obtainable.

An important consideration is that apiculture requires less time than almost any profit-bearing interest. During the winter the comb boxes can be put in the supers so that they will be ready to attach to the brood chamber in the spring. Just before the honey flow commences the wings of every queen should be clipt so that the swarms will not leave the immediate locality. During the swarming season it will be necessary to watch the apiary in order to care for the new swarms as they come out. After the summer season

comes the harvest when all the honey is removed with the exception of what is in the brood chamber, which is left for the bees to eat during the winter. The advantage to the busy pastor is that during the larger part of the year there is nothing to do except to enjoy the prospects of an abundance of honey for home and market.

Apiculture has many advantages for the rural pastor that other interests do not afford. Nearly all the work is done at home, which is a great time-saver. He avoids many complications which are certain to arise if one is engaged in business. The embarrassment of an agency is avoided and the impression obtains that there is dignity about apiculture not inconsistent with the high and holy office of a minister of the gospel.

THE BOY'S MAN

By O. L. Shepard, Ashtabula, Ohio.

There are scores of well-meaning, industrious lads who never seem to get a good start. At twenty, they have no more substantial prospects than they had at seventeen. What is the matter? Something wrong with the boys?

Not always. While it is true that merit wins, there is such a thing as merit neglected. One plant is as good as its neighbor, but if it isn't watered and tended as carefully it will not develop as thriftily. So with a boy; if he misses the appreciation and encouragement that are his due at every step, he loses something of that elastic spring which carries the hopeful upward and onward to honorable achievement. No amount of self-esteem is proof against continual neglect.

Every boy is full of imagination. However commonplace his words and actions, he sees visions and dreams dreams of which his elders, too often, know nothing. They may send him to school; they may find him work; but if they neglect to draw out his secret enthusiasms, to direct and develop them, they have failed in the prime duty of grown men to growing boys.

A boys' man is one who is able to open up natural and legitimate avenues for their enthusiasms. Such a friend was Aristotle to the young Alexander; such was Dr. Arnold to the Rugby boys; such was Mark Hopkins to the students of Williams College; and such is a man I know, who is not famous, but ought to be.

"His boys" (not his sons, for he is a bachelor) are the objects of his most careful thought. In their interest he interviews parents, teachers, and pastors. He studies his boys at home, in the school, and on the playground. He visits them at their work after they have finished school. By their own choice, most of their leisure hours are spent in his study, or in his company on long walks. And what is the result?

All of them are clear-eyed, bright-faced fellows. Not one drags his feet or slouches his hat or smokes a cigaret. Each considers his present occupation but a stepping-stone to something better; and that something is not a hazy, impractical notion of some day becoming President, but a definite ambition to excel in some chosen line of work.

To the question, "What are you going to make of yourselves?" they answer by naming only the next step, but it is always a step that clearly indicates the end toward which they are aiming. One, for instance, says, "West Point, next year." Another says that he is to enter medical college; and if he chose, he could tell you just what school is best, and why; how much it will cost, and where he can get the money. Another boy, likewise, knows all about electrical engineering, except, of course, its details as an applied science, and those he intends to absorb during the next four years at a technical school. Another is a machinist's apprentice with a well-defined knowledge of all the steps between his humble station and that of master mechanic of a great railroad. Still another, and not the least beloved, is a farmer's son who intends to stick to the old farm. He could give you good reasons, too, why a course in book-keeping and a knowledge of chemistry are the things for him.

These boys, without knowing it, have already begun their life-work. The West-Pointer may never become a general; the doctor may never be at the head of his profession; the electrician may never invent a telephone; the machinist may never rise higher than a foremanship; the farmer may always remain poor; but, thanks to the stimulating friendship of the Boys' Man, they will all be successful, inasmuch as they will all be men of character—Christian gentlemen, if you please.

"THAT SEEK AFTER SIGNS"

By the Rev. W. C. Stiles, New York.

There are evangelistic methods which exaggerate Christian experience. Every pastor who has had to do with special meetings knows men and women who have been greatly injured by absorbing a kind of extravagant view of the Christian life that has more or less unfitted them for actual Christian living. The temptation of preachers to rehearse "marvelous" experiences varies in force with their mood and temper, but it is almost always in evidence in great meetings. Revelations of God, and feelings of great peace and joy, the remarkable conversions of exceptional cases, the unusual experiences of noted examples are told and retold with all the art and feeling of the speaker.

One result of this has been that many attendants on these meetings learn to measure Christian experience in the terms of these exceptional instances. They imbibe the idea that the Christian life is an exceptional and elevated life. They embrace the error of Peter and would build tabernacles on this mountain and live in this atmosphere. Of course they are deceived. Real life, real Christian living, the daily religion that must take the risk and go on with duty, whether God seems present or absent, is not at all like the description of the preacher. Finding this out, the soul is thrown into confusion, doubting its own conversion, and often retreating to practical atheism.

Great religious meetings by their almost inevitable procedure carry a grave peril to the spiritual nature. They appeal and are meant to appeal to the strong emotions, and that appeal is measurably legitimate. But there are many who go down from the great tabernacle, where song and prayer made religion beautiful, to a little country church, where church duty is a weekly burden, where the prayers are feeble and the singing poor, only to become censors of the coldness of their neighbors and of their own little churches. They have no satisfaction any longer in the ordinary course of church life. They wait discontentedly for the next revival, or the chance to go to a "protracted" meeting and hear an evangelist. Some of the most devoted and useful church members get good from great meetings, but also some of the most troublesome and useless members are men and women who have taken their type of experience from the evangelist and the great meetings.

It ought to be wholly unnecessary to urge evangelists to help correct this evil. I suppose none of them mean to be the occasion of it. But pastors who have to deal with the after-effects of meetings are aware that there is more of this kind of result than is good for the churches.

Probably the thing most needed in our churches, especially the small ones, is the regular routine work; attendance on the services all the year through; good teaching in the Sunday-school; vital, organized methods with the young people; help in the dull prayer-meeting; and faithfulness all around to the small functions and duties of life as it must ordinarily be lived. But if itching ears are forever pricked up to hear some new thing, the pastor's preaching will be despised. If the soul is staring about to get some great revelation of God, His real revelations in the daily life will be missed. The church, and the town, and all the common way and walk will only be points for disparagement in contrast with the exalted sensations of "mass and motion" furnished by great gatherings, marvelous narrations, thrilling music, and all the accompaniments of mass evangelism.

These evils can be and should be avoided. Some of our evangelists should cease telling so many marvelous things. All of them should have in mind the little churches to which many of their converts are going back, and where the reality of their conversion is to be tested. They are not going to have many "marvelous" experiences, God will not always seem near, and revelations will not to a great extent be made by dreams of the night and experiences of great peace and joy. It were better that the preacher should tell them more moderate things to expect and to follow.

Here is a real evil that needs prayerful consideration. It is an evil that has partly led to the notion of many pastors that they ought to do their own evangelizing, and has led also to some unwarranted distrust of evangelistic campaigns. But is it not an evil that may be abated without losing the great good that is coming from professional evangelism?

THE CHURCH PROMOTION SOCIETY

By the Rev. Wilbur C. Newell.

In these testing days of change and transition in all church-work, only the most spiritual, the most progressive, and the best organized church can win the largest success. The problem is twofold: (1) To organize the church membership into a working church on a Christian basis. (2) To reach the unchristian and unchurched who are outside the church. To do this new methods as well as old must be employed. Every true pastor and church will study and apply the value of proper organization and business methods in all church-work.

One of the newest and most successful methods is "The Church Promotion Society," originated by the writer and employed with great success. The plan embraces six departments as follows:

I. Registration department. 1. Society membership. 2. Church-membership. 3. Unchurched membership.

II. Calling and contact department.

III. Correspondence department.

IV. Social and entertainment department.

V. Ministration department.

VI. Spiritual-work and Church-membership department.

In the Registration department register in a book (1) The names of all who will join the society. Preach a sermon appropriate to the subject and call a special meeting to organize. Do it if you will on prayer-meeting night as the best night to get out the active workers of the church. (2) The names of all church-members and attendants of the church, not recorded as members of the Church Promotion Society. You will thus know who to work with and how to classify them for special attempts to enlist them to greater activity in the church. (3) The names of all families and persons who are unchristian and unchurched in your town.

Use the "Calling and Contact" department to call on and come into the closest contact with all inactive church-members and all families and persons outside any church. Put your best people on this committee and work the department faithfully.

Make much of the Correspondence department. Send postal card and special invitation cards to all inactive church-members and those outside the church. Send them on Friday or Saturday for Sunday services and on prayer-meeting day. Write to special friends of all people outside the church, and solicit their help to win their friends to Christ and the church. Keep at it and good results will follow.

Work the Social and Entertainment department. Give free socials and invite inactive church-members and unchurched people. Talk up the church and its work at these free socials and use this great department for all it is worth. It will pay.

Ministration department. Calls on the sick, sends flowers and letters to those in special need, feeds the poor, clothes the naked, notices the aged, the shut in, the neglected. This was the great secret of Christ's hold on the masses and it can be worked to-day by the church with marked and miraculous results.

Lastly use all the departments to enrich and divinely utilize the Spiritual-work and Church-membership department. Make everything tend to an end in this department and your church will win on a purely spiritual basis. Put the best and most spiritual people on this department. Let the pastor lead all and work in all departments, and success is sure.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

OUR LORD'S TIME OF RETIREMENT

Into the Coasts of Tyre and Sidon—Aug. 5–10

Matt. xv. 22–28.

JESUS had reached a crisis. He was popular in Galilee but it was because of the loaves and fishes (John vi. 26, 27). The truth He was teaching and the life He stood ready to impart were of little concern to the multitude. How should this be corrected? How should He create a thirst for the spiritual and unseen? He resolves to leave the people and go far away into a foreign country, where they can not reach Him. Perhaps when He has left them they will realize their need of Him.

This was the occasion of His visit to the coasts of Tyre and Sidon, and will help to explain His treatment of the Syrophenician woman. It was not like Jesus to resist her appeal as He did, and this is the reason for it. His mind was absorbed with other things. He was thinking of and praying for the people He had left behind in Galilee. Hence His silence when she first appealed to Him—He was bent upon something else. Hence His answer to the disciples when they broke in with their suggestion (vs. 24). And hence His answer to the woman when finally He came to give it (vs. 26).

Jesus sometimes takes His departure from us that we may be made to realize, if possible, our need of Him and the life He has to give. He goes into the coasts of Tyre and Sidon to discipline us—to make us miss Him and so to set us to thinking. He would bring us to Himself by bringing us to ourselves. This will often account (1) for loss of fellowship with Him; (2) for a failure to realize His presence; (3) for the absence of the joy of His salvation; (4) for the loss of spiritual power. He has left us and gone far away, and the only way to get Him back is to make more room in our lives for Him.

He praises her for her great faith. It was faith expressing itself in importunity or perseverance. That was what made it seem great to Him. She believed He could heal her daughter, and her whole heart was bent upon securing His treatment. Here, too, was humility, a grace that always leads to faith. When she submitted to the designation of a dog, she showed her felt need of a higher help and her outstretched hand to take it. Christ does not infrequently deal with us as He did with this woman. He seems indifferent, He holds out against our appeals that He may humble us and test our earnestness.

In Bethany—Aug. 12–17

Luke x. 38–42.

THIS is the first of three great pictures of Mary, in each of which she appears sitting at Jesus's feet (vs. 39). Here she is at His feet as a learner.

In contrast with Mary sitting there gazing quietly, restfully into the Master's face, is Martha bustling about the house, excited, preoccupied, and therefore irritable and complaining. We must assume the posture of the silent listener if we would get near to our Lord and learn His secret as Mary did.

The second picture is in John xi. 20. Lazarus had died and Mary, overcome with grief, had retired into the seclusion of her home. Martha seems to have found relief in the opposite way, by throwing herself more earnestly into an active life. When Jesus came into the town, Martha being in touch with the outside world, as Mary was not, learned of His approach and hurried to meet Him, while Mary, ignorant of His presence in Bethany, sat still in the house. She was sitting there in resignation, and, tho Jesus had been absent physically she was all the while at His feet, thinking of what He had taught her and that He would in due time come to them in their sorrow. It was Mary, troubled and overwhelmed, trying to readjust herself to her bereavement and refusing to relinquish her faith in Jesus. To this picture I give the title: "Thy will, not mine, be done."

And the third picture reveals her also at the Master's feet, but in still another mood. Simon's supper was a thanksgiving festival.

Lazarus recently restored to the family was there, overflowing with gratitude, and Martha was showing her thanks by waiting on Jesus. Mary, stealing in unobserved, drops at Jesus's feet and pours a box of valuable spikenard upon His feet. Her gratitude took a costly, prophetic, unreserved form. Into it she put the best she had both of hand and heart, and Jesus, reading its inner meaning, stamped it as an act that should be memorialized so long as history continued. "Wholehearted consecration," I write under this picture. These pictures should be ours—sitting at His feet in contemplation and communion, in surrender of will, in dedication of ourselves to Him. Three words express it all—receptivity, resignation, response.

Beyond Jordan (Missionary Service)—Aug. 19–24

John x. 39–41.

The Jews had been trying to force the issue upon Him and He had accepted it (vs. 24). In reply, He states His divine origin. Two points He repeatedly emphasizes: (1) His deity and (2) the proof of that deity to be found in His works. See verses 28, 30 and 38. No one can get from them aught but the doctrine of His equality with God.

And the apologetic He uses is not less striking. See verses 25 and 37. That marvelous life which to-day is achieving more than when it was lived in the flesh is still the best proof of our Lord's deity.

But why did Jesus run away? Because otherwise the end would have been precipitated. It was harder for Him to flee than it would have been to stand up against their threatened attack. No coward He. His surrender of Himself into the hands of the arresting soldiers the night of His betrayal showed His characteristic courage. He would have refused to leave now had it not been contrary to His Father's plan.

The missionary import of this passage is not hard to detect. "Beyond Jordan" was outside the limits of His hitherto active ministry; the people are eager for His message so soon as He comes among them, and He attests Himself to them in the ministry He exercised toward them. Striking indeed is the testimony they give of Him. The best compliment they could pay Him was that He had fulfilled among them the prophecy John had here made concerning Him (vs. 41). Here the true Christian apologetic comes to the fore again. It is His influence upon the life, His drawing power upon the hearts of men which is His chief credential.

In the Goodman's House—Aug. 26–31

Mark xiv. 12–16.

Eating of the Passover was a fixt custom with the Jews. The time now approaching for the feast, it was natural for the disciples to come to Jesus and ask Him where it was His purpose to observe the Passover (vs. 12). Would that the Lord's Supper were as punctiliously kept. Would that it was better understood. The Apostle Paul when he wrote 1 Cor. xi. 29, had in mind certain base abuses of his times that are not rife among us—making the Supper an occasion for gluttony and drunkenness and converting it from a sacred to a social feast. He who comes penitently to the Table—the more deeply He feels His unworthiness the more meet is he for its observance.

The "goodman of the house," and Jesus evidently had come to an understanding before this about the use of this room. In all probability he had offered it to Jesus, it being the custom in those days for residents of Jerusalem to invite visitors in the city whom they knew to celebrate the Passover with their households. I believe he was one of our Lord's favorites, a member of that fraternity whose distinction was their delicate, thoughtful regard for Jesus.

The goodman's preparation for the Supper was all he could make it (vs. 15). The room was furnished with tables and couches (prepared) and the lamb duly consecrated.

This man's house was consecrated from this night on as it had never been before. Here Jesus came the night after His resurrection, and again a week later. Think of it, this room was the scene of the institution of the Holy Communion, of the first appearance of the Risen Christ to His disciples, and of the events of Day of Pentecost.

The heart or home that Jesus enters, if it make Him a welcome guest, is never afterward quite the same that it was before. It is thenceforth a sacred place. Christ there makes Himself increasingly known, and the Holy Spirit comes to it in expanding experience and power.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

HIGHER CRITICISM AND THE SUNDAY-SCHOOL

By Charles Herbert Huestis, Edmonton, Alberta.

Note that it is not higher criticism *in* the Sunday-school. In the Sunday-school criticism has no place; but since the greatest book in the world to which modern critical processes have been applied is the text-book of the Sunday-school, with higher criticism the Sunday-school certainly has much to do. It can be said without much fear of contradiction that the conclusions—the great mass of them—of the modern critical study of the Bible are accepted by practically every Bible student of repute to-day, and will be the current thought of to-morrow. What will be the effect upon the scholars of our schools when they wake up to the fact that they have been deceived, that they have been taught things about the Bible that the teachers themselves in many cases did not believe? It took years for the general public to learn how easily the bubble of skepticism could be pierced by the simple fact that the function of the Bible is not to teach science (2 Tim. iii. 16–17). In like manner to-day and to-morrow there will be writers who will take delight in telling of the crudities and errors, inconsistencies and contradictions of the Old-Testament Scriptures, and argue therefrom that the Bible is not worthy of credence. Why should not the Sunday-school teacher take away the force from the skeptical appeal by teaching the scholars the Bible from the historical standpoint? Such candid treatment can be handled without giving the slightest shock to the young mind, and the boy grow up with a grasp of the meaning of God's word to man which no skeptical attacks can affect. We shall thus vaccinate our children against the smallpox of infidelity.

Take a few examples of how this can be done. Suppose the lessons are about the early days of David, as they will be during the present year. In 1 Sam. xvi. 14–23, David has already won fame as a warrior and has been appointed an armor-bearer by Saul; but in the next chapter (xvii. 12–31) he is but a lad, and later in that chapter (vs. 55) not even known to Abner and Saul. Here is a good opportunity to explain to the scholars the composite nature of the Old-Testament narratives, how that stories of the old heroes of Israel were grouped together in later years without much attention to chronological order, and that here we have three different accounts of the introduction of David to Saul. I have found that a class of boys can be much interested in piecing out these old narratives, and making a harmonious account of what in its present order is confusing and even contradictory. Genesis, chapter xxxvii. is a good place to begin.

Take the story of Deborah and Jael. I do not remember that I have seen this story among the lessons prescribed by the International Committee, but it ought to be studied as one of the most thrilling stories of early Hebrew history. It offers also an opportunity to show the scholars the progressive character of God's revelation to man. Jael, the wife of Heber the Kenite, commits what in our eyes is a dastardly act, yet she is the subject of high peans of praise from Deborah, a prophetess of God, as "blest among women." The story is to be read in the light of the day when the events happened, and it is to be interpreted in the light of Jesus's words, "Love your enemies." But to the uninitiated student it seems as tho God did indeed approve the act of Jael—a most unfortunate and confusing conclusion for a boy to draw.

Take Psalm cxxxvii. The psalmist is speaking of the enemies of his people, and he says, "Happy shall he be that taketh thy little ones, and dasheth thy little ones against the rock." Is this the word of God to men? How then is it possible to teach children that God is a kind and loving Father? But when the Psalm is read, not as a Psalm of David, but as the writing of a man who lived at the time of the exile, when the hearts of the people were filled with the deepest hatred for their heathen oppressors, we can understand the words as the purely human expression of a man who felt deeply the wrongs that were done to his people. Put in

that light, no boy or girl will have the slightest difficulty in understanding this and other like expressions in the book of Psalms.

The child should be taught from the first that the Bible is a library of many different books, that even the books themselves are, some of them, made up of other narratives strung together, and that they were written at widely distant portions of time. He should be taught that these books contain a rough record of how God with infinite patience taught His ancient people, and led them up from the dark depths of superstition and idolatry to the heights of righteousness, and the knowledge of Himself. No word should be said about the Bible being infallible, for the term is misleading. Every effort should be made to show that Christ is the end of the law, and that God is always to be interpreted by His Fatherhood. Such teaching will bear wholesome fruit in days to come.

STORY-TELLING

By Prof. Robert Scott, New York.

What Tennyson said in his description of the brook may justly be said of the story:

"Men may come and men may go,
But I go on forever."

As an educational force coming to us out of the dim and distant past the story speaks as charmingly and powerfully as ever. Its wonderful charm lies in what it represents, life in its most realistic and idealistic sense. The struggles, adventures, defeats, and victories of early times with their attendant suffering were conveyed through the medium of conversation and not through correspondence as is so common in our day.

The art of printing has conferred on mankind many signal benefits, but, on the other hand, these benefits have often been so used as to obscure and diminish a greater boon, the art of conversation and with it the art of story-telling. There are men and women who frequent public libraries with almost as much regularity as the days come round, whose habits of absorption have practically unfitted them for transmitting the knowledge they have gained. Expression is a good corrective of such abuse.

This primitive method of story-telling lies so close to the work of the teacher and preacher that every opportunity to improve in the practise of it should be sought. At children's services in the church, the story could often be substituted for the unhomiletic homilies from which children instinctively recoil. The story is the kind of pabulum that the child lives on for the satisfaction of his mental nature, and the newspapers and periodicals are the best witnesses to the power of the story in the life of the adult.

The story is valuable because it makes the truth attractive, and what, may we ask, is needed more than that to-day? When one becomes an adept at story-telling there is seldom difficulty in getting the ear of children or adults, and when you have their attention and interest the truth will take care of itself. The story proves effective in appealing to all ages and all grades of mind. It is interesting to note that the part of the lesson or sermon which the Sunday-school pupil or church attendant relates at home is usually that part where the story occurred. Here, again, the reflex influence and power of the story are at work.

The child, as a rule, is true to its own nature; it doesn't want a part, but the whole of the story. Sully says: "Wo to the unfortunate mother who in telling one of the good stock nursery tales varies a detail. One such, a friend of mine repeating "Puss in Boots," inadvertently made the hero sit in a chair instead of on a box to pull his boots. She was greeted by a sharp volley of "No's."

About the first thing a teacher wants to do is to have a clear picture of the story in his own mind. If it grips and possesses him, he may feel tolerably sure that it will grip and possess the pupil. A good story-teller has won his audience before he has begun.

In church work, Bible stories will naturally have the first, but not exclusive, place. A story, like everything else, is to be determined as to its propriety and worth, by the kind of spirit which we bring to the task. Bible stories have at least one decided advantage over many others: they identify God with all phases of life. Biblical stories are shot through and through with the thought of God.

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

NAUTICAL IMAGES OF THE NEW TESTAMENT

By the Rev. S. B. Dunn, New York.

The Ship-Image

A frequent New-Testament nautical image is the Ship-Image.

The ordinary term for "ship" in the New Testament is *ploion*. But St. Luke, who has given us more information about ships than all other inspired writers put together, and whose nautical descriptions, as recent research has shown, are most accurate and minute, adds a new term, which, however, occurs but once, namely, in his narrative of Paul's shipwreck. That term is *naus*.

This rare word *naus* has a peculiar interest. It is a curious philological fact that in seven languages of the original Aryan stock the word for "ship" is strikingly similar. In Sanskrit, it is *nau;* in Persian, *nawali;* in Greek, *naus;* in Latin, *navis;* in Old Irish, *nai;* in Old German, *nawa;* and in Polish, *nawa*.

Would not this fact seem to point to a common origin? But there is a further interesting fact that while in these languages of a common stock the word for "ship" is practically the same, the words for "masts" and "sails" and such like things differ wholly from each other; the inference being that while these Aryan people knew something of nautical matters, they knew only boats with oars, and navigated only rivers and not the sea.

Naus therefore smacks of remote antiquity and very primitive modes of life. And the scholarly Luke enshrines the word in his elaborate narrative of Paul's shipwreck. Of all the New-Testament writers, he alone, by his use of this word, has preserved the flavor of a dim, nautical past.

What could be more vivid and realistic than James iii. 4: "Behold also the ships, tho they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

In our Lord's parable of the Great Supper, Luke xiv. 23, we read, "Go out into the highways and hedges and compel them to come in, that my house may be filled." "Filled," from *gemizo,* to load as a ship, to take in freight. The church, then, is a ship freighted with the precious cargo of human souls.

The ship-image has long been associated in thought with the church. The earliest basilicas were built after the analogy of a ship, that part where the worshipers gathered being called then, as often now, the nave, from "navis," a ship; and as if to perpetuate the bird-origin idea the pulpit is still called the "rostrum," from *rostra,* meaning both the beak of a bird and the curved prow of a ship. A boat-like shrine was the most sacred object in ancient Egyptian temples. The word "Thebes" means the ark; and the chief temple of ancient Thebes was built, it is said, to commemorate Noah's deluge. If this ship-image of the church was not suggested by Noah's ark, it may have been suggested by Peter's fishing-boat. In any case it is a happy idea. The church spiritual is a ship freighted with believing souls redeemed from sin, to be borne safely across life's troubled sea to the haven of eternal peace.

Some scholars find a ship-image in the word *paracletos,* rendered "comforter" and "advocate," which is applied to both Jesus Christ and the Holy Spirit. According to Horace Bushnell, sixteen significations have been found in this term *paracletos.* One of these is an allusion to a ship standing by another ship in distress ready to render aid. Literally *paracletos* is a bystander, one who stands by. Such a bystander indeed is Jesus Christ our Advocate; and so is the Holy Spirit, the Comforter. They stand by to help. And one can not founder on life's high seas with such Bystanders near. The psalmist had the thought of a *paracletos* without the ship-image when he said in exultant confidence; "God is our refuge and strength, a very present help in trouble.

Therefore, will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters roar and be troubled, tho the mountains shake with the swelling thereof." As a matter of fact, the waters of the sea are the most abiding things in nature; more so than the mountains even, reminding us, more than they do, of the eternal, immutable God. Hence, before the Breton sailor puts to sea, he prays: "My God, protect me; my boat is so small and thy sea is so great." And our own Walt Whitman sings:

"O my brave soul!
O farther, farther sail!
O darling joy, but safe! are they not, all the seas of God.
O farther, farther, farther sail!"

In the word "apostle" lies concealed a very suggestive ship-image. It is derived from *apostolos*, which in Attic Greek denoted a fleet, or naval armament. *Stolos*, its root word, meant either a naval expedition or a ship's prow.

How indicative all this of the apostolic character and office! In one view of him the gospel messenger is a war-ship scouring the seas of human life to engage the enemy and sink or capture him. He is not a pleasure yacht; he is a battle-ship. He is to push his prow into the face of evil whenever found; be it the Red Sea of wrong, or the Black Sea of unrighteousness, or any sea that heaves in arrogance and rolls to engulf, our "apostle," whether mitered or not, must forth to war, until our world is a White Sea—one vast Pacific, indeed—unvexed by menacing privateer or skulking pirate, and peace and truth shall reign.

In Matt. xxvi. 50, Jesus addresses Judas, "Friend, wherefore art thou come?" The original word for "friend" here is *stairos*, a comrade, or shipmate. The term "comrade" itself is from the Latin *camera*, signifying a flat ship or boat with a covering of planks. What an honor to be really, what Judas was not, a comrade of Jesus, a shipmate with him in the voyage of life!

A kindred term to *stairos* occurs in Acts xxvi. 16, where Jesus says to Saul of Tarsus: "I have appeared unto thee for this purpose to make thee a servant." "A servant," *huperaten*, a rower in a ship with oars. Think of it! Not merely a shipmate with our Divine Master, but also a fellow rower with Him in the same boat—cooperating in the same tasks, beating stroke with stroke, and helping make the voyage a success.

The ordinary Greek word for the verb "convert" in the New Testament is *straphete*, to face about, to turn around, in allusion to a ship put about on a new tack; altho *straphete* also means to turn as a flower turns to the sun. But whether the image be floral or nautical, the idea is that of turning in the right direction. Ship or man must set a right course.

The ship-image occurs again in Luke xii. 29, "Seek not ye what ye should eat, or what ye shall drink, neither be ye of doubtful mind." "Of doubtful mind," from *meteorizo*, to rear as a ship in puffing wind and a choppy sea; or, as Dr. Henry Van Dyke paraphrases it, "like a ship that is tossed on the waves of a tempestuous sea." A miserable condition of mind, indeed. Better have a course and hold it without veering a point, no matter how fickle the wind or rough the sea. It is well to be stanch and deeply laden—steady under stress and storm.

One of the noblest ship-images is the anchor-image in Heb. vi. 19, "Which hope we have as an anchor of the soul." When these things were penned, the anchor had been known for sixteen centuries, having been invented by Anacharsis, a Scythian philosopher. The oldest surviving successor to that original anchor known to exist to-day dates back to 1492, and is a relic of Columbus's caravel, *Santa Maria*, which was wrecked off the West Indies.

The rhetorical figure of hope—an anchor—is not original with holy writ; for Æschylus, the Greek poet who flourished long before the Christian era, had spoken of hope as an anchor. Socrates, too, had said that no ship could trust to one anchor, and no life to one hope. Among the ancient Romans it was a current proverb: *Sacram ancoram solveri*, meaning to fly to a last refuge, in allusion to casting a sheet-anchor, a thing never done except in extreme danger. The writer to the Hebrews, therefore, in his fine anchor-image, simply takes a pagan emblem and baptizes it into a Christian, and consecrates it to a Christian use.

The anchor, of course, is an omen of good. It is told of Ptolemy Soter, who lived 300 B.C., how, marching once to war, his soldiers noticed an anchor by the wayside, and being assured by a soothsayer whom they met that it was a sign that they ought to go no farther,

Ptolemy Soter restored their courage by remarking that the anchor was an omen of safety and not of ill; and with that the march was continued. The anchor of the soul is certainly such an omen. It inspires Christian courage. With this hope-anchor abroad, an anchor antedating the relic of the *Santa Maria*, one need fear no shipwreck; for he shall survive angrier storms than Columbus ever encountered, to find at last a newer world than this.

An image occurs in Tim. i. 19, "Holding faith and a good conscience, which some having put away concerning faith have made shipwreck." "Have made shipwreck," from *nanageo*, to suffer shipwreck. A very common sight on the Thames below London Bridge is a green flag flying at a masthead just peering above the water, bearing the legend "Wreck." Buried in the depths below may lie a once stately ship, now a sad and utter wreck. A far sadder sight, and alas! more common too, is a human life gone down in sin and mire, or that floats a helpless derelict. Truly sings the poet:

"Far sadder sight than eye can know,
Than proud bark lost or seaman's wo,
Than battle fire or tempest cloud,
Or prey bird's shriek, or ocean shroud,
The shipwreck of the soul."

Still more sad, that larger wreck, man that once nobly rode the tide of Time, but that went down in the Fall. But redemption came:

"I saw a vessel, which the waves did spare,
Lie stranded on a sandy beach
Beyond the tide's kind reach;
Within its murmur of lamenting speech
Long lay she there;
Until at length
A mighty sea arose in all its strength
And launched her lovingly.
"And thus, alas! our race
Lay stranded on the beach of human sin
And misery,
Beyond all help, until God's gracious grace
A mighty tide,
All crimson dyed
Swept grandly in
And set us free."

WHO WAS JEHOVAH?

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

Throughout both English Versions of the Old Testament, the Revised no less than the Authorized, the Hebrew word Jehovah (or more properly Jahweh) is, with a few easily explained exceptions, rendered by the word "Lord." Among the many valuable services performed by the American Revised version, not the least is this, that it retains the original word Jehovah. It may seem an unimportant matter, but for a true historical understanding of the Old Testament it is in reality of great importance. The English word Lord is practically synonymous with God, and the ordinary reader, when he sees or hears it, naturally thinks of the God of the whole earth; the word Jehovah, on the face of it, is a foreign word; it is the name, primarily not of God, but of *a* God, of Israel's God. It has a national bearing; and tho the God of Israel was later recognized to be the God of all the earth, He did not begin by being so: He began by being the God of a people.

When we recognize this, we shall see at once that we do not answer the question "Who was Jehovah?" by saying that He was the omnipotent, omniscient, and omnipresent God, a spirit, infinite, eternal, and unchangeable, the loving Father of men. Religion, like everything else, grew; and its beginnings were often humble enough. The Jehovah of the later prophets might, with certain reservations, be defined in some such manner as above, tho they always thought of Him in warmer and more concrete relations; but such a definition would be totally inapplicable to the nomad Israelites, who worshiped Him in the desert before they settled in Canaan.

Many questions may be asked—more than can be satisfactorily answered—with regard to the original conception of Jehovah. In ancient times, names were far more significant than they are to-day; and the etymology of a word, when it can be certainly reached, may often throw light upon the meaning of the word for the men who first used it. But an uncertainty greater than usual attaches to the word Jehovah. To begin with, this was not the original form of the word. From motives that were blended of reverence and superstition, the original word fell into disuse, and in its place *'adhonai* was read; but it is practically certain that the original word was Jahweh. One Greek author transliterates it (in Greek letters) by Iaoue, another by

Jabe: it has to be remembered that in modern Greek, *b* is sounded as *v*; so that for these among other reasons there can be little doubt that the name of Israel's God was Jahweh or Jahveh.

But what does the word mean? An etymology is suggested in the story of the divine appearance to Moses, which connects it with the Hebrew word for *to be* (Exod. iii. 14). Now Hebrew etymologies are notoriously insecure: very often they are suggested to the writer or speaker by a similarity in sound with some other word with which it has no real connection. But even supposing we accept the connection of Jahweh with the verb for *to be*, the precise interpretation of the word is open to much dispute. "I am that I am," or, as the Hebrew may be rendered, "I shall be what I shall be"—is there a hint here that Jehovah is the eternal and unchangeable one, ever consistent and true to Himself, ever the same? or is this the idea that He is self-existent, that He is, in a unique sense, the one who *is*, the one whose existence is absolute and unconditioned? Both of these explanations may be dismissed without ceremony, as altogether out of keeping with the thought of primitive times: philosophic ideas of this kind were beyond the reach of those early men; they could have found no lodgment in their mind.

With more reason, the "I will be" is brought into connection with the phrase "with thee" (cf. Exod. iii. 12), and this yields the idea that God is present, not in any absolute or eternal sense, but with those who need and trust Him. This again suggests the grace and fidelity of God, and reveals Him, as the Old Testament delights to do, in human relationships and on the field of history. At the same time, this can hardly be regarded as a satisfactory explanation of the word Jahweh, seeing that the phrase "with thee," which colors and defines the name, has to be supplied.

Retaining, however, the connection of Jahweh with the verb *to be*, some scholars have seen in it a causative part of that verb, and take the meaning to be He (who) causes to be, who brings into being, who creates. This name, "the Creator," would certainly be more appropriate to an early age than "he who is"; but this is also somewhat vague and unsatisfactory. Perhaps the most plausible suggestion is to connect it with a word *hawa*, a word occurring in Job xxxvii. 6: "He saith to the snow, Fall thou (A. V. renders "be thou") upon the earth." Jahweh would then be, "He who causes something to fall, he who hurls something," possibly the thunderbolt. This would agree with primitive conceptions of Jehovah, but can be regarded as no more certain than the other explanations.

Apart from this derivation, there is some ground for believing that Jahweh was conceived as a storm-god. The legislation on Sinai was introduced or accompanied by thunder and lightning (Exod. xix. 16, 17); whatever other words were spoken, these were certainly words of thunder. He reveals Himself in the storm to Elijah (1 Kings xix.), and this conception of Him dominates much of Israel's poetry: note the graphic descriptions in the eighteenth Psalm and in Habakkuk, ch. iii. He is the Lord of the lightning and the thunderbolt, and He can use these to the discomfiture of His enemies.

Partly independent of and partly connected with this is the conception of Him as a war-god. In this capacity He figures very frequently in the early history of Israel; and this fact would no doubt be still more abundantly attested if we possest more of Israel's early poetry. Probably most of that poetry was of the nature of war-ballads. One of the collections was even entitled "The Book of the Wars of Jehovah," of which we are fortunate enough to possess a fragment (Num. xxi. 14). Probably indeed we possess more of this book than is at first sight evident: it seems very probable that the great Song of Deborah in Jud. v., and possibly also the Song of Moses in Exod. xv., belonged to it. And many of the narratives in the books of Joshua and Judges, which now appear in the form of prose, may well have rested upon poems drawn from the Book of the Wars of Jehovah. The words with which the hosts of Israel departed for the battle and returned home, are, in the Hebrew, in poetical form:

(a) Return, O Jehovah, and let thine enemies be scattered:
And let them that hate thee flee before thee.
(b) Return, O Jehovah, to the ten thousands of the thousands of Israel (Num. x. 35, 36).

These lines corroborate the view that, whatever else Jehovah was, He was a war-god. Jehovah "is a man of war: Jehovah is his name" (Exod. xv. 3; cf. Psalm xxiv. 8: "Who is the King of glory? Jehovah strong

and mighty, Jehovah mighty in battle"—literally mighty man of war).

The passage just quoted from Numbers intimately associates Jehovah with the ark: He was conceived to be in it or probably on it. At any rate its presence was a guaranty of His presence, and accordingly, in early times, it was practically indispensable on the field of battle. "When the ark set forward, Moses said, Rise up, O Jehovah, and let thine enemies be scattered." Its presence on the battle-field is supposed to be a sure guaranty of victory (1 Sam. iv. 3). Even the Philistines share this feeling; when the ark appeared, they "were afraid and said, Surely God is come into the camp" (1 Sam. iv. 7); and its presence in their land strikes terror among them (1 Sam. v. 10f.).

Further, Jehovah was originally a local God, and His home was the neighborhood of Sinai, or Horeb, as it is called in two of the sources. It was near that mount that Moses was feeding his flock when he saw the bush that flamed with fire and heard out of it the voice divine. It was to the wilderness in its neighborhood that Israel begged for permission to go to hold a festival to Jahweh (Exod. v. 1). It was upon that mountain that Jehovah descended in thunder and lightning. How persistent was the feeling which associated Jahweh locally with Sinai comes out in the song of Deborah (Jud. v. 4, 5) where He is conceived as coming from that mountain to the help of His people against the Canaanites—and that is in the time of the Judges. Stranger still is it to find that Elijah, three centuries later, makes a pilgrimage to Sinai in order to meet Jahweh (1 Kings xix. 8). Long before the time of Elijah, Jahweh had been recognized as the God of Canaan: as a "man of war" He had led His people to the victories which made that land theirs, and thenceforward it is His home as well as theirs. Yet with peculiar persistency the feeling that Sinai is in some special sense His home, lives on; and thither the heart-broken Elijah goes to find Him. It has been suggested with some plausibility, that the ark may have played a not unimportant part in enlarging the primitive conception of Jehovah. On the one hand, He was bound to the neighborhood of Sinai, over whose tribes He may be regarded as presiding; on the other hand, He was associated with the ark, and, as such, was not locally bound, but could move with it from place to place, from Sinai to Canaan. In course of time, all local limitations were surmounted, and He came to be regarded as God of the whole world.

Budde maintains that Jahweh was originally a Kenite God. Moses was tending the sheep of his father-in-law Jethro, priest of Midian (the people of which the Kenites were a tribe), when he found God; and he uses the narrative in Exod. xviii. of the meeting of Jethro and Moses to prove that Jethro was really the priest of Jahweh: "Now I know that Jahweh [that is, the God of his own tribe] is greater than all gods." There was certainly a strong bond in historical times between the Kenites and Judah (cf. Jud. i. 16; 1 Sam. xv. 6, xxx. 29) which can be best explained by a common worship of Jahweh; and that the Rechabites, who were a branch of the Kenites (1 Chr. ii. 55), were unusually zealous Jahweh-worshipers is clear from the highly interesting stories in 2 Kings x. 15f. and Jeremiah xxxv. Further, the Elohist document in the story of the revelation to Moses in Exod. iii. regards Jahweh as a name new to Israel; and in those days a new name, it is argued, must have meant a new God. On the other hand, it has been maintained that, in such a crisis as that which Israel had then to face, Moses could not have introduced, and the people would not have accepted a new God. The God whose beneficent power was displayed must have been the God of the fathers; and this agrees with the representation in the Jehovist document, according to which Jahweh was worshiped even by the antediluvians (Gen. iv. 26). The whole subject bristles with difficulty, and it is impossible to rise above conjecture.

At any rate Jahweh was primarily a local God, possibly a foreign God, and a God of war who was master of the elements and could wield the forces of the storm. But had He been no more than this, He would have perished like the other gods whose names are either forgotten or known only to the curious. He was, besides, a God of mercy and a God of righteousness—as Prof. G. A. Smith has said, a God with a character. His might showed itself as redemptive might. In a way which Israel could only regard as marvelous, He intervened at the Red Sea, and used His power over nature to deliver them from Egyptian oppression. And the prophets are never weary of directing the careless memories and sluggish consciences of their au-

diences back to those ancient days from which shone so plainly the redeeming love of their God, back to the God who "brought them up out of the land of Egypt, out of the house of slaves."

But further. This God was a God of justice, a God whose law is a moral law. In two previous papers on the work of Moses, and the origin of the Decalog, we have shown that there are good grounds for believing that the ethical element which so powerfully marks Hebrew religion as proclaimed by the prophets, had already entered into it with Moses. And it was because Jahweh was a God of justice, a God whose supreme interest was character, that He lives through those political and religious revolutions which discredited and ultimately destroyed the other Semitic gods. Morality is of more than tribal importance, it is of universal obligation; and the God whose demands are moral—to do justly, and love mercy—is potentially, and was more and more clearly seen to be, as the centuries rolled on, the God of the whole world.

STUDIES IN THE PSALMS

By the Rev. J. Dinnen Gilmore, Dublin, Ireland.

Song of Eight Steps—Psalm vi.

"This is the first of the Penitential Psalms." The other six are xxxii., xxxviii., li., cii., cxxx., cxliii. The divisions are suggested by the marginal meaning to the expression in the title "upon Sheminith" = "upon the eighth." Eight steps by which a troubled soul rises from the lowest depths to the heights of full assurance of faith:

1. O Lord, rebuke me not in thine anger. v. 1. "Only in love, not in wrath."—*Kay.*

2. Have mercy upon me, O Lord. v. 2. "He delighteth in, and is rich in mercy."

3. O Lord, heal me. v. 2. Not only mitigate, but entirely remove, the cause.

4. O Lord, how long? v. 3. A favorite exclamation with Calvin.

5. Return, O Lord, deliver my soul. v. 4. Thou sun of my soul, shine forth.

6. The Lord hath heard the voice of my weeping. v. 8. Weeping has a voice for the ears of God.

7. The Lord hath heard my supplication. v. 9. "They that sow in tears shall reap in joy."

8. The Lord will receive my prayer. v. 9. "He hath." "He will." Blessed be His name.

The Erring of the Wicked—Psalm vii.

I. Supplication (verses 1, 2).—1. The harassed soul sheltering in God. v. 1. "O Lord my God, in thee do I put my trust." 2. Realizing personal relationship to God. v. 1. "O Lord my God." 3. Supplicating against enemies that are many. v. 1. "All them that persecute me." 4. For deliverance from enemies that are malignant. v. 2. "Lest he tear my soul like a lion, rending it in pieces." 5. From enemies that are mighty. v. 2. "While there is none to deliver."

II. Protestation (verses 3–5).—"He protests passionately his innocence, his soul surging with emotion as he thinks how unjustly he has been assailed."—*Perowne.*

III. Vindication (verses 6–8).—Having vehemently protested his innocence, he now, with holy boldness, "Comes before the very judgment-seat of God, and demands the fullest and most public vindication."

IV. Discrimination (verses 9, 10).—Thou who art the righteous judge of all, discriminate between the individual as such and the wickedness that is in men.

V. Retribution (verses 11–13).—Deut. xxx. 41. "If I whet my glittering sword, and mine hand take hold of judgment; I will render vengeance to mine enemies, and will reward them that hate me."

VI. Retroaction (verses 14–16).—"Evil recoils like a boomerang on those who set it in motion. Ralph the Rover perished at the Inchcape Rock. The huntsman at eventide falls into the pit prepared in the morning for his prey, covered by the branches and reeds and earth."—*Meyer.*

VII. Exultation (verse 17).—Thus the prayer ends with a glad song of praise conscious of the justice of God's dealings. "I will praise . . . and I will sing."

Pleas for a Suffering Saint in Ps. vi.

1. I am weak, verse 2; 2. My bones are vexed, verse 2; 3. My soul is also sore vexed, verse 3; 4. I am weary, verse 6; 5. I am weeping, verses 7, 8.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"His preaching much, but more his practise wrought;
A living sermon of the truths he taught."

USES OF REST*

By the Rev. J. H. Jowett, M.A., Congregational, Birmingham, England.

Come ye yourselves apart into a desert place and rest awhile.—Mark vi. 31.

I wonder if you feel something disappointing about that text; if you are feeling that there is something of a far-off, an Old-World fragrance about the words; that they belong to a past day and have no relevancy to the stern life of our own time? I bring you that word from the heart of the Lord Himself—"Come and rest." It is not the speech of an old man—it is the speech of a young man barely thirty-three years old. It is the speech of a young man who had upon his heart the superlative ministry of redeeming grace.

He had only three years in which to make the actual revelation of the Godhead and declare the evangel of His own grace; yet He found time to rest. If our Master Himself could find a season of rest, it is not altogether impossible for you and me. I think we are very constantly tempted to allow the very sacredness of our labors to tempt us into the assumption that rest is infamous, that relaxation is waste. Standing quite near to the words of my text, we may at any rate proclaim this great truth: that true rest ministers to progress, and the hour of seclusion is the richest public service.

There is a solitude which is by no means restorative, and there are many kinds of apparent rest which are by no means restful. The privacy of which I wish to speak this morning is the privacy of the Lord, it is retreat, retirement with the King, it is retirement into the sanctuary of the Savior Himself. Now what should we gain by being apart, what would be the fruits of retirement? Suppose we deliberately choose to rest? What shall happen to our spent and bewildered souls? Well, in the first place, we should be helped to realize the reality of the invisible, and the immediacy of things not seen. I am perfectly well aware, my brethren, that we ought to appreciate the presence of God everywhere. If we were only experts in the spiritual life we would realize the presence of the Lord Jesus Christ quite as much in Tottenham Court Road as in St. Paul's, and in the market-place as in the closet. But we are by no means experts in the divine life, we are not by any means so alive to the touch of the Lord that we can feel Him anywhere and everywhere. Because we are not all such experts as to discern our Lord everywhere and anywhere, we have so to arrange special times and special places that by the influence of special ministries we might diffuse a sacred influence through our lives. That is why the majority of men have to set apart one day, that through that day they may consecrate the entire week; they have to set apart one place, which they call the sanctuary, that then by the discipline of the sanctuary they might come to have the market-place and every place holy to the Lord. Does not the shock of the immediate, and do not the draining influence and the constant pressure of the besieging crowd, tend to remove the invisible into the dim and dull background, until the invisible plays no awe-inspiring part in our life? The majority of us have to go apart, and in the all-quietness of the individual loneliness the invisible rises before us like a great reality. When the pressure of external circumstances relaxes and we are alone, it is then that the veil of the temple is rent asunder and we feel ourselves in the Holy of Holies, and we know ourselves in the presence of God. "Come ye yourselves apart and rest awhile," and we shall gaze, not upon things which are seen, but upon things which are unseen, "for the things which are seen are temporal, but the things which are unseen are eternal."

Again, we need to get apart to spiritual seclusion that we might gain a bird's-eye view

*Stenographically reported for The Homiletic Review.

of life and duty. In the midst of life's moving affairs we see things fragmentarily, and not entirely; we see a text, but we overlook the context; we see an item, but we are blinded to its relationship; we see an immediate fact, but we do not see its trend. The majority of us are, I think, quite ill-informed as to the size of matters which appears to bulk very largely in the immediate moment. Things which are confined within narrow walls always appear to be of amazing size. There are many feverish crises in life which would simply dwindle into harmless proportions if we only saw them in the light of calm detachment. There are some things we can not see with true interpretation until we get away from them. There is nothing more hideous and more confusing than a fine oil-painting when it is looked at from the standpoint and distance of an inch. To see an oil-painting you must get away from it—detachment is essential for the comprehension of the whole, and therefore for the interpretation of a part. Ruskin said that if you cut one square inch out of any of Turner's "skies" you have got an insight into the Infinite; but if you stand at the distance of one inch from any one of Turner's "skies," you will find you have got no sky, but only daubs of paint. To see it, you have to get away from it, you have to stand in a certain detachment. It is the same with life: we are confined far too much in the thick of things even to see them—according to the old proverbial saying, "we can not see the wood for the trees." We can not see life for the living, and so we are confused and we get astray, and therefore our Lord says to us, "Come ye apart," "exercise and discipline thyself in a certain detachment; leave this, leave that, and leave the other, and get apart. Get into some place of sacred and restful detachment, and look over the entire field of life and duty, of purpose and destiny, and the fragment shall take its rightful place and relation and it shall no longer masquerade as an overwhelming totality." The Lord said, Come apart and be no longer a victim of the fragment, but a child of the whole. Even a holiday provides a season for seclusion, when our life can be cast in review. That is peculiarly true of a minister and his ministry. I am perfectly sure that we ministers are exceedingly prone to become riveted to mere organizations and forget the real products. It is as if we knew all about the agricultural implements, but had nothing to do with the harvest. A minister's holiday takes him away from all the machinery and organization, and allows him to see out over a larger field. In the new perspective he distinguishes the ends from the means. Every man whose privilege it is to enjoy a holiday, might utilize a part of such a season of detachment in just reviewing his life and seeing how it stands in relation to the ultimate purpose of our Lord God.

What sleep and sickness and holidays sometimes accomplish we can accomplish by more immediate devices of our own choosing; and by deliberately retiring from the pressure of the besieging world round about us, we can appoint the seclusion of the chamber, where we can look at things in the calm, cooling, sanctifying presence of God. In that sacred detachment many dim and obscure things will become clear. When I think upon these things I turn again to the Psalms; it is the best commentary on our text—"when I thought to know this"—something that was confusing him, something that had saddened and bewildered him—"when I thought to know this it was too painful for me until I went into the sanctuary, then understood I." When he got away from the throng and the crowd, away from besetting cares and into the privacy of the Lord's own presence, the dim and obscure thing became clear. Have you ever thought how these fishermen must have been drained by their constant contact with the sick and the suffering and the diseased? It is far and away the most exhausting work that comes in the life of the Christian minister. Preaching is nothing to visiting. One afternoon's visitation of the sick and afflicted takes more out of a man than a whole week in his study. There is something about the very presence of the infirm and the bedridden which sucks away at the secret sources of your life and leaves you drained. Day after day these few fishermen were coming in contact with disease and suffering and wailings of wo, and they were getting very tired and very spent.

Here then are these few disciples in the midst of all these draining seductions; they were growing very weary, tired out in body and mind and soul, and He said unto them, "Come ye yourselves apart and rest awhile,"

that in the ministry of seclusion they might find a means of restoration. Is not that, my friends, a pertinent word? is not the need as pressing and serious and constant to-day? Think of the constant drain upon the life, think of the amazing multiplied correspondence; and our correspondences are being augmented day by day, and every new correspondence is a new and most exacting demand. Think of the drain upon the nerve force of our own day—sucking at your innermost resources: and think of the influence of that constant efflux upon the mind, the organ of discernment, and upon the emotions which minister to kindly fellowship, and upon the soul, the medium of worship. I say our vital strength to-day is oozing out at every pore, and we have to find a means of recuperation. Now, there is nothing so refreshes a tired man as quiet waiting upon God. I know there are other ministries—welcome and gracious ministries—given to us by the very love of the Almighty, but at their very best they are only partial. We are tired, impaired; only get the soul repaired, and every part of the man's being shall feel the influence of that rejuvenation. I love that succession in the Twenty-third Psalm, "He restoreth my soul"—vitalizes me at the very core and then leads me out to a crusade. If only our souls are restored we are fit for anything. Multitudes of men and women who go away for a week-end holiday to the countryside or to the seaside would be incomparably more benefited if they spent that week-end in the quiet presence of God. There is more real re-creation in one hour of quiet restful communion with the Lord than in the whole round of social revelries, however welcome they may be.

THE CONSCIOUSNESS OF GOD

By the Rev. Charles T. Dole, Unitarian, Jamaica Plain, Massachusetts.

Tho he be not far from every one of us.—Acts xvii. 27.

There is nothing more interesting than to inquire what God is and what God does, and especially if one can learn to see God. Some think that they are conscious of God now. They are as sure of the presence of God watching over them when they wake in the morning or when they lie down to sleep as little children are conscious of their mothers' presence. We want to help show that these persons are right and say what is true about God.

If I were to tell you that there slumbers in every man, besides seeing and hearing and the other senses, a new sixth sense more wonderful than any of the former senses—for example, a sort of clairvoyant sense to see things at a distance; if here and there one and another had actually developed and enjoyed this new sense, and reported that it added a whole new world to their life, as hearing when it first came might be supposed to have added; if any one could tell how to develop this new faculty so that others could enjoy it, you would at least be curious to hear all that there was to be said about it.

The consciousness of God comes to us vouched for in the same way as such a new sense ought to come. Trustworthy persons say, "Yes: we have had a whole new world added to our lives." Moreover, instances happen daily in which the new sense seems to be awakened in persons who had never fairly realized it before. These facts are very curious, and need explanation.

There is a time in infancy when we do not know it at all. We can conceive of a child like that strange Caspar Häuser, who might grow up and hardly know that there was a world. Suppose the child were deprived of every sense of taste, touch, hearing, and sight. He would still exist, but he would not know anything beyond himself. The child learns the world by pushing out his senses against it. He feels after things, and things answer back. He opens his eyes, and things make impressions. He listens, and sounds come in upon him. There is a process of action and reaction between him and the world outside of him. The more the child uses his senses, the more he trusts them and trusts the answers that come back, the more he learns of the world outside.

But how do we know that there is anything outside of the man, much less a world? We certainly know the feeling in our senses; but how do we know that the thing corresponds to our feeling? The thing looks red, or

feels sharp, or sounds shrill. How do we know what redness or sharpness or shrillness is in the thing, or that there is anything at all more than a feeling in us produced no one knows how? Well, we do not know it, if any one will be exactly particular. That is, our senses only tell us our feeling about it: that, when we look, sights impress our eyes; when we listen, we get sounds; when we push out, we feel resistance.

There is one thing, however, perfectly sure. It is that there is something *not* ourselves that plays upon us and makes all these wonderful feelings. We can not make them. They are by a force or a will other than ours. We may not find out what the redness is in the thing that makes redness in our sight; but there is some fact that there fits or corresponds to our sight, and makes redness in our sight and in the sight of any other sane man. The letters in the types may be the reverse of the printed page. I do not care what the letters in the type look like, or whether I know how to read them as they stand in type form. What I care about is that the type finally brings facts, thoughts, ideas, truths, to my eyes. So with the world around me. I do not care whether I know the reality matter: what I care for is the fact that what I call "matter" brings to my mind, from the great realm outside, thoughts, ideas, truths. There is every reason to believe, and no good reason to disbelieve, that the oustide world does this; and this is all that it is good for.

Observe now how vague all our knowledge of the reality of the outside world is. And yet how real and necessary it is! Vague as it is, it is quite sufficient to live by: all that we do proceeds from it. We feel out still, we open and use our eyes, we listen, we trust ourselves to this wondrous answering power ever playing upon us. Touch, taste, handle, question, and it answers back.

I can not call it dead matter that does this. It behaves more like life. It is brimful of intelligence. It wants to give us its secrets, it wants to pique our curiosity, it wants us to ask deeper questions of it. It bids us trust it more fully. Yes, even this physical world is always striking chords within our souls that nothing, except an intellectual interpretation, is adequate for.

Let us assume now the fact of God. A cause, a life, an intelligence, must be behind all this wonderful interplay of force, beauty, mystery. Let us assume that this causing life is not an unfeeling power, like the wind; it is not less than its creatures, but more; is not, therefore, without consciousness, will, love, but possesses them all. What should we conjecture would happen in case God chose that men should know and enjoy Him? What if this were the chief end of man's life—"to know God and enjoy him forever"?

We have seen how, in daily life, man knows the great outward world of reality. He knows it by reacting against it through each of his senses. The reality answers back. The little telegraph machine of the personal life makes connection with the various currents, trusts them, gives and takes from them, delivers its message, and ticks in response. So, precisely, is the sphere of this higher and more spiritual kind of life.

The truth is that there are slumbering in us aspirations, longings, cravings, after God. There are certain cravings in us for a rest, a tranquillity, an inward peace such as no mere animal wants. All our noblest music only voices this deep need of the soul for harmony. We long for growth and greater growth, to be real and genuine; we long most of all for love, to bestow it and also to warm ourselves in its light; we long for life —not the show, but the substance, not existence, but the vital reality. In all these things there is an infinite quality in the longing, the aspiration, the need of our souls. A part would not satisfy us—to grow to any fixt point and to stop; to live so many years and to die; to win glorious bubbles of fame only to see them burst and leave no genuine substance; to love or be loved up to some limit of comfortable convenience. When we are at our best, when the higher part of our nature is working, we can not tolerate anything that does not run up into the infinite values.

Let us stoutly assume that these longings and aspirations within us mean something. For they are most characteristic of man. He would not be man without them. Let us guess—a perfectly natural guess—that these facts of our spiritual nature are like the senses in our physical nature. They are the points of contact in us over which the spiritual forces are meant to play. But it is idle merely to have however mighty a battery unless you use it, or however beautiful a telegraph instrument unless you

bring it into connection with the magnetic currents. All the spiritual aspirations, cravings, and needs of our souls are nothing unless we trust them, and let them act and react and see what comes back from their movement. How, then, shall men employ the delicate, wonderful spiritual machinery within them? The experimenting of thousands of years lies behind us, to give us its costly and pathetic lessons.

It ought to be premised that men begin in their higher life of spiritual consciousness, as in the life of the senses, with the lowest kind of consciousness at first.

It was natural, therefore, that men should first try to come to God through outward and material channels of access. All the ancient rites of sacrifice, the burning altars, the shrines and carved images, the gorgeous rituals, were so many attempts to have access to God through the bodily senses. So with the common thought of ghosts or materialized spirits. The trouble with these attempts was that the men who tried to reach God by their senses remained in the world of sense, and did not fairly conceive of God as a loving spirit or quickening life.

There was another attempt to reach God as pure spirit. Men thought that, if they could get as nearly free of their bodies as possible, if they could fast and starve, their spirit might see through the thin veil and find God. The craving, the aspiration, the need, was real, deep, and worthy. But their method was wrong. It was against nature, not through it. It led into the perilous region of mental disease, insanity, delusion, hallucinations. It was morally selfish, as each man tried to find God for himself and be saved alone.

We are driven back from these pathetic but one-sided attempts of men to find God by their senses, or, on the other hand, by ignoring their senses. Our parable will help us to a truer way. For how did we see that we learned the reality of the outward world? Not by looking into the sky and contemplating space, not by stretching our hands out into thin air, but by pushing against the hardest, nearest substances—the walls, the floor, the ground; by looking first at the things which lie closest, into our mother's face, at the grass and the trees in our garden. We began exactly where a reaction and answer came back, as we pushed and sought. New feelings in us corresponded to every new point of contact outside. So in the higher realm of the spirit. The things and facts of the spirit do not make themselves known as pure spirit. The higher things come through the forms of things seen and felt, as, when we read, thoughts and ideas come through the types to the print which our eyes see. We have not to begin, then, by pushing out after a God far off in the heavens, or looking into thin air to find God, a spirit. We push out, and try with our tentacles for the things closest to us. To find the fact of God? you ask. Yes, we answer, precisely, to find God. This is the modern scientific method of theology. You may call it Jesus's method.

For the higher realm is not away in space or in some other existence. It is not far from every one of us. Close to us daily are spirits, also feeling after the facts of the spiritual world. They are spirits in bodies certainly, not disembodied; but it is not on the side of their bodies that we love them or sympathize with them, or understand their language. The physical facts, the form, look, voice, are the alphabet by which we come at their spirits. We stand in relation to the self that lives and loves—a deeper relation than by the touch of the hand. We are imprest, as if by some spiritual force, with duties that we owe them. We push out, and do what we are urged. Action and reaction go on between us and these other lives. We serve them, we give ourselves forth toward them, we love them, and let our love go. We are no longer pushing into the void, thin air. There is that which answers back and corresponds to every touch of ours, in this throbbing human life beyond us.

Oh, yes, you say, we know something about this; but where is God? Let us be sure about the reality first, and then we will take care of the name to call it by afterward. First the alphabet, and reading later. So let us be sure that we know these near spiritual facts before we interpret them. Let us fairly accept the wonderful fact that, besides our bodily relation to men and women, there is this whole realm of higher and closer relations that we bear to them. We rise into this higher realm and feel its distinct verities by reaching out after them and reacting against them through obedience, service, love, through every act and word. For we can not get into the higher

realm by any half-measures, as the baby can not find out what the block is like, except by giving his undivided attention to the block. So we must push out with all our might if we want the blessed reaction. When thus, on the one hand, we act and push out to the uttermost toward these lives of men, women, children, and all living creatures near us, to reach them, help them, serve them, make them happy, we have rest, satisfaction, gladness, harmony, as tho some unseen force took us up into itself. Life is at its full, and grows fuller. Whereas, on the other hand, the opposite happens, as tho one stopt breathing. There is suffocation and stifling. The life grows dull, heavy, joyless. These things are facts; who ever knew them to fail?

These are the essential facts that we want. There is a spiritual realm to which we belong, quite above and transcending the physical, as the thoughts of the man transcend the alphabet-blocks of the child. There is a joyous, conscious life in this higher realm, peaceful, tranquil, yet energetic. But it is a life which registers itself, as everything in this universe seems to be bound to register itself through some kind of marks, acts, symbols. Thus you give a cup of cold water to a little child, a material thing, yet for love's sake. On one side of your life you enter thereby into a spiritual relation: your spirit, through love, touches spirit. On the other side is the visible, natural, bodily action. But you could not have had the one without the other, any more than you could carry on thought without words. So much for the beautiful series of facts. Now, at last, for the name and the interpretation.

I said that at our best, in our highest, purest acts of duty, devotion, and love, we seem to be simply taken up by a universe force that plays on us, as the wind in the Eolian harp. This seems to be almost a literal statement of the truth. It is not the little child to whom you give the cup of cold water, that gives you the sense of satisfaction. You do an unthanked duty, for the state, perhaps. No man gives you the sense of unbounded rest, neither do you manufacture it; for you could not get it without performing the outward condition. In fact, there is something infinite about it, as your gift was infinite. You do not even make yourself a single bodily motion or invent a thought. All comes to you like a gift from the Power and the Intelligence outside of you. Much less do you make or invent this highest of all things—the joy and the restfulness of love or the peace of conscience. On neither one side nor the other do you manufacture life. What, then, must life and love and peace and joy be? I call them always the signs and tokens of God.

But how do we know what God is like? some one asks. Well, how did we know what the outward world is like? We did not precisely know. We agreed that what matter really is was very vague. But we knew all that we needed to know; namely, that outside of us is wonderful Reality, which acts back when we feel toward it, which offers us letters to carry marvelous messages of thought, which we can depend upon, we believe, the more carefully we question it.

So I may not tell you precisely what the Power is like that acts and reacts upon us in the realm of the spirit. I know what it does, as I know my friend. I know the beneficent tokens, the peace, the gladness, the love. A machine does not do these things. An impersonal force like gravitation does not do them. Call it "God." The name does not matter.

Here, then, is the finite creature, with the infinite nature wrapt up in him, longing for the touch of God, quite helpless and hopeless alone. We put him in touch, and open communication backward and forward with the nearest spirit, with a child or friend. The electric currents of the universe take them both up. Touching each other, loving each other, played on by the highest, obeying the highest, lo! they are each in touch with good. But what if they do not know it? What if they do not see God, but only each other? The blessed fact remains. By and by they must know. For the finite does not satisfy: man passes away, the friend dies, the wife or husband may disappoint and not give the needed answer back. No matter: you have got into the region where God is at every touch. The joy need not pass, the rest and peace still remain, the love and the life there are eternal.

Well for him who knows what the facts mean, the vision and the interpretation thereof. Well for him who finds out early how to come to God, not by altars and rites, not alone by himself, spirit to pure spirit,

in the solitary closet, not by the machinery of a mediator—some other man who stands between God and the soul—but by the actual contact of the spirit with spirit through common daily toil, through every friendly word, through all the acts which love commands. Lo! God is here, and you were not aware. There is nothing secular in such love. All life becomes communion and prayer.

THE COUNTRY MINISTER

By the Rev. Charles W. Burrowes, Reformed, Coeymans, New York.

Conditions in the country have materially changed in comparatively recent years. We are no longer of the unsophisticated type. The metropolitan cartoonist, who revels in the gullibility of the chin-whiskered, sharp-featured creature with unhinged jaw, is behind the times and has worn his joke threadbare. No doubt there are men among us who suggest the cartoonist's type; but they are in no sense representative, and they amuse their neighbors quite as much as, when done in yellow and red, they entertain our city cousins. And as for gawping when abroad, a defect of manners with which we are commonly charged, give me the summer boarder, who stations himself in front of your house and loudly passes comments to his companions upon your plants and vines, rudely indifferent to the group upon the porch. We know the news. Nearly all villagers and many farmers take morning, evening, and weekly papers. The day of picturesque simplicity in dress is past; on Easter morning a country congregation will show as large a proportion of spring costumes as may be found in a city church.

We must, however, acknowledge that we are a little slower than our city friends. Not but that there are men and women among us quite as quick to think, to speak, to act, as can be found anywhere. We have even a few farmers who find employment for all seasons of the year, whose farms are never idle capital. But on the whole the pace set is a little slower; and it can not be otherwise where many men for a part of the year are not fully employed; where the ordinary workingman is hired for only nine months of the year. There is, indeed, an element of attractiveness in this; for there is absent from our lives that rush and bustle that makes a man from the country think that city people are all on a tread-mill and are obliged to move, willy nilly, when the unvarying daily round begins. Still we are a little slow, as one realizes when there is call for immediate and vigorous action.

There is another feature of our life more distinctive: we live near each other and know each other. To be neighbors and strangers is not a tradition of the country. A case of need is quickly published, and the response is always generous and faithful. There is much real neighborliness: less, probably, of the old-fashioned visiting, but still a great deal of friendly helpfulness. On the other hand, petty differences often grow into long, irreconcilable quarrels and enmities. A writer in the *Atlantic Monthly* says, "We are too busy," in the city, "to give rein to spite. The stresses and lures of civilized life leave slender margin for the gratification of animosities. In quiet, side-tracked communities there is still much old-fashioned hatred, leading to personal clash, but elsewhere the cherishing of malice is felt to be an expensive luxury." So far as this applies to the country, it is, in the main, true. Here the people that are at odds meet frequently, under circumstances that do not allow them gracefully to ignore one another, and so are frequently reminded of their differences. There is also the usual aid of friends common to both parties, who discuss the matter, and often magnify a trifling affair, and make less easy a reconciliation.

The love of gossip is a village characteristic. And as we pass from considering general conditions of village life and come nearer to our theme, this may be said: love of gossip not only pervades village life, but is often a serious evil in church work. When the minister is the subject of it, he will not, if he is wise, allow himself to hear it; or if an unkind report is forced upon him, he should take counsel of any grain of justice that it may contain and learn patience and forbearance from the rest. He must be an example to others in this matter, both by personal freedom from the fault and patience

in suffering from it. It is a twofold evil, hurting them that talk and them that are talked about. It is a great provocative of dissension and coldness. It is an evil with which the minister has to deal, and he needs wisdom for his task. In a small church, where one would expect to find a sweet and intimate friendliness of intercourse, the pastor must often walk and talk circumspectly, officially and unofficially, because of petty misunderstandings that much discussion has made difficult of settlement.

In many a country church, the minister is hampered by insufficient resources, for there is a lack both of money and of efficient helpers. With a keen appreciation of the things that are effective in giving grace and dignity to public worship, he usually finds an almost total absence of such means of inspiration. With a clear perception of the work that should be done, he has few and imperfect appliances for it. Conscious of a need of fellow workers and of the high order of talent of which the work is worthy, he often has not even one to share his ideals or to cooperate heartily and intelligently in progressive work. Frequently he will fail to find either in his own congregation or in the general life of the place any association that makes for culture. Often even his intercourse with the pastors of other churches of the vicinity is of little advantage; for either a sectarian spirit makes cordial relations impossible, or an absorbing interest in "shop" excludes an interest in matters of a more general or of a scholarly character. He also meets customs, sanctified, that would be more honored in the breach than in the observance; and his vexed soul asks if he was born to set them right.

A man with ideals, coming to labor in such a field, faces a problem that seems the more hopeless the higher his ideals and the greater his enthusiasm. A man who has entered such a field with a fine purpose often comes to a shutting-out of the heavenly vision, that he may content himself with the reality and keep his peace of mind.

Not only is he without the resources and cooperation in his church to do as well as he knows how to do, but he can get little from outside that bears upon his problems. The work of the church is generally discust from the standpoint of large enterprises. The men who speak at conventions are gifted orators who are chosen for their power to entertain and inspire an audience, or are men who have made a success in some special line of work. The conditions with which they are familiar are wholly different from those in which many of us labor. The country minister goes to conventions—in fact, conventions are his dissipation; but he brings home little beyond the benefit of a few days of recreation and the memory of pleasant meetings and fellowship. There is some inspiration in a good convention: a man gets cheer, but he gets no tool for his work. This is to be expected; for the men qualified to dignify the program of a convention, do not come from the smaller churches. And as only they to whom actual experience reveals needs really know them, the result is that the country minister has no specialist in his field. It is probable that this must continue to be so. The city churches, with large congregations in which there are talented men and women, with large Sunday-schools, and with means to procure suitable equipment, can be run, with some modification, according to a system applicable to all churches of that class. The country church, however, can not be run according to any system that the genius of man can devise. The personal element in the problem increases as the number of individuals decreases; and as the size of the congregation decreases the necessity of carefully considering units increases. This is a law of the country parish: unhappy the man who ignores it in trying to work a system!

In a country parish a man may easily and pleasantly deteriorate; that, indeed, is possible anywhere; but there are conditions peculiar to the country that make it more likely to happen there than elsewhere. I do not mean the deterioration that sets in when, discouraged, he abandons his ideals and shapes his course to the established "rut"; but that agreeable lapsing that has no sense of defeat embittering it, that indeed seems to be in the way of duty. The very leisureliness of country ways may insidiously affect the minister's habits of work, and, unless he is guarded, his time will not be as productive as it should be. If he is socially inclined, he is peculiarly subject to temptation; for he finds that people in most places prefer a good pastor to a good preacher; and a man may easily persuade himself that his duty is to visit much and thus foster cordial and intimate relations with his flock, to the neglect

of his office of preacher. Not that the two are in opposition; for only as a minister is faithful in his twofold office of pastor and preacher can he succeed in either part of his ministry.

He generally finds that his congregation is disposed to let him do all the work he wishes. There are, indeed, cases of the careful guarding of the prerogatives of positions by those who have long held them and have outstayed their usefulness; but even with these exceptions, there yet remains enough opportunity for such service to satisfy an ordinary ambition. And while he gives himself to the general and minor work of the church, he may fondly imagine that he has not fallen prey to the employer of idle hands. His very devotion to the odds and ends of business, however, may be the lure of his soul, leading him to believe that he has done his duty because he has been busy. Probably in no field more than in a country one, is a man tempted to forget what is implied in the apostolic decision: "It is not fit that we should forsake the word of God and serve tables." In these matters there is a wisdom of serpents that may have the guilelessness of doves. The human touch counts for a great deal. A pastor can make the work of his church move along most successfully and pleasantly by being a leader and fellow worker in all enterprises; but the chief interest of his church is in danger of suffering through his devotion to less important matters, and he himself is in danger of deteriorating.

Of all men in the ministry, a man so situated must realize that he has problems and that the solution of them is to be worked out by himself and for the sake of the souls committed to his care; for if he fails there is probably no other human helper for them. He must see that by the will and grace of God the moral and spiritual nurture of men, women, and children depends mainly upon him; and for their sakes he must be superior to the misleading and weakening influences of the place. He must persist in working out his intellectual salvation, however adverse the conditions. Wherever his parish lies, he is in the ministry for a high and noble purpose, and in the fulfilment of that purpose, which is as real in the church in the woods as in the church in the city, he is bound to use all possible means of self-culture and to resist every temptation to neglect it.

With so much depending upon him, it is a sad thing for a minister to fall to the intellectual level of people who have never had opportunity for much school life or careful reading, or have had no inclination for them; sad even when the fall occurs through sympathy or cooperation with them in the minor matters of the church, or in village affairs. He makes a mistake, or else the Church is mistaken in making the rule that a man, to be qualified for the ministry, must have had at least ten or twelve years of school preparation. The emphasis laid upon the intellectual part of his work must be continued; otherwise it ought never to have existed. It is absurd to spend several years in the study of a specialty, unless the result is a student with a specialty, and one who is true to his specialty with increasing devotion, until the summer is ended and the winter covers much sowing that other hands will reap.

Mere bookishness is not to be exalted, nor the articulation of the dry bones of exegesis into a fleshless form of theologic symmetry. But his work requires the patient, systematic mental application that enables a man to think clearly about matters within his experience, makes him master of the situation, fits him for the difficult task of commanding for the truth the respect of intelligent men, and gives him the place of intellectual distinction which for the good and honor of the Church he should hold. The time is not come for the passing of the minister's intellectual superiority. It is rather a time for the minister to seek the reason for the losing of what is his birthright. There has, it is true, been great and efficient progress in general education; there has been a marvelous popularization of knowledge; but the tone of the mass has not been so raised but that the voice of the ministry may rise flutelike above it, and be distinct, true, prevailing, because of the inherent reality of the message and the power and beauty of its utterance.

This matter of the honor of the Church is one that concerns the ministry in general. The poor work of the Church in recent years has been attributed to various causes, worldliness, higher criticism, etc. But is not a part of the cause this: the ministers have not been speaking with the imperative of authority to the minds and consciences of men; they have failed to impress men with their own mastery of truth, which, by their very preaching, they have implied must be intellectually discerned? Does the Church lag

because in this most important special work of presenting religious truth the leaders do not display the mastery of their work shown by specialists in other fields?

If any one thinks this is placing too much emphasis on the intellectual element in a minister's life, there are the alternatives: let us frankly adopt "salvationism," and depend upon consecrated charity and simple exhortation; or let us abandon our Protestant faith, claim priestly functions, stand for the inherent grace of sacraments to regenerate and to feed, establish the confessional, and assume the right to bestow absolution. For there must be authority in the Church and in its ministers—authority insistent and impressive.

The only availing force, under God, that our Protestantism can oppose to the growing influence of fervent ritualism and sacerdotalism is an equally fervent and a thoroughly honest intellectualism. The only thing that will avail, besides the attrition of time, against the various cults that have become the vogue is the ability to show the falsity of their claims to originality and to expose the wretched fallacy of all that is really distinctive; and, on the other hand, to perceive that these new cults exist with any real life because they have revived and emphasized a neglected Christian truth, which must be given its true value in the message of Christ's Church to the world. The only power for the minister to oppose, with any confidence, to all this evil called worldliness, is a ministry of preaching and of life rooted in a consciousness of his union with God in Christ Jesus; in a comprehension of what is meant by sonship, in faith in God and man, and in his realization of the awful loss involved in indifference to the grace of God and the Godlike possibilities of men.

To this solemn responsibility and glorious privilege the country minister is called as truly as the city minister; but he is in special need of keeping distinctly before him his real and full obligation. In his little parish he is the factotum of the church. If he is friendly, obliging, and resourceful, he receives every encouragement to give his time and thought to the minor matters of church work. There is not only the evident pleasure of his people urging him on, but his own desire to succeed in accomplishing something definite tempts him to give himself too much to the things that bring immediate returns. He is where special knowledge seems to serve no use, and may easily fail to realize that there is all the more need of such a mastery of special knowledge as will enable him to meet the special needs of his field. He may be without any of the social contact that is an inspiration to study and that is in itself educative; and he may grow weary of his intellectual isolation and join the mass. The church, probably, has not much money for its support—money generously given, doubtless, but not sufficient for adequate equipment. There may be little talent available—talent consecrated, it may be, but not suited to render the most satisfactory kind of service. He, therefore, sees a work to be done that, if it is well done when it is done, must be done by him, and under circumstances peculiarly difficult and devoid of inspiration; and he may doubt his adequacy for the task and, in his discouragement, may fail to do his best.

His salvation lies in faith in God, a true appreciation of his high calling, and the steady maintenance of a studious life. He has his problems; but he is as truly called to solve them as an engineer to plan the way for a railroad through a mountain; and he is supposed to be as definitely fitted for his work as the engineer is for his. The conditions are apparently not suited to growth; but growth is to be sought in the most arid region with as much hope of success as Burbank has in seeking to make the desert produce food for man and beast in the spineless cactus. And in his effort to grow himself, and to produce growth in his field, the Christian student is associated with a more reliable partner than nature—he is a co-laborer with God.

The duty of the country minister is the duty of the minister anywhere. However remote his field, however lacking in incentive, he is in the stead of Christ to feed the lambs, to shepherd the sheep; to offer the true for the false, the real for the sham; to contend for the gain of righteousness, to glorify the heavenly treasure; to tell the story of the wonderful Life as it was lived; to give to the Cross the meaning that arraigns the conscience and claims the heart. And to meet this duty with fitness he must be as "a scribe who hath been made a disciple to the kingdom of heaven," who "is like unto a man that is a householder, who bringeth forth out of his treasures things new and old."

THE HUMANITY OF GOD

By the Rev. Samuel Chadwick, Wesleyan, Leeds, England.

Ye therefore shall be perfect, as your heavenly father is perfect.—Matt. v. 48.

It is significant that Christ and Satan appeal to man from the same basis. They both assume man's capacity for God-likeness, and his correspondence with the divine nature. Satan prevailed in Eden with the assurance that man should become as God; Jesus opened His ministry with the promise that those who followed Him should be as the Father in heaven. "Ye shall be as God," whispered Satan; "Ye shall be as your Father in heaven," proclaimed Jesus Christ upon the mountain-side. "Ye shall be as God, knowing," was the promise of the tempter; "Ye shall be as God, perfect," is the larger promise of the Son of God.

Now is this possible? Can man ever hope to be as God, or is it a lie upon the lips of Satan, a mere hyperbole upon the lips of Jesus?

It is a presumption in favor of its possibility that it is assured by two such opposite personalities. It is impossible to conceive of greater antagonism than that which is between Christ and the devil. The settled policy and dominant motive of the devil is to malign and slander God; the one and sole purpose of Jesus Christ is to reveal and to glorify God; and yet slanderer and reviler, maligner and glorifier, take common ground upon which to appeal for the allegiance and the following of mankind. Neither contradicts nor challenges the other. Jesus does not deny what Satan promised; Satan does not challenge what Jesus Christ proclaimed. Christ and the devil take their stand upon the same ground of man's nature, bring in their hands for man's acceptance what seems to be an identical promise, the devil declaring that if man will listen to him, he shall become as God, Christ without faltering declaring that if any man will follow Him he shall become as the Father which is in heaven. Now it is reasonable to conclude that when such antagonists agree to take common ground, the ground mutually accepted may be regarded as sound and real and true.

The possibility of man becoming like God is not only a presumption; it is guaranteed in the correspondence between the nature of man and of God. That correspondence lies deeper than mere externalities; it is a correspondence that amounts to identity. As a son is of like quality of nature with the father that begat him, so man is of identical nature with the God who made him. Many of our difficulties have arisen from the habit of looking upon the two things as dissimilar, if not antagonistic and irreconcilable. We have come somehow to regard God as somewhat and somehow different from ourselves. Humanity and divinity are not antagonistic qualities; they are at base of one nature, and man is not something different from God, but of like nature with Him.

Men speak of Jesus as if the two natures within Him were separate and distinct and never overlapped one into the other. Some things Jesus Christ was said to do and suffer as man, and not as God. Some things Jesus Christ was said to be and do as God, and not as man. As man He hungered, as man He wearied, as man He suffered, as man there were some things He confest that He did not know; but these things were separate and distinct from His divinity, and somehow the divine part of Him was kept aloof from these limitations of our human nature and our human love. There was no duality in Jesus. He is the one and indivisible Christ, and what one part of His nature suffered, He suffered as a whole personality, and it was the Christ that suffered and was tempted, and His suffering and his temptation were as real to Him as they are to you and to me. As man He was tempted—nay, as Christ He was tempted, and the Christ is not two, not divisible, but one person, and the nature so common and fused as to bring Him into our midst without division and without separation.

Man is not of a different quality of being from God. God made man in His own image. That can not mean the mere machinery of His body. It is the man at the back of the man, if you may so speak, that is the true man which God made after His own image and in His own likeness, the man at the back of the brain, of the emotion, of the very consciousness, man himself a spiritual being created by the direct action and communication of the divine nature. Image does not mean simply external similarity. Trace the words as they are referred to Christ in the New Testament, "form" and "image," and

we find that they stand, not for similarities, but realities, and man's creation was not like the construction of machinery; it was not by a process of adaptation and of fusion. God made man not as He made worlds; He made man by the vital communication of Himself into the man He created. He breathed into him. That which was inbreathed was outbreathed, and that which man received from God came from the very innermost part of God's being, and was as truly a communication of Himself as in the process of generation man communicates his nature unto his child. We are not machines; we are sons. Man is not all that God is, but God is all that man is and infinitely more, which means that whatever I find to be an essential quality of my manhood, that I find in God Himself, and there is nothing in me that is essential to me that I do not find in Him who made me.

This is the revelation that comes to us in the name that Jesus Christ brought us with which to approach unto Him. There may be many mysteries, there may be unspeakable heights and unfathomable depths in the being of God, but I put my arms around about the neck of the Eternal, so to speak, and I look up into His face, and I say, whatever He may be, whatever incomprehensible mysteries there may be within Him, He is my Father; and if He be my Father, then I am His child; and as the child is of one nature with the father that begat him, so am I of like nature with the God who made me.

It is objected that this is making God after our own image rather than God making us after His. I remember, one Saturday night, standing upon the Town-Hall Square, in the city of Leeds, and preaching upon man's relationship to God, I happened to quote that passage about God making man in His own image, and the leader of the opposition stept out and with a smile said: "Ah, yes, I have no objection to that passage of Scripture if you will allow me to revise it."

"What is your revision?"

"I should say that instead of God making man in His own image, man has made God after his own image, and God is nothing at all but a projected man expanded to infinity."

I said: "All right. What is the objection to that?" I wouldn't say it was all right to every congregation, but for the purposes of debate in an open-air crowd we take a man where we find him, and let him state his case and apply it according to his own fashion. But anywhere I would be prepared to contend that what is known and spoken of and thrown at us in a long term of anthropology is not unscientific. Grant it that man has conceived of God only as an enlargement and refinement and glorification of himself what then? It only proves this: that there is no revelation of personality save through conscious personality, that you can not find a person except in a person. You hear a great deal nowadays about the worship of God in nature, and men go out and they find God in nature, and they find more of God in nature than they do in churches. No man since the world began ever found God in nature. You find no more of God in nature than you take to nature, and the man that finds God in nature is the man that has first found Him in the consciousness of his own personality. The heavens confirm that which man has discovered already; they reveal the necessity of a great Being of intelligence and of power, but to discover force and intelligence, or the necessity for them, is not equivalent to a revelation of God, and man's conception of God has grown from the beginning as he has come to the discovery of himself, and he has come to the largest discovery of himself as he has found himself in the presence of the God discovered.

The curse of the world has not been in bringing God too near, but in banishing Him too far away. Is it not true of many who profess and call themselves Christians, even, that God is shadowy, unreal, and remote? Haven't we got a God away somewhere in the heavens? And so long as He is so far removed from us, He will do very little for us. That is why men find it so difficult to pray. A lady came to me in trouble about her family. I said: "Don't you pray?"

"Oh," she said, "I try, but I can't pray."

"How is that? What do you mean?"

She said: "My father and mother, who brought me up and have gone to heaven, used to retire regularly, and we knew what it meant; for a whole hour they would retire to pray. But," she said, "when I go I can not bear it; I can not pray."

"Why not?"

"Because," she said, "there is nobody there; and I talk, and nobody answers; and I look, and I behold nothing, and I can not pray." Neither can anybody else under those conditions.

I had a slight operation in my throat

some years ago, and I learned one lesson. I had to shut my mouth and keep it shut, and remain in absolute silence for nearly a whole week, and I found during that week how impossible it is to carry on a conversation when there is only one to talk. I was surrounded by people that are not sparsely gifted in the capacity for speech, but they soon stopt. They would come in and tell me something, and I would nod; and they would say something else, and I would shake my head; and it was astonishing how in a few minutes they had nothing more to say. I have one ministerial friend who is equal to any five women I know for talking capacity, and he came and shook me by the hand, and began to talk, and he walked around the room, and he talked a bit, and then he came and said: "Old fellow, this will never do. I will come back and see you when you can talk to me." You can not carry on a conversation where there is no answer, and you can not pray if the speaking has no response, and the room has in it no presence that can thrill the soul with its own communication and fellowship.

Have you ever noticed that the length of your letter depends very largely on the distance that it has to travel? If you are going to write to somebody in the next street, half a sheet of paper is enough; but if it is going to travel three thousand, five thousand, six thousand miles, and you have got to pay twopence halfpenny for the carriage, you do not think it is worth while to begin unless you can write a lot; and that is the reason why you always, or nearly always, neglect your foreign correspondence: it is such a big job to write such a long way. And I am afraid that to many Christian people God is very little more than a foreign correspondent, a long way off, and your message has got to travel ever so far and ever so long, and the remoteness of God has been the curse of your heart. God is not far from any one of us either in distance or in nature; we are one with Him.

Science agrees with Scripture in this, in the supremacy and the uniqueness of mankind. The evolutionist and creationist agree that man is the supreme work of God in this world, that there never has been and there never needs to be expected anything greater, anything better, than man; and the supremacy is discovered in his uniqueness, and the uniqueness is inherent to his manhood. The least and lowest type of man is infinitely removed from the highest order of every other being in the world, and that inherent quality is explained in this Scriptural fact, that man is made, not only by God, but by the vital communication of Himself to us. Of course, sin has come in, but the fact of sin does not affect the argument, because over against sin we place the fact of redemption, and

> In Christ the sons of Adam boast
> More blessings than their father lost.

If Jesus Christ came into this world to do anything, it was not to save man from hell, not simply from the penalty of his wrongdoing, but to save man from his sin; and so man finds that which was his original quality restored to him in Jesus Christ.

The possibility reaches its highest certainty in the fact that God Himself has become man in the person of Jesus Christ. If there is one thing clear in the New Testament, if there is one thing vital to the New Testament, it is that Jesus Christ and God are one. He is God manifest in the flesh.

How did it become possible for God to become man? That has a great light to shed upon man's nature, as well as upon God's purpose. There it is, that the correspondence between man and God was so great and so close that without loss of identity and without break of continuity, God found it possible to come into the world not only in the form of man, but verily, really, truly, man. And there is no antagonism between Jesus Christ and God; they are one; but Jesus was truly man and yet truly God. He declared unto Philip, you remember, "He that hath seen me hath seen the Father." So completely, so absolutely, are the Son and the Father identical that he that hath seen the one hath seen the other.

I wish I could persuade myself that everybody really received and believed that statement. In London I heard Mr. Campbell tell a story:

One of his workers in Brighton had been visiting but a little while before a widow who lay dying. She was poor, and she was leaving behind her a large family of small and dependent children. Thinking to comfort her about her children, the Christian worker began to talk to her about God. The dying woman sat up with her dying strength, and, with eyes that flashed angry indignation and

fire, turned and said almost with a hiss: "Don't talk to me about God. I don't want to hear about God. God has been hard and cruel. I am afraid of Him. I hate Him," and exhausted she lay back upon her pillow. The startled good Christian woman hardly knew for a moment what to do, and then she began to talk to her about Jesus Christ, and immediately the light in her eyes softened and she turned and said: "Ah, yes, I like to hear about Him. He is different, isn't He? He was always kind, and I could trust Him with my children; but don't talk to me about God; I am afraid of God."

Is that a revelation? That is the sort of thing I have been accustomed to hear variously exprest ever since I was a child. Nay, more, that woman bluntly gave expression to that which many a man has felt in his heart and never had courage to speak. Everybody who has read that brilliant and impertinent story of "An African Farm" remembers how the dashing young authoress, then in her schooldays, put her creed, or the creed of somebody else, into the lips of one of her characters saying, "I love Jesus, but I hate God." That is the result of a false and vicious theology that has caricatured and slandered God. Is it not a common conception that we look upon God as a stern and inflexible embodiment of law, and Jesus Christ, standing between the sinner and God, sheltering the sinner with His greatness of compassion, and wresting from the hands of God man's pardon and man's deliverance? We have lost the force of the great word that Jesus spoke unto Nicodemus: "God so loved the world that he gave." He gave, and all that it cost the Son to redeem mankind, it cost the Father. All that Christ suffered, God suffered. They are not in antagonism; they are one. And I want to say this to you: that Jesus Christ is not different. To put it bluntly, God is as good as Jesus. Nay, more; God is better than even Jesus Christ ever found it possible to reveal to us, for there is a glory yet to be revealed, and the glory that is yet to be revealed will be a revelation of the Father and a revelation of His glory, as well as a revelation of the Son and of the Spirit.

Now everybody admits that we are called to be like Jesus. There isn't a Christian man that will challenge that statement. If being a Christian means anything, it means that you and I are called not only to be followers of Christ but to be like Him. Oh, but Jesus is like God. What is the axiom? "Things that are equal to the same things are equal to one another." I am called to be like Christ, and Christ is God; then being like Christ I find myself like unto the Father. Perfect as the Son is perfect, I become perfect as the Father in heaven is perfect. This is the glorious gospel of the Son of God, that you are called to be, and it is demanded that you shall be, perfect, as He is perfect.

Now, in what sense are we to be like Him? If you take the paradise and the wilderness, and put the temptations together, you get the complete promise of Satan to men. He said, "Ye shall be as God, knowing." Now you can put it down as a fact that is uncontrovertible, that since the world began the devil never yet has told a bare-faced lie. He leaves that for people that think they are a good deal better than he is. Bare-faced lying isn't the devil's line, and when he says, "Ye shall be as God, knowing," he took that which had in it truth, for God Himself declared afterward, "Man is become as one of us, knowing." "Ye shall be as God in power; ye shall be as God in lawlessness." What do you mean? The one thing that he wanted to lay upon Jesus Christ was that in virtue of His sonship He was exempt from the common limitations of human nature and human will, that He lived above law, that He could be independent of law, that He could speak and stones would be made bread; that He could cast Himself down from the pinnacle of the temple and take no hurt, that whereas man conquered kingdoms He should have them for a bow. Now if that is what you mean by being like God, you will never be like Him, because there isn't a god of that sort in existence. How many Christian people's idea of God is simply that He is a great magician, an infinite conjurer, nothing to do but wish and whistle and the thing is done; that He is resplendent in magnificence and in glory, and the height of His perfection and His happiness is that He can have everything He wants. There is no god of that sort except in your imagination. The most law-abiding person in God's universe is God Himself; and if it simply means that you think you are going out to be able to work wonders for your own aggrandizement, and lay hands upon the world's resources for your own gratification, and you will be spared the sweat and the toil and the trouble of life.

then that is a dream that you may pursue forever, but you will never come to its realization.

Jesus says, "Ye shall be as God," in point of sonship, of one nature by grace, of like moral quality in the power of love, in sacrifice for the blessing of others. That is all found in the context. It does not mean that every conceivable attribute of divinity will be ours, nor does it mean that there will be an equality in degree, but there will be identity of moral quality. Love is the sum of the divine character. Love is the fulfilling of the law. Love is the mark of the follower of Jesus.

A good many people do not quite understand the forty-fifth verse in this chapter. You are commanded to love your enemies and pray for them that persecute you, that "*ye may be.*" "But I thought we became sons of God by faith." Did you? You become sons of the Father by loving your enemies and praying for them that despitefully use you, and living in harmony with the exposition of life that has been given in the foregoing words, that ye may be sons of your Father which is in heaven. There is a sonship of quality as well as a sonship of relationship, and the whole of this Sermon on the Mount is simply the application of the divine nature to law, to sacrifice, to endurance, and to disinterestedness. You are to be like Him.

It must be possible because it is necessary. Wherever there is a "must" there must be a "can." Only the godlike get to heaven. "Without holiness no man shall see the Lord." What is the basis of the demand for holiness? The divine character. "Be ye holy, for I am holy"; and where there is not correspondence of nature and correspondence of quality and of character, there is no fellowship. Well, you say, I am glad you said that, because I believed that, and I am glad they have changed it in the Revised Version from a command to a promise. The old version read, "Be ye perfect." It was very hard. It is very much nicer and softer to read, "Ye shall be perfect." But these cultured people round about me will tell you that in Greek the future perfect has all the force of a present imperative, and you must bring your present life into conformity to your outward ideal; and it is not something that is reserved for us until we get to heaven, altho probably that will be the final development and consummation, but here and now, in city, in town, in home, in business, in church, and everywhere, the man of God is called to be perfect, even as He is perfect.

THE VISION OF THE UNATTAINABLE

By the Rev. Percy Trafford Olton, Episcopal, Greene, N. Y.

Brethren, I count not myself to have apprehended.—Phil. iii. 13.

Progress is the law of the universe. Since the beginning there has been no such thing as rest or stagnation. The one condition of life has been progress. That which was content to remain as it was gave place to that which was seeking to be.

Nature abhors the incomplete. There is no limit set to the attempts at improvement, but there is certain and terrible judgment for failure to make an attempt. That which appears to be a repetition in nature is in reality a forward movement. Spring is born of winter; summer fulfils spring; autumn makes ready for winter, and the round of the seasons is begun again. But the face of mother earth changes with the changing of the seasons. That which in the ageless past was the playground of some leviathan is now the towering mountain peak among the habitations of mankind; where the mighty glacier leveled its way through the stubborn earth lies the smiling valley and the rich meadow land; out of the heart of the primeval forest comes forth the life-giving warmth by which man is nourished and made strong, and from the ancient desert springs up grass for the cattle and green herb for the service of man. Time leaves its impress upon nature's life.

And as with the life of the world, so with the life of the individual. The days and the months and the years succeed one another in unvarying regularity, bringing to us the things which make up our life. And we think of them with no idea of their connection with one another and with the rest of our life. They are only so many separate, disjointed experiences which are brought us

by the flying years. It is strange how the very divisions of our life into sections of time hinder us from seeing it in its continuity. The boy seems to think that his boyhood is an altogether distinct thing from his manhood; the young man appears to be under the delusion that the promissory note he gives to nature will not be collected after he has passed into maturity. The lesson we need to learn is that life is both continuous and contiguous—that it proceeds from point to point, and that it touches and includes all the points from which it has proceeded.

Life as regards its duration may be represented by a circle, for it is endless. Life as regards its finality must be shown by a line, for it leads somewhere.

"Brethren, I count not myself to have apprehended." It is the overpowering vision of the unattainable which fills the apostle's mind. He sees stretching before him a vast country which he can be forever exploring. He realizes that the measure of his attainment can never be greater than the measure of the life to be attained. He stretches forth to embrace eternity, and lo, he finds eternities beyond. He is uplifted, carried away by the vision of the unfolding expanse of life. "Brethren," he exclaims, "I count not myself to have apprehended."

Life is small for us, because we have not regarded it as a progression, a movement, an attainment. It has been for us a thing of days and months and years; of seasons and times, of customs and places. We have not yet beheld it in its comprehensiveness. Life has dwindled and narrowed down to a matter of food and clothing and cheap pleasure. The horizon is bounded by the buying and the selling and the accumulating. Oh, how petty a piece of business is life for some of us! How cramped and poor and miserable! A miser's hovel when it should be a king's palace; a beggarly allowance of feeling and giving when we should be handing out princely gifts of love. Why is it thus? It is because we have not caught sight of the sweep, the movement, the onward rush of life. We have not thought of it as coming out of the Eternal and as going back to the Eternal. We have not connected it with God. Once catch a glimpse of the unity, the power, the direction of life, and we can no longer think of it as a little affair of threescore and ten years or less.

My friend, step out of your poor, dead self and enter into the full majesty of your true life. Forget the things which are behind. Reach forth unto those things which are before—unto that vast, limitless expanse of life which stretches before you and which is yours in so far as you will strive for it. Reach forth and press forward, knowing that all things are yours and ye are Christ's and Christ is God's.

THE CALL OF GOD

By A. F. Schauffler, D.D., Presbyterian, New York.

And the angel of the Lord appeared unto him in a flame of fire, etc.—Exod. iii. 2–10.

The morning when Moses took his sheep out in the backside of the wilderness, dawned like any other morning, and Moses had no thought that that day was to be to him a pivotal day; a day around which all his future life and all the future life of God's people was to swing. But that was Moses's day, all the same, tho he did not understand it at the start. As he went along he saw the bushes that he had seen many a time. Every stone was as familiar to him in that desert as the stones on the street where you live are to you. But that day he saw something peculiar—a bush burning. He had seen that many a time, undoubtedly; but this bush burned on, but did not burn up, and he turned aside to see. And there it was that Moses got his great call. Moses was a believer before that. This was not a call into believerhood, but a call to higher service, and all his future life turned on that call, and was influenced by the experience of that hour.

God's calls to service may come to the believer at any time and in any place. We have an idea sometimes that when a great evangelist comes along, or there are peculiar revival movements, we may get a special call. But the average believer, I am afraid, feels that God won't call him in his ordinary vocation, in his business, in his studies, in his play, in his general associations. That

is a mistake. God's call may come anywhere, and at any time, for a special service.

Look, for example, at some other Bible calls, and see how commonplace were the circumstances in which they came. A boy has finished his daily work; he is tired; he goe to bed, and like all good boys, he goes right to sleep. He never thought when he got through his daily service that that was to be to him the greatest night of all his life. But that night there came One, and said: "Samuel, Samuel," and when he learned who it was, he replied, "Speak, Lord; for thy servant heareth." He found that that was his call. After that all Israel understood that Samuel was called of God to special service. And yet his call came to him in his little bed, as he was lying there weary with the work of the day.

Here is a man who is threshing, covered with perspiration and chaff; and is very unattractive. You might think that if there is any place where a man would not get a call, it would be while he is in the threshing-floor. Yet there suddenly Gideon gets his call. Israel is in oppression and cries bitterly for deliverance, and the response comes in the call to Gideon to deliver Israel. That was Gideon's time; that was Gideon's opportunity, and God took him out and used him, so that from that day until now, and from now on until the end of time men will understand the magnitude of the call that came to him.

Up in the north of the Promised Land there is a man plowing in the field with twelve yoke of oxen, and he himself with the twelfth. His name is Elisha, of Abel-Meholah. When Elisha yoked up his oxen that morning, and put his hand to the plow, he had not the faintest idea that before night came he would be called away from the farm to do service for God that should ring down the centuries. But storming up from the south, where he had received the divine commission, comes the great prophet Elijah. He comes into that field, and, taking his mantle off his shoulder, he throws it on the shoulder of this plowman, and men understand the symbolic deed at once, and realize that Elisha is to stand in the place of God's immortal prophet. That was Elisha's day. There came at the plowshare Elisha's call for special service.

Come down to the New Testament, and you will find the same thing. If there is any place on earth where a man might say you will not get God's call, it is in a custom-house. They say lies are thicker in the custom-house than bees in a hive. But there is a man called Matthew sitting in the custom-house with his little bag of change, receiving the taxes. He hadn't any idea that that was his great day. But there came past One who looked him in the eye, and simply said three words: "Matthew, follow me." That was Matthew's day. He passed over his change and his business to some appropriate helper, and he went out and followed the Master, and from that day on began Matthew's upward course.

Peter had been fishing all night, and he wasn't a very sightly object. A man who is doing fishing as a business always smells of fish. In the morning he came to shore without the faintest idea that this day he would receive a call for special, peculiar service for the Master. But that was Peter's day. There came that miraculous draft, then there came the call, "Follow me, and I will make you a fisher of men." Peter had been a believer before that, remember. This was a call to higher service and to larger opportunity. Please notice, all these men who got the blessing, were uplifted in the eyes of the world as well as in God's sight by the call that came to them to abandon the past and go forward to larger things in the future. All these calls met men in the ordinary course of duty; no special revival services; no peculiar outward manifestation; but as they were working they received the divine commission.

There are calls all the time to the obedient Christian. If there is any difficulty it must be because men do not want to hear a call to disagreeable duty. They do not want to hear calls away from chosen pathways. The trouble is not with the divine voice, but with the human ear, that is filled with all manner of attractive cries, and outcries, so that the divine call to duty passes unheeded, and the divine mandate is not carried out. God only knows what your capacities are. No two of us are alike, as no two leaves in the forest are alike. But God knows what we can do. The only thing for us is to listen to the call, and when the call comes, march as God gives the command.

THE CHURCH AND THE LABOR MOVEMENT*

By Prof. Shailer Mathews, D.D., Chicago University.

With the beginning of the modern era in the middle of the eighteenth century, capitalism usurped the place of a feudal aristocracy. The movement for political liberty resulted in republics, but it could not prevent the segregation of artizans about factories and the rise of a group of conscienceless, short-sighted employers to whom human nature was as nothing and the building up of fortunes everything. It was inevitable that a reaction should come from such misappropriation of power and disregard of responsibility. And this reaction became something more than envy and covetousness. The poor have always been unreconciled to seeing others rich, but the bitterness of economic contrasts was deepened by the increased helplessness of these factory communities. Theoretically, labor was free to sell itself to the highest bidder. Practically, the laborer was without the means of moving from the place of his employment and always bargained at a disadvantage.

The labor-union was the inevitable outcome of such conditions. It was the child of discontent and injustice, real or imagined. Throughout its successive transformations it has always insisted that labor is not getting its fair share of that which it produced, and that the machine and its owner, the store and the commission merchant, were getting altogether too large a share of the social product.

The rise in wages, which is one of the remarkable features in to-day's economic life, has increased rather than diminished this discontent. It would not do to say that the labor movement is becoming a phase of socialism, but it would be even more unsafe to deny that it shares common ground with the socialist in its demand for a larger share of the products of industrial processes.

It is hard for most church members to judge of these movements impartially, to say nothing of their almost universal inability to judge them sympathetically. But he is an unsafe leader in Christian activity who belittles them or misjudges them. For this discontent includes within itself a distrust of the church.

There is an alarming tendency for the church's influence to be limited by the class cleavage of society. Such a cleavage is not apparent in communities where modern industrial forces are as yet inoperative, but it appears the moment that such forces come into being.

The real ground for the cleavage lies in a class consciousness which is economic. The Protestant churches are composed almost exclusively of those who belong to, or are in sympathy with the capitalistic classes: employers, salaried persons, farmers, and those engaged in personal service of such persons, like cooks, housemaids, and coachmen. This fact and the far more discreditable one that church members have been too often notoriously indifferent to the need of applying the principles they profess to believe to industrial matters, have led the wage-earning class as a whole to regard the church as an institution allied with capitalism, and the local church as a social club.

Any one who is a member of a genuinely Christian church knows how unwarranted such a suspicion is. Most churches would be only too glad to welcome the workingman; but workingmen as a class do not want to go to Protestant churches, because they distrust the ministers and distrust church members. I can not believe that such a distrust is justifiable, but the church can not afford to close its eyes to the fact that it exists. The failure to face this fact has led to an increase of the suspicion and to a further extension of discontent. The man who feels that he has been wronged is not likely to assume a judicial attitude or to miss an opportunity to generalize from any fact which seems to justify the hostility he may possess.

A few years ago an arbitration committee in Chicago, composed of three clergymen, charged one thousand dollars apiece for rendering its decision. The fact that this verdict was, on the whole, against the wage-earner, coupled with the exorbitant charge for a few days' work, did more to confirm organized labor in its conviction that the churches were the creatures of capitalists than any number of sermons could remove. The hesitation of many preachers to speak openly upon the morality of economic life has served to confirm the attitude of the masses. The socialist who hates the church

* From "The Church and the Changing Order," by courtesy of the Macmillan Co.

as an essentially bourgeois organization has found it easy to fan this discontent and suspicion into downright hostility.

Yet, in the mean time, the church seems happy in its lot. Here and there, it is true, there is some effort made at conciliation, notably among the Presbyterians; but in general the church seems ready to rest under the onus of the accusation of being a class organization, and the clergy seem too often indifferent to the fact that they are hardly more than cooperatively sustained private chaplains of well-to-do cliques.

There is a passionate sincerity in the literature of both socialists and the labor-unions which compels respect. A man does not need to approve of everything to be found in this literature, but he must recognize the fact that both the socialist and the labor movements are brimful of an idealism which is not to be measured by their economic accomplishments. Each alike is a cause. Each believes itself to be a champion of human betterment. Men will plead and fight for them, and, if need be, die for either cause with the self-sacrifice that led the martyr to the stake.

This self-estimate, particularly that of organized labor, is justified in actual accomplishment. The member of that middle class from which church membership is largely drawn finds it difficult to realize the truth of this statement. In a general sort of way, he believes that labor has the right to organize, but on the whole he is inclined to believe that its aims are selfish, irrational, and productive of nothing but a social discontent, boding evil. For a socialist he has less respect and more fear. A man pleading for a candid examination of the motives which rule in these two great popular movements is very apt to become an object of suspicion. But without any disrespect for the work of organized Christianity, it must be said that there is many a church which, in point of general altruism, and of loyalty to its professions of high purpose, could not endure a comparison with the work of some labor-unions. It would be a severe shock to the self-esteem of such churches to compare their fellowship funds, which are spent in alleviating the wants of their poor members, with not only the funds, but also the practical help of other sorts with which many a labor-union surrounds its members.

It can not be too often repeated or too strongly emphasized that if the church is to affect the labor movement and socialism, it must recognize that, while each works with an economic class, neither is exclusively economic in motive. Each emphasizes more than does many a church the specific application of its ideals of fraternity and justice to economic inequality, but both also would insist that good wages and fairer economic conditions are not ends in themselves. At the end of the struggle is to come equality and fraternity. The foreigner working in the stock-yards of Chicago is determined that his children shall be educated, and that they shall share in all the good there is in life, as he knows it. Therefore it is that he buys pianos on instalments and hangs pictures on his walls and forces his boys and girls to go to school, and, in ever-increasing numbers, to college as well. Such discontent will never be quieted by better wages. It rises up against something besides economic poverty. It will not endure poverty in life. Nor is this estimate of proletarian idealism to be destroyed by a reference to the lawlessness and violence which attend a strike. Such violence is unjustifiable, and is clearly an injury to the better ideals of the labor movement. But, if organized labor has its strikes, has not the church had its holy wars? And if the labor-union has its agitators and its demagogs, has the church not had its murderous persecutors? It is time the idealist in the church sees a brother idealist in the man who voices social discontent. It must make moral issues and ideals regulative and controlling in the world of politics. The church must, indeed, insist that the groceryman sell sixteen ounces to the pound, and that men and women observe the seventh commandment; but it will be a decreasingly influential factor in society if it does not also train the conscience to such a point that under its remorseless spur the influence of Christian men shall be powerful enough to remove these suspicions of the honesty of the government which are just now the largest stock in trade of the political agitator, whether demagog or sincere. Human nature can not be satisfactorily transformed by preparing people to live in heaven in supreme disregard of the social conditions in which they and their children must live on earth. Social evils must be remedied socially.

The pressing duty, therefore, of the church

is to moralize social influences through the slow process of the development of new moral and religious ideals in the two classes which just now stand in unfortunate antagonism. In other words, it is to attempt the regeneration of class consciousness by the elevation and energizing of moral ideas of the representatives of both capital and labor.

In brief the church, by all its agencies and such better agencies as it may adopt, must endeavor, on the one hand, to educate its members to the point where they will surrender voluntarily those privileges which are stumbling-blocks of justice; and, on the other, it must seek to Christianize discontent by making genuine Christians of the members of the discontented classes. The gospel of brotherhood and the gospel of the risen Christ, can not be dissociated in any evangelism that would do more than save individuals from a world abandoned to greed and strife and godless materialism.

McAULEY MISSION TESTIMONY

Arrangement was made last winter by Donald Sage Mackay, of the Collegiate Church of St. Nicholas, New York, for a service of testimony from reformed men from the McAuley Mission, at 31 Water Street, New York. Dr. Mackay's purpose, as reported, was to interest his church, which is a wealthy uptown congregation, in revival work. We give below the testimony of Mr. John H. Wyburn, Superintendent of the Water Street Mission.

I COUNT it a very high privilege to give my testimony from this pulpit. I don't suppose you would take me for an ex-tank; I don't look like one, and you know if there is anything Jesus Christ does for a man or for a woman He removes the marks of sin from our faces, from our lives. It is a good many years ago since I entered the doors of the old McAuley Mission. Sometimes it seems almost impossible for me to realize that I ever lived that kind of life, I have been so far removed from it—as we read in the Word of God "as far as the East is from the West so far doth He remove our transgressions from us." There is not the slightest taint of the old life about me; and from the very moment I entered the doors of the mission that old life of sin forever passed away. If there is one thing we believe in Water Street, it is that Jesus Christ is just the same, the wonder-working Jesus.

Whenever a man comes and gives his heart to the Lord and Savior Jesus Christ, God does accept the offering. It does not make any difference to God what the condition of the mind may be. A man came into our mission this afternoon. He has been coming there for some time, but it took a little persuasion to get him to come up toward the platform, because he had a big bottle of whisky in his pocket. This man knew perfectly well that he had to get rid of the whisky before he could ask God to forgive his sin, so he took the whisky-bottle out of his pocket, went into the street and threw it away and came and knelt, and I verily believe that God heard and answered that prayer. I did not have a bottle of whisky in my pocket when I entered the mission eighteen years ago, but I was full, full up to the neck. I had lived the life of a habitual drunkard for a good many months and years. I never expected when I took my first drink of whisky that I should ever find myself in the condition and the position that I did eighteen years ago. I never thought that that first drink would have led me to the awful wreck that I had made of my life when I entered the doors of the Water Street Mission.

I was a business man in an Eastern city, making lots of money, but before I was twenty-nine I was a confirmed drunkard; I made a little too much money, and when trouble came into my life I flew to the whisky-bottle. When I went to Water Street I never thought I should have found deliverance there. I never anticipated I was to give my heart and life to Jesus Christ. I did not believe in the power of God unto salvation, and the mission was the last place I should ever have looked to for deliverance, but fortunately a friend who had been converted there sent me there. He said, "You see Mr. Hadley, and he will help you." All the help I intended to get was money to carry on the racket I was on, and on my way downtown I made up my mind to ask him to give me ten dollars. It was an easy thing for me to borrow five or ten dollars a day from my former business associates.

Fortunately for me Mr. Hadley was not in

that night. But God's spirit led me back to that mission the next night. I had never thought for a moment that I ever should enter again, but God's spirit led me back, and I heard that there was some hope for me. I heard that the mission of Jesus Christ was to seek and to save that which was lost. And I listened to the wonderful testimonies that were made.

Jesus Christ renewed my life. If any man believe in Christ Jesus he is a new creation. God gave me the power to believe in Jesus Christ as my Savior, and in a moment of time that old sinful heart was renewed, the old sin was taken away, and God gave me the blessed kiss of forgiveness.

I can not tell you the wonderful difference that the coming of Jesus made to me. It transformed my life and unfolded a spiritual existence; the wonderful blessing that God brought into my life is beyond description. I hope you will listen as I did in that awful drunken miserable condition. A good many people think it is impossible for a man to be saved while he is drunk. I have often said I was too drunk to live, and yet in that miserable condition I became a Christian man.

OUTLINES

The Rejected Proposal of God

But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.—Luke vii. 30. (American Revision.)

Not "the counsel of God against themselves," as in A. V., but "for themselves rejected, set aside." Common people listened gladly to John and obeyed. Leaders turned away, a tragic rejection, often imitated.

I. What they rejected—the counsel of God. More than advice, wish, command, less than decree,—God's proposal of love and wisdom. Repentance, baptism, salvation. This for a nation, but he makes a similar proposal to each soul. 1. An individual proposal. "Every man's life a plan of God." 2. A spiritual proposal. Concerns place, position, but supremely, character. 3. A supremely magnificent proposal. To be like Christ.

II. Who rejected it? The Pharisees and the lawyers, the logical leaders. 1. A sad fact. Many who might be expected to hear calls of opportunity or duty, fail. Rich or talented young men. Scholars in politics. 2. Discreditable reasons. Prejudice, pride, fear, narrowness, sluggish conservatism.

III. For whom did they reject it? For themselves. 1. Not for the world. Impossible. 2. For themselves. Herein the shame and pathos. "We shall march prospering, not through his presence." 3. For some others. The larger self. Influence. They stayed the nation's rush toward God, could not stay its rush toward the abyss. When leaders reject, followers are ruined. Fathers lead their sons, teachers their students.

IV. How did they reject it? They set it aside "being not—" Rejection can be positive, rebellious, impudent, but in most cases, as here, it is negative. 1. By ignoring; as Cæsar laid aside the warning scroll. 2. By delaying. Altho obedience comes later, God's first and best proposal has been rejected. We can now have only a second-, third-, hundredth-rate plan. Eternally falling short of what we might have been.

P. W. C.

A Parental Retrospect

When my children were about me.—Job xxix. 5.

Such a retrospect may embrace many things. Memory is apt to recall to parents a host of reminiscences and start a host of questionings.

I. As to their individuality—the diverse specialties of the family circle. Their cast of form and countenance; their manner and bearing. Their intellectual and emotional characteristics. Their ideals, ambitions, and avowed purposes in life. Their degree of capacity for divine and eternal things.

II. As to family affection, bestowed or returned. Did they occupy as much room in our hearts as nature demands? Did they occupy an inordinate share of our affection? Did our love or want of love meet with its due response? Did their affection take any particular form of expression?

III. As to the far-reaching obligations of paternity. They include education, drill, discipline, development of powers, the judicious laying of moral foundations of char-

acter, the safeguarding, shepherding against all noxious influences, the proportions in which our efforts were personal or vicarious.

IV. As to the example we set before them in those days. Was it such as would inspire them to high thinking and noble living? Was it the best we could offer them at that time of our life? How far did we consider them in the highest of all issues? To what extent did we win them to serious moral consideration? W. J. A.

The Christian's Monopoly

All things are yours.—1 Cor. iii. 21.

On first thought we might be inclined to think that these words were not directed to this age of private monopolies, trusts, and corporations; yet it is true, altho the Apostle was neither a socialist nor a communist.

I. An overlooked form of ownership. One may have a legal claim on the material of a book without a vestige of intellectual or spiritual claim, *e.g.*, the Bible. Ownership should be advantageous to the whole man, not merely his pocket-book or bank-account. Are the farms, manufactories, and banking institutions of America serving this purpose for their owners? Churches?

II. Conditions of real ownership. 1. Application. One may have a legal claim to a concert or lecture (tickets) but unless there is attentive application there can be no spiritual claim. So with the few privileges at your church. 2. Broad vision; comprehending not only Paul but Apollos, Cephas, Luther, Calvin, Wesley, the world's thought. Not content with beholding material possessions but with the eye of faith setting the "affections upon things above." The field of vision is threefold. (1) Things past. Today more than ever can we claim the best of the past; Egypt, Assyria, Greece, and Rome; literature, sculpture, art; the experiences of Abraham, the mistakes of David and the visions of Isaiah. (2) Things present. Life with all its opportunities. Nature with her store of beauty. Even adversities may be mastered and used for spiritual profit. (3) Things to come. Unfulfilled promises, revelations, death. It is one thing to be claimed by death, but far more glorious to say "O death, where is thy sting? O grave, where is thy victory?" C. R. S.

Inducements to Godliness

If any man willeth to do his will, he shall know of the doctrine (teaching) whether it be of God.—John vii. 17.

I. We can do what we ought to do. "Arise, take up thy bed, and walk" implies power to obey. 1. The means come to us along the path of obedience, *e.g.*, the eunuch, to whom God sent an angel, a preacher, and water was found at hand when needed for baptism. 2. We then find a new use for old things. These helps may have been at hand all the while, but useless. Money is useless till there is something to buy. 3. "All things work together for good" to the obedient. As the beasts and satyrs combined to protect the purity of Una, in Spenser's "Faerie Queen," so all things conspire to help one who marches bravely toward God. The whole world takes Him by the hand, as soon as it finds that he really means it.

II. We can know what we ought to know. 1. Willingly yielding and conforming to His will. 2. Surrender brings us into affinity and sympathy with God. 3. Moral integrity begets spiritual discernment.

III. We can be what we ought to be. C. Q. W.

The Fall of Man

Cast thyself down.—Matt. iv. 6.

I. The tempter is the devil—evil.

II. The "pinnacle of the temple" is the height of moral responsibility.

III. The tempter can not cast down—he can only say "cast *thyself* down." We are in control to the end.

IV. The depth below is gehenna—valley of worms and fire.

V. The angels do not "bear thee up." God works no miracle to hold man back.

VI. "Down" is really "down." Sin is not a step heavenward.

VII. Jesus conquered by use of the Word. So may we.

VIII. When the Evil One failed he departed. Temptation grows less with resistance.

IX. Angels came when the victory was won.

A Gift from the Fountain of Life

I give unto them eternal life and they shall never perish.—John x. 28.

In considering the term "life," used so frequently in this Gospel, we must allow our

Lord to lift our horizon to His own. Then life becomes a vital power which could not be suppressed by Rome's authority, and of which a broken grave seal proclaims the eternity.

I. Truly a fountain is this life. Like a great geyser it could not be stifled but, ever since bubbling forth, has covered the globe.

II. Such a boon could be only a gift since its source lies with Him to whom gold and silver are valueless.

III. The channels for obtaining it, naturally, are man's highest faculties. Not through the senses or the appetites, as some religious teachers would imply (*e.g.*, Mohammed, Joseph Smith, who appeal to the passions). The divine wisdom discerns something better—in thought, sensibility, and will. Here are life's true gateways, and to these comes the Savior with His gift. 1. To the intellect, where He shows us the perfect life in ethical fulness. Reason can conceive nothing higher. 2. To the sensibilities He unveils divine love, tempering justice with compassion. 3. After knocking at these doors of life, His final appeal is to the will. "I give" (present tense) and human resolution determines the future—by accepting or rejecting.

Is a better method conceivable ?

"I have a life in Christ to live,
But ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

. . . . . .

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet . . .
Hear gentlest accents, heavenly sweet
'Come unto me and rest;
Believe me, and be blest.'"

J. Campbell Shairp.

C. R. S.

SUGGESTIONS FOR LABOR-DAY SERMONS

By Franklin Noble, D.D., Falls Church, Virginia.

Labor Honorable

A workman that needeth not to be ashamed.—2 Tim. ii. 15.

Our Lord, reputed to have followed His father's trade, was a "workingman"; so were His disciples; and the whole New Testament puts honor upon honest labor. In naming its preachers "ministers," or "servants," it insists that labor is honorable, and suggests in what its honor consists.

I. Labor is honorable because it meets a need. Labor provides our food and builds our homes: we should honor it as we honor the soldier who defends our homes, or the physician who fights off our diseases.

II. Labor is honorable because it pays our common debt. Other men have labored, and we who enter "into their labors" ought in honor to carry the work on. Every man owes to the world the living that has been given to him.

III. Labor is honorable because it calls out our intelligence. To understand and explain the Bible requires intelligence; but so does every useful work, and work is useful in proportion as it is intelligent.

IV. Labor is nothing to be ashamed of, but only stupid labor. The man with the hoe may hoe his row stupidly, and so may a minister of the gospel preach stupidly; and these are things to be ashamed of; but the minister and the man with the hoe equally need not be ashamed when they put intelligence and character into their work.

The Ambition for Usefulness

Not to be ministered unto, but to minister.—Matt. xx. 28.

Modern thought recognizes fully that the important place is at the bottom, rather than at the top; and smiles to read: "They that exercise authority upon them are called benefactors" (Luke xxii. 25).

I. "The greatest good to the greatest number" is a maxim less of social order than of social service. The true benefactor is not he who exercises authority upon men, but he who does for them the things that meet their need.

II. The greatest honor is not in having others join busily in one's service, but in being foremost and most essential in doing essential work. The high privilege is usefulness.

III. The ambition of idleness is not natural. A child is ambitious of activity. The am-

bition of pride is a perversion which is at the root of half the sorrows in the world. These illustrate the false ambitions which mislead men.

IV. Christ illustrates the true ambition, which is controlled by love, and makes a mother delight to serve her child. So God delights to serve us, and shows us His heart in Christ, and would win us to a like spirit.

Worthiness in Work

The laborer is worthy of his hire.—Luke x. 7.

I. The best worth of a work is not in its material result, which regulates its price in the market, but in the spirit which the workman is able to put into it.

II. The work we do may not seem to count; may seem wasted. Dead results of work may perish in a moment's fire. But if we are working in the sight of God *we* count; our putting forth of honest effort is a moral fact, and that is eternal.

III. The moral estimate of the worth of labor is God's estimate. Material results may be brought about in a hundred ways, but moral results come only by moral effort, and this is what God chiefly values.

IV. There is a natural connection between work and its material results, but we can not see all the conditions, and the natural connection may fail for reasons we can not foresee nor control. Of such results we can even be quite sure. But the moral connection between good work and character is too close to fail. It is indeed the absolute will of God, rooted in his character.

Generous Work

Freely ye have received; freely give.—Matt. x. 8.

The idea of our efforts should be enlarged by the fact that the power to work has been given us freely.

I. The power to work miracles of healing seemed to the disciples to flow into them freely from the infinite power of God. Of course it was to be dispensed without a selfish thought.

II. It also showed them that all their power, no matter how merely natural or ordinary, was really an emanation from God, and should be used in no narrow, human method, but after the large, divine method.

III. The divine method of work is generous almost to what we call wastefulness. There are men that we might think not worth maintaining, but God maintains them. He opens His hand and satisfies the desire of every living thing.

IV. We may not in all things imitate God's lavishness, but we would better err on that side. We are not charged to imitate God's prudent reserve, but His generosity.

V. We may understand this as we come to feel in deep sincerity how generous God has been with us. The measure of our gifts should be like His—unmeasured.

Evil Cooperation

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. . . . He seeketh unto him a cunning workman to prepare a graven image.—Is. xl. 19, 20.

Here three classes of laborers unite to carry out a common work, meeting a recognized demand of the community. The union of labor interests is an old social fact, as it had long been when Demetrius the silversmith at Ephesus persuaded his fellow workmen that the Apostle Paul was endangering their craft. The natural cooperation of workingmen may be exercised in a bad cause, and invoked against the best interests.

I. Union for mutual help, like self-help, ceases to be good when it becomes careless of higher right. Any product of work meant for a bad use corrupts the work which produces it. The most skilful steel manufacture is the worst when it is producing a burglar's jimmy; the finest process of distillation when it fills the drunkard's bottle; the nicest chemistry when it puts dynamite into the hand of the anarchist.

II. This is not only under moral condemnation, but crime before the law; which lays its heavy hand on the engraver of counterfeit money, or the dispenser of poisons, or the manipulator of business combinations which impede production and wreck enterprise.

III. The law of devoutness and benevolence goes even further. It forbids a godless union in selfish work, and calls for a spirit which will work unselfishly, and maintain the larger interests of trade and labor, repudiating union which tends to hurt mankind or to dishonor God.

ILLUSTRATIONS

Home.—Mr. Edwin L. Sabin, in the poem entitled "The Barefoot Trail," stirs in the heart memories of childhood and home:

Out of the dear front gate it ran,
Into the sun and dew and tan;
Traversed the dusty, peaceful street
Arched by maples, in mem'ry sweet;
Crossed the pasture with clover lush;
Entered the copse, where trilled the thrush;
Rambled, loitered, and played—and then
Turned to mother and home again.

Street and pasture and hill and vale—
Such was the course of the Barefoot Trail;
Pausing and veering for this and that—
Now for a game of one-old-cat,
Now for a rollicking butterfly,
Now for a nest hung just too high,
Now for a brookside haunt—and then
Back to mother and home again.

Never a sun for this trail too hot,
Never a nook that knew it not;
Twisting and turning from scene to scene,
It checkered the realm of the gold and green.
Passenger—courier boyhood, slim;
Passport—whistle and tattered brim;
Province—to beckon afar, and then
To lead to mother and home again.

Many a secret and many a tale
Ours who followed the Barefoot Trail;
Wonders witnessed and marvels heard;
Kinship of squirrel and hare and bird,
The shortest route to the swimming-hole,
The finny spoil of the swaying pole,
Care-free triumphs and joys—and then,
Best—the "mother and home again."

Triumphant Strength.—A voice of encouragement good for young men graduating into practical life to hear is sounded by the late Dr. Maltbie D. Babcock in these verses:

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong! Be strong!

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song.

Parental Care.—Every parent will find in his heart-experience an echo to the question of this poem (author unidentified):

The darkness falls, the wind is high,
Dense black clouds fill the western sky,
The storm will soon begin;
The thunders roar, the lightnings flash,
I hear the driven raindrops dash—
Are all the children in?

The future days are drawing near—
They'll go from this warm shelter here
Out in the world's wide din;
The rain will fall, the cold winds blow,
I'll sit alone, and long to know
Are all the children in?

If He should call us home before
The children to that blessed shore,
Away from care and sin,
I know that I shall watch and wait,
Till He, the Keeper of the gate,
Let all the children in.

The Harvest.—The harvest season may be a good time for such reflections as the following by Benjamin Keech, in *Ram's Horn:*

I sowed a seed in the heart of the soil—
It lived and grew, and the harvesting
Was such as I'd sowed in the days of spring.
And, on through the years, in response to my toil,
The seed brought forth, in abundant gain,
A million seeds of the selfsame grain.

I sowed a seed in the heart of a friend—
'Twas only a deed, but it kept on growing;
And down through the years it has still been showing
That whate'er is sowed shall be reaped without end.
And the little deed that I did, one day,
Is growing in thousands of souls, I say.

The Golden Rule Reversed.—A single passage from Sinclair's now famous novel, "The Jungle," portrays the animus and results of the methods employed in Packingtown as follows:

Under the system of rigid economy which the packers enforced, there were some jobs that it only paid to do once in a long time, and among these was the cleaning out of the waste-barrels. Every spring they did it; and in the barrels would be dirt and rust and old nails and stale water—and cart-load after cart-load of it would be taken up and dumped into the hoppers with fresh meat, and sent out to the public's breakfast. Some of it they would make into "smoked" sausage—but as the smoking took time, and was therefore expensive, they would call upon their chemistry department, and preserve it with borax and color it with gelatin to make it brown. All of their sausage came out of the same bowl, but when they came to wrap it they would stamp some of it "special,"

and for this they would charge two cents more a pound.

Such were the new surroundings in which Elzbieta was placed, and such was the work she was compelled to do. It was stupefying, brutalizing work; it left her no time to think, no strength for anything. She was part of the machine she tended, and every faculty that was not needed for the machine was doomed to be crushed out of existence. There was only one mercy about the cruel grind—that it gave her the gift of insensibility. Little by little she sank into a torpor —she fell silent.

Truly Burns's lines have not yet been outlived, "Man's inhumanity to man makes countless thousands mourn," and we are emboldened to ask: "Are the commandments still in force, or are they, in the language of a bygone statesman, but an "*iridescent dream*"? Public and employee alike seem to receive much the same treatment by men who, some of them, like old Jones of the story, are deep in mission work. Winking at each other when any specially dirty work is to be done, the workmen under Jones say it is to be done for the Church. Of such it may be said: "They keep all the commandments of the Decalogue except the two important ones: Thou shalt love the Lord thy God, and thy neighbor as thyself." —*G. D.*

Brotherhood of Man.—It was upon the battlefield of Manassas, and amid great excitement a Confederate troop was in hot pursuit of the enemy. On the edge of the woods a Union soldier had fallen wounded. As the troop passed by, a rider leaped from his horse, lifted the head of the dying man, stanched the blood with his handkerchief, filled his canteen with water, and, leaving him as comfortable as possible, mounted his horse and rode on after his comrades in pursuit of the foe. The laws of warfare required that he should kill and cast down, but the other universal law of a common brotherhood, intensely felt at that moment, bade him lift up and save. Ah, what a picture! What a sublime and supreme thing is the brotherhood of man! That a soldier could turn aside from his errand of slaughter, to be an angel of mercy at such a time, is a redeeming feature of those horrible scenes of civil strife.

"Am I my brother's keeper?" Thank God that there are a great host of men who think so, and even war is not able to make them forget it. They are saving the world.

When forty years later that Union soldier came back to Manassas and stood up to tell the story of the saving of his life at the hands of his enemy, it is not strange that there was a profound throb in his heart and a sob in his voice, and a new thrill in the hearts of his hearers. These are the touches upon the picture of human life that make visible the image of the Master.—*T. B. S.*

Influence of Ideals.—A wise picture-dealer at Oxford gave an undergraduate a fine engraving on a noble subject, saying, "Hang this in your room. It will banish all ballet girls and jockeys." A gentleman was advised (to reclaim his wayward boy) to "try the face of Hoffman's Christ in his son's room." Says one: "A painter had some highly colored stones on his table to keep his eye up to tone. Working in pigments, the eye insensibly lost the sense of color, or it was weakened at the least, and by having a pure color near, he brought it up again, as the musician secures the right pitch by means of the tuning-fork. No nature is so magnitudinous but every day it needs to be rechorded—a new sense of the invisible God awakened within." "Fear and remorse scourge men forward, but the chief incentive is ideals in front."

"Hitch your wagon to a star."—Emerson.

"Not failure but low aim is crime."—Lowell.—*G. D.*

Age and Work.—Those who may think that all the work of the world is now done by the young men and women will be enlightened by the following facts:

A census made by the Civil Service Commission shows that 1,587 of the government clerks are sixty-five years of age or over. Of this number 189 hold their positions on account of their war records.

The work done by these clerks is graded as follows: Excellent, 374; good, 682; average, 229; fair, 251; poor, 90.

The oldest man in the service is ninety-one, another is ninety and three are eighty-six, four are eighty-five, five are eighty-four, six are eighty-three, twelve are eighty-two, fourteen are eighty-one, eighteen are eighty. fifteen are seventy-nine, twenty-five are seventy-eight, twenty-three are seventy-seven, forty-four are seventy-six, etc.

Moral Attraction.—Attention has recently been called anew to the mineral wealth of the sea. It is known that seawater contains gold in solution. *The Liter-*

ary Digest quotes from *The Lancet* (London) as follows: "On the estimate that a ton of sea-water contains approximately one grain the yield would amount to something like 200 tons of gold per cubic mile, and as the volume of the world's oceans is estimated at 400,000,000 cubic miles the total possible yield of gold would be no less than 100,000,000,000 tons—a truly attractive prospect to the company promoter. We now learn that a serious attempt is to be made to wrest a proportion, at any rate, of this vast wealth from the sea, and that a company is about to start the necessary machinery and plant somewhere on the south coast of England." One method suggested is that the steamships carrying electric installations start a system of electroplating by suspending a couple of copper plates into the sea which, when connected with the dynamos, would serve as electrodes and collect the gold while the ship was making its vogage. This may or may not be practicable, it matters not; at any rate it points clearly to what we know to be a fact that this world is full of golden opportunities for enriching the soul life and that all one needs is to be charged with the right spirit for gathering the good, and the rich gold will be collected as one passes on his voyage of life. That spirit is none other than the spirit of love spoken of in 1 Cor. xiii. and Paul assures us that "all things work together for good to them that love God." Rom. viii. 28.—*C. E. B.*

Home.—Mr. Arthur Stringer, in *Munsey's*, gives these lines, that remind us of the season when "old-home week" has returned:

I tread each mountain waste austere,
  I pass dark pinelands hill by hill;
Each tardy sunrise brings me near,
  Each lonely sunset nearer still.

Sing low, my heart, of other lands
  And suns we may have loved, or known;
This silent North, it understands,
  And asks but little of its own!

So where the homeland twilight broods
  Above the slopes of dusky pine,
Teach me your silence, solitudes;
  Your reticence, gray hills, be mine!

Whether all loveliness it lies,
  Or but a lone waste scarred and torn,
How shall I know? For 'neath these skies
  And in these valleys I was born!

Reaping Hereafter.—The farmer goes into his corn-field and gathers day by day roasting-ears for his table. He is reaping a part of his harvest; but after a while the fodder is pulled, the tops are cut, and the wagons are driven into the field, and the grain is brought into the corn-houses. This is the real harvest.

And so in life, day by day, we are reaping a part of the results of our deeds, be they good or evil. But eternity will be the great reaping time when the full harvest will be gathered in.—*W. T. C.*

Altruism.—I remember the outline of an incident recorded years ago. It was sunset in the Alps. The mountains were bathed in sunset splendors. The shivering winds blew wildly about the snow-covered monarchs. A traveler had climbed up the slopes of a mountain, and at evening turned his steps toward his home in the valley.

A storm arose. The cold wind blew a hurricane. The snow began to fall. The frost began to bite. The man became bewildered and lost his path. The shadows of night gathered about him. He became discouraged, at last exhausted, and sank down in the snow to die. He committed his soul to God. He was about to sleep the sleep of death when he heard a cry of distress. It pierced his heart. He was aroused from his stupor and arose from his frosty bed of death. He followed in the direction of the cry. At last he found a fellow traveler who was ready to lie down in his winding sheet of snow and frost. With desperate effort he aroused his brother. But the energy expended in shaking the lethargy from his brother sent his own blood coursing through his body. It often happens that when you rescue another you rescue yourself. Help another and God helps you.—*R. C. H.*

Gratitude.—There was a woman in the city of Brooklyn alone with her baby in the second story of a tenement-house. She needed some things at the store, so leaving her baby asleep in the cradle she went out to get them. When she was going home she heard the gallop of horses' hoofs on the pavement, and wondered, as she saw the fire-engines go by, where the fire was this time, but as she came around the corner she saw that it was her house that was on fire. Throwing her basket into the street she ran as fast as she could and would have rushed into the burning building, but the chief pushed her back. But she cried, "My baby is asleep on the second floor." The chief, however, said,

"It means death to enter that building." Then one of the firemen stept forward and said that he thought that he could save the child. The chief pushed him back as he did the woman and said that it meant death to enter the building, but the fireman said, "I have a little child at home, suppose it were mine; may I try to save this baby?" And the chief said, "Go." Up the creaking stairs he went, around the corner and there found the child. He took it in his arms and started back, but just then there was a crash and half of the floor and the stairs went down, and left him without a window on his side. So he called to the men outside, "Can you hear me?" and they said, "Yes." "I can not save myself, but I think I can save the baby; I will throw it through the window on the other side of the room. Catch her in your net." True to his aim the baby went through the window and was caught safely in the net, while the fireman went down with the building.

Twenty years later a man was wandering in one of the cemeteries of Brooklyn. He saw a young lady bending over a grave, and around the feet of the statue of a fireman which was there she placed a wreath of flowers. The man came near and asked if it were her father and she said "No," and he asked her if it were her brother and she said through her tears, "No, it was the man who gave his life for me." Have you ever placed the garland of flowers around the feet of the Christ who died for you?—*A. R B.*

Praise.—It is said when the last rays of the sun touch the summit of the Alps, the shepherd who lives on the highest peak takes his Alpine horn and, using it as a speaking-trumpet, cries with a loud voice: "Praised be the Lord." Others farther down take up the refrain, the very rocks echoing and re-echoing the name of God. Silence at length succeeding, the shepherds bend their knees and pray in the open air, and then retire to their huts for rest. What with the sunlight gilding the stupendous mountain-tops on which the blue vault of heaven seems to rest, the magnificent panorama about, and the voices of the shepherds prolonging from crag to crag the praise of the Almighty,—the scene is weird and inspiring beyond description.

Says the Psalmist: "Whoso offereth praise glorifieth me," not less certainly because such utterance is usually contagious, the note of one being taken up by others and still others, till the whole world resounds with the glory of the Lord, "What we win by prayer is worn by praise."—*G. D.*

THEMES AND TEXTS

Contributed by the Rev. John Hall, B.D., Black Hills, South Dakota.

Ability and Opportunity. "And they said unto him, We can. And Jesus said unto them, Ye shall."—Mark x. 39.

The Daring Preacher. "I am ready to preach the gospel to you that are at Rome also."—Rom. i. 15.

What Is It to Believe? "If thou canst believe, all things are possible to him that believeth."—Mark ix. 23.

A Feathered Express. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook."—1 Kings xvii. 6.

Gates. "The gate shall not be shut until the evening."—Ezek. xlvi. 2.

Human Blanks? "Every man hath his proper gift of God, one after this manner and another after that."—1 Cor. vii. 7.

The Conversion of a Business Man. "And he forsook all."—Luke v. 28.

A Shelter from the Stormy Wind and Tempest.—Ps. lv. 8.

The Divine Concern for Man. "For God so loved the world."—John iii. 16. "He careth for you."—1 Pet. v. 7.

Human Unconcern. "No man cared for my soul."—Ps. cxlii. 4.

The Lesson of Gideon's Men. "And they stood every man in his place round about the camp."—Judges vii. 21.

Philip's Religious Susceptibility. "And the angel spake unto Philip saying, Arise and go south, . . . and he arose and went. . . . And the spirit said, Go near and join thyself to this chariot, and Philip ran."—Acts viii. 26–30.

The Incentive of Self-activity. "Stir up the gift of God which is in thee."—2 Tim. i. 6.

How to Find One's Life-work. "And he thought within himself saying, What shall I do? And he said, This I will do."—Luke xii. 17, 18.

The Upper Room. "And when they were come in they went up into an upper room where abode Peter and James and John and Andrew."—Acts i. 13.

Tragedy of a Soul. "And he went his way."—Luke xxii. 4.

Things that Never Wear Out. "Your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot."—Deut. xxix. 5.

PREACHERS EXCHANGING VIEWS

Christ's Doctrine of Non-resistance

Editor of The Homiletic Review:

In a recent article in The Homiletic Review entitled "How to Deal with Heresy" one thing that attracted my special attention was the rather indiscreet use of 'Jesus's doctrine of non-resistance.' It is true, Jesus in Matt. v. urges upon the disciples the doctrine of non-resistance and, as the article stated, "consistently preached, and lived it." But as we turn to the eighteenth chapter of Matthew the Master gives us specific rules how to resist the brother who offends. After enumerating a number of ways and after trial finding they have not produced the desired result—then you are at liberty to pronounce him a heathen (gentile) and a publican. Jesus's method was figurative. "Resist not evil" is a proverb, and a proverb is not of universal application. It can only be understood when limited to the sphere for which it was intended. When Jesus says: "Resist not evil" He unquestionably has reference to personal wrongs. Should one insult your person, resist not that evil. Should one maltreat you, your attitude should be one of meekness and kindness. But there are times in life when non-resistance would mean actual sin. Christ tells us not to go to law with a brother —this holds true in personal insults. But there are cases when duty to society demands a civil court. For instance, you should go home and find a thief stealing your silverware, you would leave him unmolested, even assist him in his plunder by opening the safe. This might do, if you were the only other living person. But you have a neighbor and you owe it to him to secure him from such parasites and your plain duty is to call the police.

In personal wrongs non-resistance; but beyond that Christ's doctrine does not reach.

While I am not wholly in sympathy with heresy trials and therefore admire the frankness of Dr. Strayer's article, yet to array Christ's doctrine of non-resistance as an opposing argument to heresy trials appears rather feeble and lacking.

Not one clergyman, not a number of clergymen, but society as a whole, collectively and individually is concerned when one prominent speaker bungles or misstates or misreads a cardinal doctrine of Christianity. If one misinterpreted any salient Christian fact we might bear it if we were the only ones concerned, but we owe a duty to the whole church and to society to protect them from error.

Rev. W. B. Jorris.

Scipioville, N. Y.

What did Moses Do?

Editor of The Homiletic Review:

The article "What Did Moses Do?" by Professor McFadyen (Homiletic Review for May) contains this statement: "But among the surest results of Old-Testament criticism is the conclusion that the Pentateuch, in its present form, was not and could not have been written by Moses." The Scripture passages quoted in support of this, and which are supposed to have led to such results, it behooves every student of the Word to give careful consideration.

Regarding Gen. xii. 6, Professor McFadyen says: "but it must be plain to everybody that Moses could not have written 'the Canaanite was then in the land.'" The Biblical narrative tells us that Abraham at God's command had left Haran and arrived in Canaan, and had passed through the land as far as to the place of Shechem. There God again appeared to him and promised the land to his seed. "This notice," says Alford, "was most probably added to show that the land was not empty at that time, but that the subsequent promise implied a displacement of the inhabitants then in possession" (see "Critical Notes Homiletic Commentary"). "The author of Genesis evinces in this clause his knowledge of the Canaanites, presupposes their nature and character to be known in such a way as a late writer could not do" (Jacobus). When Jacob arrived there, Shechem was a Hivite city, Gen. xxxviii. 18 *ff.* When Joshua arrived in the land, the powerful nation of the Amorites occupied the central highland. Moses could, then, refer to the Canaanite possession of that part of the country as something past.

If the law of booty originated with David and was referred by a later writer (unknown

as usual) to Moses, the question still remains unanswered, how Moses, and Joshua, and the Judges, and Saul disposed of the booty taken in innumerable battles. The law of booty is not one of those which are of gradual growth; it is a law, and an important law, of primitive man. Even in Abraham's time there appears to have been a well-known law of spoils, for when he returned from the slaughter of Chedorlaomer and the kings, he refused his share of the spoils, while his confederates, Aner, Eshcol, and Mamre took their portions, Gen. xiv.

That there were different provisions as to the length of time of servitude of Hebrew slaves, and various ways by which such servitude could be terminated, does not necessarily indicate different sources. Nor is it likely that the Israelites at the time of Moses were not capable of receiving such a law. Their own slavery in Egypt was yet fresh in their minds, and therefore are their slave laws exceedingly humanitarian.

What did Moses do? No one can tell if the deeds of others are ascribed to him. If he did what is ascribed to him in the Old and the New Testament, he was the Mediator of the Old Covenant and a type of Christ.

VALLEY SPRINGS, S. D. J. H. FORD.

The Good Man

THE Rev. Charles B. Bullard, pastor of the Elmwood Presbyterian Church of East Orange, N. J., has published in the monthly church paper of his parish the following set of maxims to be observed by the men of his congregation:

"He cleaneth the snow from off his front walk seasonably.

"He scattereth sand, sawdust, or ashes over the slippery places, lest he that thinketh he standeth should sit down suddenly—and hard.

"He carrieth in his empty ash-can and garbage-pail betimes.

"He putteth up his street number where it can be seen.

"And if he be a very, very good man, he burneth Jimson weed and saltpeter in his cellar about now and later for the suffocation of the hibernating mosquito.

"Nay; if he be a perfect saint, he waiteth patiently for the plumber to look after the bursted water-pipe and sweareth not to his own hurt."

Doddridge Not a Baptist

Editor of THE HOMILETIC REVIEW:

In the December HOMILETIC, Rev. Charles Edward Locke, D.D., in his article, "Music as a Factor in Culture," speaks, p. 465, of "Doddridge, a Baptist." Is this correct?

On February 1, 1718, a little before Philip Doddridge was sixteen years old, he united with a Presbyterian church in St. Albans, near London, of which Rev. Samuel Clark, compiler of the well-known book, Clark's "Scripture Promises," was pastor. He was licensed to preach, July 22, 1722, and was called the next year to a pastorate at Kibworth. In 1729 he received a call to the Castle Hill Congregational Church of Northampton, the shire town of a county of the same name. At Northampton, as pastor of that church and head of a training-school for dissenting ministers, he spent the remaining twenty years of his active life. As a Baptist, he would hardly have composed the baptismal hymn much used at the baptism of infants:

"See! Israel's gentle Shepherd stands,
With all engaging charms!
Hark! how he calls the tender lambs,
And folds them in his arms!"

WILLIAM H. BATES

PUEBLO, COLO., Jan. 28, 1907.

Hebrew Ideas of Immortality

Editor of THE HOMILETIC REVIEW:

In the March number of your magazine, I read the article by Rev. Dr. Henry Preserved Smith on "Pre-Christian Hebrew Idea of Immortality." He leaves the subject so beclouded and hazy that I wish to suggest that the readers of the HOMILETIC REVIEW will find in Calvin's Institutes, Book II., chapter ten, a discussion of the same subject. Calvin teaches that the Old-Testament Christians had a belief in immortality—a belief more full of comfort than Dr. Smith has given. Would it be reckless to commend Calvin's chapter to Dr. Smith for careful reading? C. T. THOMSON.

M. A. Matthews, D.D., of Seattle, Washington, who is pastor of one of the largest institutional churches in the United States, sends us this interesting report: "I received into the Church 723 people last year—552 were examined by myself and the session and received on profession of faith; 171 were examined and received by letter."

RECENT BOOKS

REALITIES OF CHRISTIAN THEOLOGY. By Clarence Augustine Beckwith. Cloth, 12mo, 401 pp. Houghton, Mifflin & Co. $2 net.

We have in this book an attempt to approach theology through psychology and to construct it from and to verify it by the Christian consciousness. This is the avowed method, but it is only irregularly adhered to. The author's metaphysical predilections are strong enough to make the experiential method difficult for him to follow. They are also in evidence so constantly as to result in some abstruseness of style which the clear and cogent introduction to the book does not prepare us to expect.

The Christian or religious consciousness, the immediate source of theology, is not left to stand alone. The redemptive revelation that has quickened the Church and provided the shaping forces of Christian history, representing and expressing the religious consciousness of the past, has an ultimate value as a source of theology.

For a doctrine of God our ideas are to be organized around Jesus's teaching of the Fatherhood. The principle of exclusion and inclusion adopted by William Newton Clarke in "The Use of the Scriptures in Theology" is here restated, and, as with Dr. Clarke, the author ultimately throws us back on our personal religious feeling for a final judgment as to the Scriptural material that can and that can not be organized into a Christian theology.

Man and the world are discust in view of the universal method of evolution. The treatment of sin lacks definiteness, and it is not just clear in what view the author means us to rest. There is, however, a clear repudiation of determinism.

The identity of Jesus with men, taken with the degree of His moral elevation over all actual men, constitutes His uniqueness. The author has seen clearly the inutility of affirming a peculiar qualitative divinity having no analog in human nature and consciousness. He has done more, however, than some recent writers, to raise to its highest power this moral superiority of Jesus.

The style of writing is not such as to insure popular reading for this book; the outlines are not always clear, nor is the progress always direct. The total impression, however, is such as to give the book a place among the strong theological thinking of the present day.

A SHORT HISTORY OF THE BAPTISTS. By Prof. Henry C. Vedder. Cloth, 12mo, 431 pp. American Baptist Publication Society. $1.50 net.

This history is valuable to Baptists and scarcely less so to the whole Church. This is true even tho it has also to be said that it is not only a history of the Baptists, but also a Baptist history. A secular historian, for instance, would give the French Revolution, the New-England Puritans, and the whole spirit of the Protestant world more credit than does this author for the religious liberty which the Baptists helped to achieve. Nor would it be very comprehensively conceded that the requirement for a regenerate church membership was due to the Baptist contention. A Methodist historian, for example, would have even better grounds for claiming this credit; and an impartial writer would be apt to say that the explanation of the recoil from eighteenth-century formalism to the evangelical fervor of a renewed spirit in the church must be looked for in many potent causes with which Baptists as such had very little to do; one expression of which was the demand for a spiritual church membership.

The defense of close communion contains a lapse of logic with which Baptists are measurably familiar. Dr. Vedder argues that when the Baptists commune only with immersed believers they follow the same principle held to by all Christian churches, in extending their communion only to regenerate believers. But Dr. Vedder would be very unlikely to affirm that immersion is the only valid evidence of regeneration. Baptismal regeneration is as dead among Baptists as he represents the immersion controversy to be. Unless immersion and regeneration are inseparable facts, and an immersed membership *only* is a regenerated membership, on what ground can communion be limited to the immersed?

It is to be regretted that this valuable history had to be comprest into so small a volume; and it is to be sincerely hoped that the larger work hinted at in the preface will eventually be undertaken.

CHRIST AND SCIENCE. By Prof. Francis Henry Smith. Cloth, 12mo, 240 pp. Fleming H. Revell Co. $1.25.

"The sound thinkers of the world are more and more turning toward Christ. Skepticism is less arrogant than it was fifty years ago." To this statement Dr. Smith adds the prophecy that "The day is already dawning when fair Science will cast her crown at His (Christ's) feet."

The six lectures in this volume constitute the author's attempt to show the points of agreement between science and the Bible. Dr. Smith assumes that the Bible is *in toto* the Word of Christ; and that the physical world is a creation of Christ. The paths followed in the argument have been beaten hard by many feet, and it can not be said that the author has added a great deal to the reconciliation between science and religion. The title possibly is misleading, since you have to learn the author's identification of the Bible as wholly the Word of Christ before you discover that we have to do in the book, not with the personal Christ and his Gospel-teaching, but with Christ as the Deity. But the spirit of the book is Christian, and it does not lack ability.

QUIET TALKS ON PERSONAL PROBLEMS. By S. D. Gordon. Cloth, 12mo, 224 pp. A. C. Armstrong & Son. Price, 75 cents net.

The style of these so-called quiet talks may be pleasing to some; our own sense of revulsion would be less if this writer would use literary English and eliminate his absurd little by-plays. "But just now, as you see things for yourself"; "May I ask you quietly, please?"; "May I ask you again, softly, just for yourself?"; "May I ask you most softly yet?" "Let it be said very plainly"; "Is there anybody listening here who has not sinned? If so, I'll wait a moment for you to withdraw"; add innumerable "well-thens," "And-it-can-be-saids," "will-you-kindly-notes" and many other forms of mere drivel, and you have an idea of the style of this book.

Apart from this, some of the philosophy is true, much of it is measurably bad. The entire stock of his ideas seems conventional and traditional.

A HISTORY OF THE NEW ENGLAND THEOLOGY. By Frank Hugh Foster. Cloth, 8vo, 568 pp. Price, $2 net.

Accepting the author's view, his monograph is a history of a system that exists no more. He says that New-England theology has "perished from the earth." It did not even furnish roots to graft upon, nor foundations to build upon. The new world of religious philosophy lies on the hither side of an impassable gulf. Calvinism contributes nothing to present-day theology. Our religious thinking is only hampered and made chaotic by all attempts to piece it upon the stock of the New-England ideas. For the sovereignty of God with which all Calvinism began a radically different, vitally unrelated conception has come to prevail, conveying its own completely different order of truth. Evolution, the affirmation of divine immanence, the new emphasis on freedom and personality, and other great world ideas have operated to leave the theology of our fathers as merely a historic anachronism.

This work, on this view, is therefore on a level of interest with a history of stage-coaches or tear-bottles, save as we take into account the influence of the old theology in developing certain types of human character and promoting the liberty of inquiry by means of which it was superseded.

The history itself covers activities in theology that bulked very large, and occupied the religious mind for two hundred years. Its important features and movements are sketched in a rather general but comprehensive way, so as to make the book of value to historians wishing to delve in this field. It is, however, quite probable that the New-England theology, taken as a whole, has consequences, and has sent forward ideas that enter into the present theological thinking more vitally and more extensively than Dr. Foster allows.

FOR THE WORK OF THE MINISTRY. By T. Harwood Pattison. Cloth, 12mo, 558 pp. American Baptist Publication Society. Price, $1.50.

This is a book to remind us, for one thing, that the same harness will not fit every back. This book is about ministerial harness, and it was doubtless very far from the intention of a man so wise as Dr. Pattison, to provide formulas that every minister could use everywhere.

This is the only caution necessary as to this book, which contains a great amount of good advice for young ministers. Where this is worked out into details it should be read only as suggestive, since there is no minister who can or should adopt all the hints and methods advocated. A concrete treatment of this kind, however, is sometimes more helpful than a statement of principles, and many of the processes here recommended would be good for a man just starting in the ministry and not wise enough to formulate his own scheme of work.

THE TEMPLE OF LOVE. By Ernest Newlandsmith. Cloth, 12mo, 77 pp. Longmans, Green & Company. Price, $1.20 net.

A rhapsody pitched in a highly spiritual key, setting forth the satisfaction and joy of love to God and the universe. "We need a race of men with whom the love of God is the ruling motive," is a sentence that indicates the tone and purport of the volume.

UNDER PONTIUS PILATE. A correspondence between Caius Claudius Proculus, in Judea, and Lucius Domitius Ahenobarbus, at Athens, in the years 28 and 29 A.D. Translated and edited by William Schuyler. Cloth, 12mo, 353 pp. Funk & Wagnalls Company. Price, $1.

This book contains the testimony of supposed eye-witnesses in regard to the last two years of Christ. It gives a continuous narrative of that time, and supplements the Gospels in numerous and interesting ways. Caius Claudius, the nephew of Pontius Pilate, and commander of the Roman legions at Jerusalem, permits the reader to go behind the scenes and to find out what motives brought about the final climax in the death of Jesus. His servant, as the representative of the average Jew, reflects the abnormal and materialistic conceptions concerning the kingdom of the Messiah. The intrigues, the perfidy, and the cowardice of Herod are described vividly. The debauches and the sensuality of the rulers are put in sharp contrast with the simplicity and purity of Jesus's mode of life. This life has an elevating and ennobling effect upon Caius Claudius and many others, who finally join the disciples of the risen Lord.

LIFE THAT FOLLOWS LIFE. By John Balcom Shaw. Cloth, 12mo, 128 pp. Fleming H. Revell Company. Price, 75 cents net.

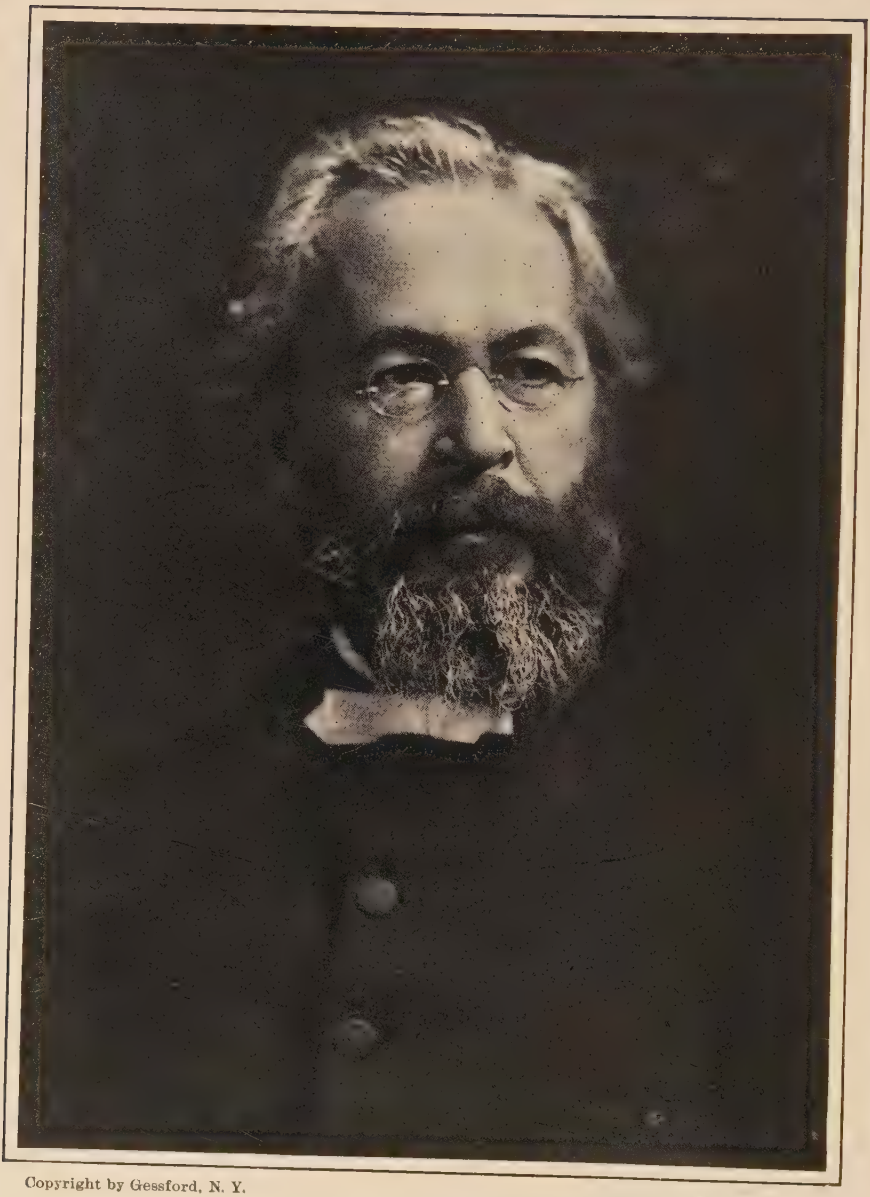
Another book, added to an innumerable company, of interesting speculations about things of which we know practically nothing. Dr. Shaw reasons that a future life is reasonable and probable; guesses for us where heaven is located; thinks we shall know each other there; discusses our possible relationship in a future state; suggests considerations that would show how we can get along over there with uncongenial people; and adds a word to show that he has little faith in the value of what we have thus far reached through psychic research, as evidence of communication with the dead.

Two chapters are thrown in: one, "The First Five Minutes after Death," to affirm that our estate is fixt at once by death; the other, "The First Five Minutes Before Death," to point out the hazard of leaving the salvation of one's soul to a death-bed repentance.

There is a perennial interest in these topics and Dr. Shaw writes upon them out of a balanced mind and with a reverent spirit.

THE OPEN SECRET OF NAZARETH. By Bradley Gilman. 12mo, cloth, 112 pp. Thomas Y. Crowell & Co. Price, $1 net.

The reader of this book must learn to ride two horses at the same time. He will not be sure, at the end, which of them the author meant to put at his service. He will be at liberty to think that he is traveling in pleasant company in the Holy Land, or to imagine that he is holding a philosophic discussion on spiritual dynamics. But the philosophy and the pleasure trip have no particular connection. One does not see why they are brought into juxtaposition in the volume. The point of the argument made is that the secret of God and the world is the dynamic of the active will. Not doing nor being, but becoming, is the fact of facts. The author teaches that this is the distinctive note of Jesus, the last word of philosophy. The scenery and a good many pleasant words are thrown in for good measure.



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EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

Ministers All at It!

SEPTEMBER with many pastors is the most difficult month of the year. Church activities after vacations are slow to resume. The wandering attention of worshipers who have lost momentum is difficult to refix upon church interests. Congregations gather languidly. The whole machinery of the church creaks, and is hard to start.

All the more should the preachers rally their own enthusiasm and bend to the task of inspiring their churches. It is a good thing to recall that the year which closed with vacation was the most aggressive and successful the church has had for a long time. As soon as the summer languor is dissipated we may find that the thrill of last year's triumphs, in evangelism and in many other activities, has outlived the vacation, and that it will be felt as the incentive to greater things in the year that is before us.

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Twenty-Nine Millions

FINING the Standard Oil Company twenty-nine million dollars, was the morning diversion recently of Judge Landis in a United States court in Indiana. The final decision of the case will be made by higher courts, and we may withhold judgment on its merits until the case is concluded. However finally decided, and whether this punishment is imposed rightly or wrongly, we think every right-minded man should rejoice in this signal demonstration that no corporation or individual is great enough in this country to escape the operation of our laws. The largest and richest industrial combination on earth has been haled to the bar of justice, found guilty by a jury, and sentenced by the judge of the court to pay the largest fine ever imposed. So far as it goes, this is the best answer to the charge, on the one hand, of the professional agitator, and to the defiant boast, on the other, of flagrant offenders in high places, that there is one law for the rich and powerful and another for the poor and unprotected. Those who are impatient with our forms of government because many abuses are not quickly righted, may see evidence in this fine and in other recent events of like nature that the people in the long run are to be trusted to secure justice and equality in the administration of our laws.

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Knowing and Living

AN editorial in our July issue set forth the following principle, which we regarded as an uncontroverted truism:

> "The sequence in Christian progress is, live and thereby know. We persistently reverse this: we insist upon men knowing Christian truths that they may live Christian lives."

The New York *Christian Advocate* for July 25 does not agree to this, but says:

> "This is an entire perversion of the teachings of Christ. He everywhere insisted upon belief and obedience. It was by believing Christian truths that men were to be led to repentance and faith, and then living in the faith they would receive a divine and per-

manent assurance, which is equivalent to knowing."

Has not our esteemed contemporary overlooked the sequence of things as Jesus Himself put them:

> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John vii. 17.

Did Jesus teach that men are "led to repentance and faith" by "believing Christian truth"? Was not the belief that He required quite different? Not "truth" nor principles nor dogmas was the object of the faith that Jesus proposed. It was *belief in Him,* in Jesus Himself, and that was always such personal loyalty as led men to follow Him. It was thus a *life,* not a creed, to which He called men. If they *lived* in fellowship with Him, they would know, would come to know through the experience of living, all of the "doctrine" needed for life's guidance.

But that (so we think), was not only the method that Jesus taught, it is also the inevitable sequence, and the only possible method for right belief and correct knowledge. There is no real and valuable faith, there is no final useful knowledge that is not grounded in life's experiences. A man may profess belief in Jesus Christ, but will it not be a mere empty profession until he has experience in living unto Christ? In other words, is not practical religion experiential? And is not knowledge of truth, of Christian dogma, so far as they are at all essential, the *outcome* of living rather than the inspiration of living? "Do his will" and ye shall "know."

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Childless Churches

Dr. James M. Farrar commences in this number the first of a series of articles that will deal in the main with the place of the child in the Church. It is unfortunate that, owing to the methods that prevail in many churches, the Church should be open to the charge of giving meager consideration to the claims of childhood, thereby fostering a childless church. In most churches nearly everything—from the ringing of the church bell to the calling of the pastor—is shaped, planned, and executed from the standpoint of the adult. The childless church is an anachronism. Children have rights which should be recognized, and any one who deliberately puts a stumbling-block in the way of a child living out its natural life incurs a heavy responsibility.

The teaching "that man can not live by bread alone" holds particularly true in the case of the child, for he is the man in the making, the man potentially. We owe it to the child to give him not only the opportunity to exercise his higher powers, but everything should be done to encourage the unfolding and development of his faculties. To the child, as to the man, the needs of the soul are as real and imperative as the needs of the body, and who thinks of impoverishing the body when a supply is at hand? To the church has been committed the responsibility of directing, fostering, and inspiring the right kind of life.

Religion is, of itself, something that can not be taught. The historical events with which religious characters are identified, such as Abraham migrating from Ur to Haran, thence to Canaan en route to Egypt and back, can be taught, with the moral and religious truths deduced therefrom, but religion itself is something largely inherited, transmitted, acquired, and absorbed from the atmosphere in which the child lives. It is the whole of life, the personality expressing itself in daily conduct. Public worship is a means of this expression. It helps to fix the habit of the sense of God in the life of the child. It offers the atmosphere conducive to the more serious things of life, such as meditation, reflection, adoration, confession, and aspiration.

The "Crime Wave"

Our remarks last month on the present "epidemic of lawlessness" dwelt upon the deeper and more dangerous evil of the case—the disregard of law as law, discoverable in the more respectable portion of the community. Of high, tho really secondary, importance, is the more obvious and impressionally more shocking eruption of the same evil in a "crime wave," the ebullition of criminal violence, which has recently provoked wide alarm. Months ago Chicago was reported to be the happy hunting-ground of highwaymen. Lately New York has been aghast at the frequency of vicious and murderous assaults on women and girls, even young children. Secret leagues of dynamiters and assassins have been terrorizing their countrymen here domiciled, with large impunity. Swift touring-cars and motor-launches are enabling robbers to raid the rural homes of the rich with as little hindrance to escape with spoils as the scalping parties that used to fall on our frontier farmhouses. The immediate peril to property and life, of course, provokes the general outcry for protection which the politer defiance of law, by outwardly orderly persons, in whose hands the pen is mightier than the sword for spoliation, fails to arouse.

These latter now seem likely to meet "laws with teeth." As to the former sort, more terrifying to neighborhoods, but less dangerous to the State, many are asking—Why this outbreak, and what its cure? Has the publicity given them in scare head-lines and sensational details, provoked degenerates to imitation? It is probably so in cases of suicide, the only crime which no law deters. In whatever degree the thorn-hedge of law is weakened, the successful lawbreaker is inevitably imitated. The story of San Francisco in 1856, and of many other communities drastically purged by vigilance committees, attest the fact. Yet, in well-governed Berlin, some moral idiot has lately perpetrated hideous murders upon young children. A noted criminologist hereupon remarks that more crimes will occur in summer than in winter, because of more opportunity and temptation in out-door life, more idleness, and hotter passion—contributory factors these, no doubt. But Ecclesiastes touched the mainspring two thousand years ago: "Because sentence against an evil work is not executed speedily." This old lesson gets fresh points from the report of the New York Police Commissioner: between May first and the last week of July, one hundred and forty-six cases of attack on women and children occurred, very few of which had come to sentence. The worsening of the evil is hastening the effect-remedies. The only one of these that we now urge is the "indeterminate sentence," favored by the best penologists, which lets no felon out of prison till he is judged safe to be set at liberty. The main fact to be emphasized is, that the roar and foam of the crime wave show the cataract-plunge toward which all disregard for law as law, sets with ever downward current, however smooth above the rapids. It is a time for every good citizen to sweep before his own door; a time for every pulpit to lay judgment to the line and "righteousness to the plummet."

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The Wheels of Slaughter

The statement is made by statisticians that 525,000 men, women, and children are either killed, maimed, or injured every year in the industries of the United States. That means one every minute all the year round. We congratulated ourselves as a nation when President Roosevelt induced the powers of Russia and Japan to end their wasteful war by signing a treaty. And well we might! Yet, that war

brought death and wounds to only 333,786 soldiers. Our annual loss in dead and injured is fully 200,000 above that figure. These figures are certainly appalling; so much so, indeed, that they need somewhat of an analysis to become credible. About 5,000 are killed, maimed, or injured in anthracite mines; 94,200 by railroads; and 425,000 in manufacturing and building operations. New York City alone is responsible for 40,000 victims. Of these large numbers about fifteen per cent. are killed outright, while eighty-five per cent. are maimed by loss of one or more organs or limbs, or sustain permanent injuries, so that they are unable to maintain their earning power. This is a terrible loss to the country in lives and in productivity.

We smile superciliously at the ancient custom of a human sacrifice on the initiation of a great undertaking, *e.g.*, that of a public building, as a preventive of accidents. We need not smile at that superstition, since it undoubtedly has saved many lives by making operatives exceedingly careful. We should rather bow our heads in shame when we find that, for instance, in Pittsburg one life is sacrificed for every 50,000 tons of coal shipped; one for every 7,600 tons of steel made, and one for every 70,000 tons of steel rail. These are simply bald facts as to loss of life. This statement does not refer to the maimed and injured, to the widows and orphans, to the breaking up of homes, to the agonies and heartaches accompanying these accidents.

Who is responsible? Society! That is, every citizen of this country! We make the laws; at least, we elect our lawmakers. We are responsible, consequently, if we do not force employers to use all safety devices for the protection of their workingmen; if we do not create a public opinion sufficiently strong to forbid manufacturers employing thoughtless boys and girls in mills, or ignorant peasants in iron works. It is among these classes that most of the preventable accidents happen. It is greed; pure and naked greed! Society has the means to make these captains of industry respect human lives by the creation of an irresistible public opinion which will demand of them the application of all safety devices, of proper competent supervision, and of the employment of persons who are capable of understanding the seriousness of a wrong move in a vast factory. Thoughtless boys and ignorant men must not be given employment in places where one single turn of a crank may endanger the lives of hundreds or even thousands. The words: "Thou shalt not kill!" should be applied to those who through greed or negligence contribute to the loss of life among their operatives, and they should be punished to the full extent of the law. If the laws are not strict and severe enough, they should be made so!

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The Mission Bum

If any one doubts the advent of the "mission bum" as the degenerate class of vagrants and highwaymen who are the itinerant frequenters and to some extent the product of the city rescue missions, let him visit the Doyers Street Midnight Mission in Chinatown, New York, and describe what he sees. Expelled from the ranks of regular beggardom, burned out with vice and drink, tormented with disease, and so void of honor that play at religion is their chief amusement, this stench from the waste heap of society finds its rendezvous in the halls of unquestioning kindness. Perhaps a part of this charity is blind tolerance when patience has ceased to be a virtue. But it is unfair to criticize existing work unless something better is at least suggested.

What shall be done with the thousands of degenerate vagrants who menace society and who overburden every

organization which combines charitable with religious help? While vagrancy at its beginning is being successfully discouraged by various penal and reform agencies, the saloon and other organized forms of positive evil are grasping for men of all classes to hurl them into the same old mill of ruin. So the streams which flow continually to the Potter's Fields are not diminished.

To save more of the men who have already fallen three things are needed. The existing rescue missions should awaken to the possibility of effective cooperation with organized charity. These types of work are mutually supplementary. In entering this partnership organized charity should take the lead. And then the churches and the missions need to come closer together. The rescue mission does nothing that an institutional rescue church could not do better.

To rekindle the life-light in these human shadows of destiny's night, we recommend a still more positive agency. The mission bum is a criminal invalid. He is morally insane. For the good of higher society he should be segregated. He certainly can not be saved while still in his old environment. Thousands of his number should be placed in community asylums provided by the state or municipality. The farm colonies of the Salvation Army are a suggestion of what he should have. Merxplas of Belgium, Veenhuizen of Holland, and Lühlerheim of Germany, come nearer to what America needs and is able to provide. In an asylum community supplied with jail, hospital, schools, churches, missions, amusemental facilities, factories, stores, and farms, and which combine the voluntary with the compulsory under adequate legal and scientific direction, the best possible means would be secured for the removal or reformation of society's most dangerous and expensive members. This is the remedy toward which we should look and work.

The Half-Acre Man

Since the days of the shirker who complained that he had but one talent instead of ten, men have been inclined to doubt their opportunities, to discount their duties, and to put off upon God the blame for the half-doing of a big enterprise. But the worker who is not a big man in a small parish would prove a small man in a large parish. A Gehazi is still but a Gehazi, tho he roams the countryside with an Elisha. Mere largeness is not liberty, mere superficies is not strength. Some of the world's greatest battles, as that at Thermopylæ, have been fought in narrow defiles or at close quarters; some of the grandest philosophies have been thought out, as was Kant's, in a small room on a side street, while the world has rushed on all unheeding; some of the sublimest symphonies have been built up of a few bars when touched by the genius of a Mozart or a Beethoven. History's tale of enlarging heroism shows that men are not straitened in their circumstances but in themselves, and that a large man in a small place can always accomplish real wonders. The great thing is to live intensively. Much, rather than many, is the ideal.

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Relative Importance

Bit by bit as a man transcends the lower and attains to the higher things of life he can well afford to relegate to the rear some questions and with others he can entirely dispense as did Emerson when he was confronted by a hide-bound denominationalist with the announcement that the end of the world was at hand. His answer was that he could get along very well without it; and so can any one who chooses to lead the right kind of life. Minor questions like death and the end of the world are absorbed in the greater interest of that "perfect love which casteth out fear."

THE MESSAGE OF HORACE BUSHNELL

By Amory H. Bradford, D.D., Montclair, New Jersey.

Horace Bushnell was born in 1802, and died in 1876. Frederick Dennison Maurice, whom Gladstone called "the spiritual splendor of the wind," was born three years later; William Ellery Channing was born twenty-two years earlier, as was also Thomas Chalmers, the incomparable leader of Presbyterianism in Scotland; Charles G. Finney the evangelist, who afterward became a professor of theology and who was ever a mighty preacher, was born ten years earlier; John McLeod Campbell, whom Norman McLeod called the most Christlike man he ever knew, and who was Bushnell's twin-brother according to the spirit, was born of the flesh two years earlier than his American kinsman; Robertson of Brighton, whose voice is still eloquent wherever the message of a true seer is heeded, was born fourteen years after Bushnell, and died twenty years earlier.

Bushnell's career contained little that would impress the world. There was nothing spectacular in the man or his surroundings. He was brave, true, consecrated; one who saw truths hidden from others, and who was made to suffer for telling what he saw. In that case he was not peculiar, for many a seer and truth-speaker has met the same fate. Luther was saved from martyrdom by influential friends; John Huss died for his loyalty to truth; Giordano Bruno was a martyr of another type, but a genuine one; Jonathan Edwards was practically ostracized in Northampton; Wesley lost social caste when he became too evangelistic for the church which valued etiquette more than zeal; Robertson died with a hurt, if not a broken, heart. It was not possible that a man with the vision and moral passion of Bushnell should escape the same fate.

At one time he thought of preparing his autobiography under the title "God's Way with a Soul." He wrote only a little, but that little includes the following impressive passage:

"My figure in the world has not been great, but I have had a great experience. I have never been a great agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was looked upon as a singularity, not exactly sane, perhaps, in many things, that I was almost never a president or vice-president of any society, and almost never on a committee. Take the report of my doings on the platform of the world's business, and it is naught. I have filled no place at all. But still it has been a great thing even for me to live. In my separate and merely personal kind of life, I have had a greater epic transacted than was ever written or could be. The little turns of my way have turned great changes—what I am now as distinguished from the merely mollusk and pulpy state of infancy; the drawing out of my powers, the correcting of my errors, the winnowing of my faults, the washing of my sins; that which has given me principles, opinions, and, more than all, a faith, and, as the fruit of this, an abiding in the sense and free partaking of the life of God."

No man was ever less indebted to his environment. He had warm friends, bitter enemies, a loyal church, and there were around him a large number of persons who were indifferent to his presence and had no appreciation of his power. But, so far as I can learn, he was impervious to the influences which usually do much to determine the character and work of other men. This is only saying that he was a genius with exceptional powers of expression.

The first characteristic of Bushnell's message is this: Experience is a re-

liable source of knowledge, and is essential to an understanding of spiritual truth. This appears in the passage quoted from his autobiography, and especially in his chapter, in "Building Eras," entitled "Our Gospel a Gift to the Imagination." In the latter he shows that the language in which the gospel is conveyed is the efflorescence of experience. The Hebrew people had lived into existence the very words in which the Gospel was conveyed, and it can be understood only in so far as some of its original conditions are reproduced. He would have said, If you want to know what Christianity is, live it, and having done that you may be surer of its true significance than you would be if all the popes, councils, general assemblies, and general conferences should utter authoritative interpretations. This truth is finely illustrated in that part of "The Vicarious Sacrifice" in which he shows that no one who has not given himself for the underserving has any clear understanding of what is meant by the sacrifice of Christ. Before you have learned to sacrifice yourself, and thus come to appreciate the meaning of sacrifice, you are not entitled to speak on this great theme. Bushnell held that only those who are spiritual are able to fathom the depths of spiritual realities; that none save those who have, potentially, died for men are able either to understand or to interpret the sacrifice of Christ.

Similarly Bushnell based his faith in the doctrine of the Trinity, not on any special texts of Scripture or on the authority of the ancient creeds, but on his own personal experience. To him the doctrine was an intellectual and spiritual necessity. He believed in it because experience made it necessary. His own words are these: "We can wish the reader nothing more beatific in this life than to have found and fully brought into feeling the practical significance of this eternal act or fact of God, which we call the Christian Trinity." Of course Bushnell could have known nothing of Ritchlianism, but I think he would have indorsed the affirmation of Hermann that the only way in which a knowledge of God may be obtained is by a personal experience of the inner life of Christ. On no doctrine did Bushnell put a stronger emphasis than on the Trinity, but it was not the tritheism of the elder New England and Reformed Theology. That, practically, affirmed that in the divine nature there are three consciousnesses and three wills; in other words that there are three persons in Deity as three men are persons in humanity. The elder theologians, I presume, found their way out of this polytheism in the same way as the younger Hodge, who says—"in some higher region all three various aspects of the one God may be found to have a common ground."

The idea of three literal persons united in one, Bushnell rejected, but, on the other hand, he insisted that the Trinity is essential to a belief in God. His teaching, as I understand it, was as follows: There is but one God, the Infinite, the Everlasting, the Undiscoverable. But man is created with capacity to know Him. That capacity indicates that knowledge of God is possible. Since man can not find God, God must reveal Himself to man; and it is the eternal nature, or characteristic, of the Deity thus to reveal Himself. He has always been revealing Himself in creation, in providence, in history, and in humanity. The clearest of all the revelation of God is that in humanity. For that a perfect man was required, and that perfect man was Jesus.

But revelation is not only objective in nature and history; it is also subjective in the human spirit. If God ever spoke to man, the presumption is that He is doing so now. If He is not doing so now, probably He never did.

The Infinite who is the fountain of all

being, and past finding out, is God the Father: exactly the same Being forever revealing Himself in nature, in history, in humanity, is God the Son; and that revelation culminates, as was inevitable, in a perfect man, and that perfect man was Jesus Christ: exactly the same Being holding intercourse with the spirits of men in all ages is God the Spirit.

That this interpretation is Sabellian is evident; but that did not trouble Bushnell, for he knew well that the heresy of one generation becomes the creed of the next, and that the martyr of to-day will be the prophet of to-morrow. He held to this doctrine because only by so doing could he find spaces vast enough for the infinity of God. He said: "It is one of the merits of the Trinity that it does not fool us in the confidence that we can perfectly know and comprehend God by our first thought." Again he reasoned somewhat as follows: If you say you believe in God, and your belief means anything, either He is so small that your thought easily compasses Him, in which case He is no God, or, passing comprehension, He must meet your inquiry with His own revelation, and God thus revealing Himself is the Son.

If one is asked for the practical value of that teaching, the reply might be in Bushnell's own words: "Look up, O man! Look up, thou sinner in thy fall, and behold thy God, . . . bringing all His vastness down to thy littleness; all the power of His will to release thee from the power of thy will; acting, manifolding, circling round thee, inherently fitted, tho infinite to thy finite want, and so to be the spring of thy benediction forever."

Naturally, and logically, Bushnell's doctrine of God as present in and revealing Himself through nature led to his characteristic and noble work on "Nature and the Supernatural." He found that the difficulties of this subject disappeared when he gave to nature "a spiritual interpretation." He modified Browning's lines and made them to read:

> "God is in His world; all's right with the world."

Then, more frequently than now, there were supposed to be two worlds, the larger of which was called the natural; and, one story above, another world which was called the supernatural. In this two-story universe embodied spirits and things were held to be all in the lower story, and God and disembodied spirits in the upper story. Miracles then, of course, were interferences from above with what is going on below.

Such crude teaching was foreign to Bushnell's thought. He saw that the Deity is no more beyond the stars than within the stars, and below them; that He is everywhere—on the horizon of the sea and in the deeps of hell; that—

> "Nearer is He than breathing
> And closer than hands and feet."

God in His world was his interpretation of the supernatural, which is not the realm above nature, but the realm of the free as distinguished from the fixt.

What is nature? The world of matter and law. A stone never moves of itself. You know where Mont Blanc will be a thousand years from now. But there is a higher order of existence—the spiritual. A spirit can choose for itself. Its action is not under law and, therefore, is not surely predicable. Spirit is above nature: it is supernatural. Man is in both orders of existence. His body belongs to the lower; his spirit to the higher. "He did not deny a certain antithesis between nature and the supernatural, but he so defined the latter that the two could be embraced in the one category of nature when viewed as the ascertained order of God in Creation." * Inspiration and revelation and, if need be, what

* Munger's "Life of Bushnell," p. 382.

are called miracles are "natural," in the sense that they are what might have been expected from a free being, and are no more violations of cosmic law than the Sistine Madonna or the Hallelujah Chorus. Paint, of its own accord, would never have grown into the face of the Madonna, nor would the glory of the Chorus have found expression through an organ with no player. It was entirely harmonious with the universe, however, that a higher law should intervene, and that both painting and music should result. The question of miracles is simply one of fact, to be determined by evidence. Nothing is unnatural in God's world, since the most natural of all things is that He should express Himself in His own way.

"The supernatural in its broadest sense is that which manifests the operation of personality." "The natural and the supernatural are not two worlds." Man belongs in the same order of being as God. God fulfils His plans in many ways, and all uniformly and forever move toward righteousness and happiness.

The theological writings of Bushnell have to be interpreted in the light of his theory of language. In his time this theory was revolutionary; in our time it is a commonplace among scholarly writers on theology. Its tendency is toward ampler horizons. Theology has to do with truth "beyond the infinite boundaries."

"He saw that the greater part of theology lay in that region, and that it could not be reached or exprest except by breaking through or overleaping these verbal limitations."* He held that language has two distinct departments — that which provides names for things, and that which provides names for thoughts, or spirit. In the former, names are simply representative of things which any one may learn; in the latter, names are representative of thought and may be learned only by intelligent beings or by those who can reach to the inner meanings of words. When treating of such subjects, words which are names of things used to define thought and spirit must be inexact, and the true meaning can be discovered only by comparisons and qualifications. He says: "Accordingly we never come so near to a truly well-rounded view of any truth as when it is offered paradoxically; that is, under contradictions; that is, under two or more dictions, which, taken as dictions, are contrary one to another." What is theology? He has answered: "The endeavor by means of expression, and under the laws of expression, to set forth God, His providence and His government, and, what is more and higher than all, God's own feeling—His truth, love, justice, compassion." Now, since this work must be undertaken with words which in some way are derived from limited things, it is evident that exactness is well-nigh impossible, whether we are dealing with the individual experience or with the nature and experience of the Deity. As things, or nature, or the universe, are better understood and their inner significance better realized, they may be more accurately used to describe and to define the nature of God and the realities of the spirit. Until the universe, which is God expressing Himself, is perfectly comprehended, it will be impossible to use words which are derived from nature, so as perfectly to describe thought and spirit. He himself has said: "I conceive of the soul in its living nature, as free and intelligent and sensitive, as under vital and not mechanical laws. Language, too, for that reason, is not so much descriptive as suggestive, being figurative throughout, even where it deals with spiritual truth. Therefore an experience is needed to interpret words." We must feel compas-

*Munger's "Life of Bushnell," p. 102.

sion, pity, wrath, indignation, before we can know what these words signify when applied to God, and obviously the meaning to different men will vary according to the quality of their experiences.

At first glimpse such a theory of language means the annihilation of theology, and it is of that form of theology that delights in speaking of the unseen and eternal in terms of mathematical exactness. He treats theology as the study of the expression or revelation of God. He does not hope to dispel all the mysteries. Clouds and darkness are still about Him, but they only add to the reverence that is felt in His presence, and to the confidence that, after height and depth have been explored to the limit of human powers, infinities and immensities of love and beatitude will be found to lie beyond, of which the mind of man has not yet conceived and never will fully conceive. Theology, therefore, is never a finality but "an endless study," both as to its substance and also as to the form in which it must be stated. And the creed of one day must give way to that of the next day, because the growing human experience increases the possibility of knowing the divine, and the expanding knowledge of the universe increases the possibility of correctly expressing the truth which has been felt, but not before stated.

Bushnell rendered an immense service to the Church and to the world in his book entitled "Christian Nurture." Its main positions are now accepted with practical unanimity. They were revolutionary in the days of revivalism and emotional appeal. Bushnell's message in this book may be condensed into a phrase: "Save the children, and the Church will prevail." He taught that the children of Christians are Christians by birth and should be so regarded until they voluntarily reject the faith of their parents, as our children are Americans until they renounce allegiance to their country. The importance of training the young in the home has never had nobler emphasis. This book is a classic on the Christian training of children.

We come now to the volume by which Bushnell is most widely known, for which he has been most criticized, and which, in my opinion, forms his chief title to enduring remembrance—"The Vicarious Sacrifice." Without trying to contrast his views with others, I will state two or three aspects of this subject on which he placed emphasis: What Christians call the atonement is not something done to placate God's wrath, nor is it an expedient by which the honor of violated law is upheld, but it is what God is doing in humanity for its deliverance from imperfection and sin. God reveals His majesty in creation, but in the Christ He makes Himself known as loving to the limit of human comprehension. In Jesus Christ the perfect man, as nowhere else so fully, God is seen to be in humanity to save it in the only way in which men can be saved to better things, viz., by love and sacrifice. The oceans, the storms, the sweep of elemental forces, show that the Deity is resistless; but who shall teach us that those forces are in the hands of love; and that the whole created universe is organized to save and bless humanity? That was the message of Jesus. What the Christ was in time God is in Eternity; as Jesus for a short period went about doing good, binding up broken hearts, healing diseases, saving from their sins all who would allow Him to do so, and, finally as He died that the good work might go on, so God is forever doing the same; and His love for the humblest peasant, the smallest child, and the vilest sinner is dimly tho truly exprest in the death of Jesus on the Cross. The tragedy of Calvary shows that God is everlastingly sacrificing Himself to save humanity, and is evi-

dence enough that He will not be defeated.

If it is asked whether there is anything unusual in vicarious sacrifice, the reply is, Not at all. In chapters that have the rhythm of stately music he makes it clear that sacrifice for others is a law pervading the universe; that mothers sacrifice for their children, and patriots for their country; and then the music rises and swells like anthems as he shows that all good beings are in vicarious sacrifice; that the Holy Spirit, in His perpetual ministry to humanity, is in vicarious sacrifice; and, finally, that the Eternal Father, by virtue of the perfection of His Being, is everlastingly in vicarious sacrifice. The sacrifice on Calvary is a revelation of what God is, always has been, and forever will be.

Doubtless other teachers have been greater than Bushnell, and other preachers far more eloquent, but none has ever been possest with a more evident passion for reality, and few have seen more deeply into the heart of human life's mystery. His style is somewhat involved, but that is only saying that in forms of expression he was more like Browning than like Tennyson. He was something of a Puritan, but that was also true of Martineau and Channing. He was not always understood, and sometimes, perhaps, he did not think clearly, but the same might also be said of Augustine and Calvin. He was a seer rather than a logician. He belonged in the same category as Isaiah and St. John; as Maurice, McLeod Campbell, and Frederick W. Robertson. He had little reverence for the authority of antiquity or of numbers, but he bowed humbly before the truth which is made known to the pure in heart.

It is related of him that he awoke his wife early one morning and said to her with intense enthusiasm: "I have seen it; I have seen it." "Seen what?" she asked; and he with the solemnity of one who had indeed seen a vision answered, "The Gospel." That was typical of his mental processes. With him no truth was dynamic until he had seen it; but afterward all the principalities and authorities of the ecclesiastical world were powerless to move him. And it was the gospel which he saw, the Eternal Father actually, and all men and all angels and the whole created universe potentially, in the sweep of that great law of love whose culmination, so far as it has been revealed, was the sacrifice of the cross.

One may agree with the teachings of Horace Bushnell, or in part reject them, but all will agree in recognizing that he was a Christian minister of a class of whom there are far too few in these days. He was a man of God; he recognized the continuous leadership of the Spirit; he kept his own soul so free from the discords of the earth that he could hear the Divine voice, and, having heard that, he was never satisfied until he had interpreted its meaning to others. He honored the pulpit, it was his throne. He prepared himself for it as one who was called to be an interpreter of the Unseen. He denounced sin with unsparing severity, but had no time to become the leader of a political party. He expounded the principles of the universal moral order, and left to smaller men the task of winning votes and carrying elections. He dwelt on a lofty summit where men look into infinities and eternities and catch echoes of spheral harmonies. In an age when some dare to affirm that even ministers of the Gospel are becoming paganized, it is well to study the message of a teacher on whose character no enemy ever detected a taint, and a message which reveals a heart oppresst with the burden of souls, yet which was never doubtful of their ultimate redemption, because it was inspired by a vision of God as He is revealed in the Cross and Passion of our Lord and Savior Jesus Christ.

THE PREACHER

By Calvin Dill Wilson, D.D., Glendale, Ohio.

When William E. Gladstone was an undergraduate at Oxford University, the spirit was in him for a time to take orders as a clergyman. He declared, in a letter to his father, his conviction that his duty, alike to man as a social being, and as a rational and reasonable being to God, summoned him with a voice too imperative to be resisted, to forsake the ordinary callings of the world and to take upon himself the clerical office. Altho "the most religious man of his time," and one of the great Christians of all time, did not take orders as a clergyman, his conception of the minister as being one in an "unending line of teachers joining from the Head," may reveal to the laity not only Gladstone's vision but that of many thousands of men who have become ministers. Readers everywhere are aware that the ministry of the Christian religion drew so far as to the beginning of a theological course the Titan, Thomas Carlyle; but that in his case he was diverted from what his heart led him toward by intellectual difficulties, tho, in a larger sense, Carlyle was always the preacher, the champion of moral and religious ideas, "scolding his countrymen for having no religion, when he had none himself," as one wittily but unfairly said of him. That Emerson was for several years an ordained minister of the Unitarian church all men know.

The mention of these men now and here may serve to throw light further upon the class of men who have followed their early promptings and have become in the technical and official sense preachers within the Christian Church, its officers, missionaries, apostles, and propagandists. The immense personalities spoken of diverted themselves from the ecclesiastical career, but the immense personalities of Thomas Chalmers, Phillips Brooks, Henry Ward Beecher, Joseph Parker, became orators and teachers of the Christian religion. As we can imagine Gladstone an archbishop, Carlyle another John Knox, and Emerson an Edward Everett Hale, so we may turn matters about and think of Beecher as a United States Senator, Chalmers as Prime Minister of England, Joseph Parker as a leader in the House of Commons, Phillips Brooks as an essayist and poet, and Spurgeon as a political orator to the masses; and we can well believe that all these men would have made great careers in these exchanged fields. This suggestion may assist us to look at the personalities of the preachers through other eyes than the ones that view them oftentimes as the professional functionaries of an established order, and to estimate correctly the bulk and caliber of many of the men who have stood in the pulpits of the world. This method may be suggestive, since the present mood of naturalism, which threatens to prolong itself, has caused many who have lost the old faiths to look with prejudice, misunderstanding, and unperceiving eye upon the men who represent officially religion and ethics in the pulpits.

There are, obviously, points of contact between the preachers and the orators and teachers of all lands. They have stood for nineteen hundred years among the speakers to men, keeping alive, in their degree, the world-old function of oratory, and, as a class, they belong to that memorable genus, the oratorical, which, among barbarians and civilized peoples alike, has done so much to shake and change the world. The talking men have big place in human history, and among them the preacher belongs; this is, to speak scientifically, his genus. Christianity has been, first of all, a preached religion; it has its Book and its vast litera-

ture, its music and ceremonies; but its spread and power have been first from the oral tradition handed on through successive generations from the Apostles to the present; the minstrels have ceased to sing, the skalds are silent; but if there were no Book or literature of Christianity, we would have still the living teaching, passed on from age to age, after the manner of the fire of the Greek runners.

The preacher is also allied to the teacher of all lands and times, and as such may be included in another genus; he stands with the philosophers of Athens and Rome, and with the professors and teachers in colleges, universities, and schools; he is the educated man, the man with learning, and with what he holds to be moral and spiritual truth, which he imparts to others. Again, he belongs in the literary genus, for he deals with words and ideas, and, as we shall note presently, he holds a very important place therein. As a missionary he belongs among the travelers, the explorers, and discoverers, among the geographers, the philologists, the finders of new species, the founders of new lands and governments. In the State churches, he figures as a statesman; as pope or cardinal he has in the past made and unmade laws and governments, and has had kings bend to him the knee. As bishop or archbishop in some nations, as in England, he sits in the Parliament, in the House of Lords, and has precedence, officially, of nobles and lords. From another point of view, he belongs among the priests of the sun, of the moon and stars, the priests of Baal and Astarte, of Isis and Osiris and of Buddha, among the sacrificers on altars in every land, among the robed and tonsured men close to the throne of Egypt or Babylon, or at the oracle of Apollo or the Eleusinian mysteries; but this is true only in widest classification, such as would compass among medicine men the modern physician and surgeon, or with the scratcher on bones of oxen, the modern painter; but even so unwelcome a classification may have its sting lessened if we recall that many a nation of the past owed what enlightenment and justice it had to its priests, that priests made the

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alphabet or hieroglyphs of Egypt, founded its science, and combined in themselves the functions of all kinds of learning. One may recall the point of Disraeli's retort, when, in the House of Commons, he was taunted with being a Jew, that "when the gentleman's ancestors were naked savages in an undiscovered island my ancestors were priests of the Eternal."

But while every function ramifies into other functions, the preacher of the Christian religion is primarily the orator and teacher of religious truth as contained in the Bible, as believed by the Christian Church. As such, he is a specialist; whatever greatness he

may achieve outside his sphere is that which he has in common with other classes of men. It is as a preacher that he must be judged, and not by his ability as an orator or by his greatness or moral worth as a man; he must stand or fall by the truth of what he believes and teaches. All open-minded men who are familiar with history grant readily that the Church has had an amazing, an unparalleled career, that the world elsewhere has held no such phenomenon as the spiritual empire of Jesus Christ for nineteen hundred years in the hearts and lives of the nations that are called civilized; and certainly the world has no promise of ever seeing anything like it arise again. Upon the confusion of ancient thought, and amid its despair and sensuality, arose a force that unified thought and action, and extended its cult over Europe and wrought toward a common goal of civilization. Men may readily grant the splendid enthusiasm and magnificent courage of the clergy, as a whole, throughout the ages, and their sacrifices. All freely give admiration to the devotion of the scientists of our time, their single-minded loyalty to the truth, the sacrifices by which they follow it, a sort of voluntary surrender of riches and popularity to attain their ends; so that to be a scientist is almost to take a vow of poverty and to be blest by the word of Christ, "Wo unto you when all men shall speak well of you." May we not likewise admire the devotion and poverty of the men who have been and are loyal to the Spirit, to spiritual and moral truth?

The world owes much of its scholarship to the preacher. We may remind ourselves in passing of the debt of English literature to the clergy, both in its beginnings and in its whole course. "During the earlier ages of our history, literature sprang up in ecclesiastical schools, and protected itself against the ignorance and violence of the time under ecclesiastical privileges," says Green, in his "History of the English People." "With but two exceptions, in fact, those of Ælfred and Ethelward, all our writers, from Beda to the days of the Angevins are clergy or monks. The revival of letters which followed the Conquest was a purely ecclesiastical revival; the intellectual impulse which Bec had given to Normandy traveled across the Channel with the new Norman abbots, who were established in the greater English monasteries; and writing-rooms or scriptoria, where the chief works of Latin literature, patristic or classical, were copied and illuminated, the lives of saints compiled, and entries noted in the monastic chronicle, formed from this time a part of every religious house of any importance. . . . The war-songs of the English conquerors of Britain were preserved by Henry, the archdeacon of Huntingdon." To the clergy on the Continent and in Britain we owe chiefly the revival of learning, the preservation of the ancient manuscripts, and the foundations of national literatures. To the clergy we owe the English Bible, in its earlier versions and in the King James version, which has done more for our tongue than any other book. Germany owes the version of the Bible that gave its language unity to Luther. To the clergy Europe owes the foundations of its universities, and to a large degree their perpetuation, and the clergy to a considerable degree have manned them and have been among the foremost of their scholars. American colleges, especially in early days, have been largely founded and maintained and manned by the clergy. The clergy have furnished a fair proportion of the standard books in history, criticism, philosophy, poetry, romance, and in many other fields. The preacher has been in every community within civilization a pastor, a shepherd, a "sheep-herding

man," in Carlyle's phrase, has woven the lives of the people together, has unified social conditions, and kept the light of hope, courage, and faith burning. The preacher has been in most ages one of the learned men of his time; he has been in most instances college- or university-bred, and a student, absorbing the knowledge of his epoch. The thinkers of the Church have been familiar with all phases of human thought and its possibilities.

The non-celibate preachers may invite the world to count among its obligations to them their children, since the roll of notables and useful men and women born in the manse or parsonage is longer and more impressive than in any other class of homes save those of farmers. The roll is endless: Harcourt, Cecil Rhodes, Tennyson, Cleveland, Arthur, Clay; orators, essayists, poets, actors, painters, sculptors, editors, scholars, travelers, metaphysicians, soldiers, presidents, governors, sailors. A large percentage of the famous or distinguished men and women in the American "Who's Who" are clergymen or their children; and it is stated that half the names of those in the English "Who's Who" are from clerical homes; Kipling, for instance, had both grandfathers preachers.

Every individual or class pays at some time and in some way for its exaltation and dominion. In a scientific age, so-called, the clergy who were once exalted are in certain minds treated with injustice and oblivion of the scope and depth of their beneficent deeds.

Certain types of men have come to the point of view where they say, in effect, of the preacher, Who is this man that he should talk to me? This is an intelligible point of view, but not a consistent one if he allows editors to expound for him the news of the day, scientists to interpret physical facts, poets, musicians, actors, painters, essayists, historians, to teach, please, or influence him by their works. By the same token, he could invalidate all teaching, and say, Who is the editor to discuss events for me? The novelist to tell stories for me? The painter to paint for me? The physician to prescribe for me?

It may be worth while to ask, Who are the preachers? Whence do they come? They have come from all classes of men. The Jewish priests were of a special privileged class, the tribe of Levi. The Apostles were chiefly fishermen, but Paul was the son of a man with the privilege of Roman citizenship, and was one of the most highly educated men of his time. Luke, the writer of the third Gospel, was a physician. Certain of the Fathers were of aristocratic lineage and culture, while others were of the people. Some of the popes were of the greatest families of Italy, while others were of humble birth. The noble families of the Continent gave many a priest and pastor to the Church; scions of royal houses were not infrequently among the clergy. In England there has been scarcely one noble line without clerical branches. In England today there are clerical members of the most distinguished houses. Gladstone's son is a clergyman. There have been and are also men from every class, sons of merchants, soldiers, artists, miners, tradesmen of every kind, laborers in every work. In Scotland the ministry has represented scions of the old nobility, the oldest clans, as well as the peasantry. In Ireland the clergy have come from every condition, high and low. In America, the ministry has touched every class and condition, from top to bottom of society. Just now, the son of one of our most famous generals is a priest, and the son of one of the most noted judges of the national Supreme Court is a Protestant minister. The ministry represents the families of college presidents, teachers, farmers, capitalists, as

well as those of tradesmen and laborers. There are ministers very rich and very poor, men traveled and highly educated and irregular preachers of dense ignorance, great scholars, noted writers, poets, novelists, essayists, editors, teachers, and scientists of international repute.

The mental attitude of individuals or portions of society toward the cleric depends, after all, entirely upon the point of view; from the point of view of absolute naturalism, the preacher is a belated figure, an anachronism; from the point of view of the necessity of faith, of the vital importance of truths that can not be proved, of the illumination of character that religion gives, the preacher is an essential and sublime factor in a civilization whose materialism rests upon a spiritual basis. If science grows more and more idealistic, as Premier Balfour declares it will, the preacher will emerge rehabilitated with a new efficiency. The matter ultimately rests upon the validity of the judgments of the moral and spiritual nature. The question is one of knowledge, of the means of knowing whether the senses or the intuition are the only judge. If "our senses were not evolved for purposes of research, and the intellect was not evolved to investigate nature," if, as Tennyson said, "the things that can be proved are not worth proving; and the things that can not be proved are the only ones worth proving," the preacher may confidently speak yet for many a day. Does man have higher faculties? Does he have spiritual perception? Has he the right and need to believe and hope what he can not prove? With the metaphysics of Professor James and of Balfour in the field one would think that the preacher is far from being discounted even from the purely intellectual point of view. The preacher is identified with the best causes in the world, with charity, philanthropy, education, knowledge, temperance, progress, righteousness, freedom, truth. He stands for Christianity, "the happiest stroke ever made for human perfection," as Matthew Arnold said. He stands for morality, and "conduct is three-fourths of life." He stands for religion, and religion "represents that which concerns us more than any other matter whatever," as Spencer said. The preacher has helped organize society, to make it law-abiding and serious. He has extended its horizons by missions, has widened human sympathy, has increased tenderness, has brightened hope, faith, and love. He stands everywhere for the ideal, for whatever is good, and against the evil. To take away Massillon, Bourdalone, Fénélon, Augustine, Knox, Edwards, Jeremy Taylor, and hundreds of others would be to take stars out of the sky of history. These men, whether your faith is theirs or not, can not be overlooked in the world's movements. They have been among the world-makers, and have been the friends of men. Society in taking stock of the preacher after all these ages may give him hearty plaudit, and say, "Well done, good and faithful servant."

Some people think the day of the preacher is past, that the world in the future can get along without him. It is easy to predict great revolutions and changes in society, but they do not always come. It was said a few years ago that all the stories had been told, and that stories hereafter would not be stories; but possibly there never have been so many stories invented or retold in any epoch as in the last decade. There are as many preachers now as ever, and as many sermons are preached, and as much money is given to the churches, and missionary and other enterprises of a religious kind are conducted as usual. While congregations are not as absorbingly interested in doctrine as formerly, sermons that are "practical," that is to say, ethical and

deal with life, stir people as much as ever. A large proportion of the people of all classes in every community are churchgoers, and the number of enthusiastic devoted Christians is very large. As matters of popular interest, the arrival and personalities of clerics like Charles Wagner and the Archbishop of Canterbury are as much commented upon as they would have been in any other time. The preacher, judged from many points of view, seems to be holding his own; and if he can do that in this time of transition he will be doing a good work to maintain the ideal for another age and people. In any case, even if society afterwhile decides to dispense with him, he should not now retreat, should do his duty as he sees it, and, like the Jewish priests when Jerusalem was taken by Titus, have as his maxim, "A priest should perish with his temple."

RELIGION AND DISEASE: AN EXPERIMENT IN SCIENTIFIC CHRISTIANITY

By Samuel McComb, D.D.,* Boston.

The thoughtful observer of present-day tendencies can not fail to be struck by the fact that men everywhere are seeking for simplicity and reality in religion. In spite of the vast increase in material comfort, the ever-advancing complexity of civilized life, the soul yearns to be set free from servitude to the finite world, and to win a larger and nobler existence. Everywhere men are asking that religion should cease to be abstract, should reduce itself to the vital and essential, and should prove itself once more a redeeming and transforming power for the whole man—body, soul, and spirit. The world dimly surmises that in the spiritual realm there are healing and reconciling forces, and in blind enough ways, is earnestly trying to grasp and utilize them.

Another significant and wide-spread tendency in modern life is seen in the growing revolt against the old *materia medica* with its highly complex doctrine of a drug for every disease, and in the more vivid realization of the power of mind over bodily states. The fundamental postulate of modern psychology is the doctrine of the unity of man, a unity in virtue of which all mental states are followed by physical processes, whether the mental factor be an emotion, a sensation, or an idea. This idea is being applied, sometimes ignorantly, sometimes with accurate scientific aim, to the alleviation and cure of a large class of disorders the origin of which is to be traced to the mysterious region where body and soul most intimately join.

Now a simple yet, it is believed, fruitful experiment has been in process of trial during the past seven or eight months in one of the Boston churches—an experiment of which the newspapers have spoken copiously but not too wisely. This effort, now known as the "Emmanuel Movement," may be described as an attempt to weld into friendly alliance the most advanced medico-psychological knowledge of our time and a primitive, New-Testament Christianity, as scholarship has disclosed it with a view to the relief of human suffering and the transformation of human character. I propose to set forth the principles and methods pursued in the working out of this idea. Criticism, so far from being deprecated, is warmly welcomed. If the work here

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sketched is based on the realities of human nature, the Church as a whole ought to know it, for here she will find a new spiritual weapon wherewith to make a more effective assault on the powers of sin, disease, and death. If, on the other hand, the effort is resolvable into moonshine, the men who are responsible for its inception ought to know it, that religion may be saved from discredit and the world protected from the folly of an empty tho honest enthusiasm.

To begin with: the movement is nothing if not scientific. It not merely tolerates, but cordially seeks, alliance with medical science. To say that it is another form of Christian Science or faith-healing is to manifest profound ignorance of the ideas for which these cults stand. For tho opposed at many points, they agree in rejecting medical science as an elaborate illusion by which the world is misled from the path of truth and reality. On the contrary, the Emmanuel Movement embodies the belief that academic medicine is, as a whole, based on rational processes the defiance of which means a presumptuous ignoring of the true conditions of human knowledge and well-being. Christian Science, so far as it is capable of intelligible statement, appears to rest on the purest pantheism, tho, of course, this is denied by many of its representatives. But the denial only means that religious instincts often set at naught the necessities of logic. As that strange birth of the nineteenth century, "Science and Health," never tires asserting, God not only created all that is, but *is* all that is; and as there is no imperfection in God, it follows that the body, sin, and sickness, being imperfections, are nonexistent. The things that we call by these names are illusions of "mortal mind." How these illusions entered a perfect universe is a question which still awaits an answer. Now, a pantheistic conception of the universe means the death of religion, for the essence of religion is the vital intercourse between the finite and the Infinite, between the human spirit and the God in whom it lives. It is in effect the denial of Christianity. "God subsists for the human heart only in antithesis to something that is not God." Of course, if the body is nonexistent as well as the finite spirit, it follows that scientific medicine is an absurdity. How colossal the blunder of building schools and colleges, and laboratories wherein generation after generation of select men may be trained to devote their lives to treat seriously an illusion which is not even an illusion, but an illusion of an illusion! It is needless to say that this crazy idealism, the product, one might be pardoned for supposing, of a Hegelian brain smitten with paresis, has no place in the methods pursued in the Emmanuel clinic. We take our stand on the famous saying of Immanuel Kant: "A dream which all men dream together, and which they must dream, is no longer a dream, but a reality."

Then, again, while Christian Science, faith-healing, and other cults make no distinction between different types of disease, we insist that each patient's case be diagnosed by a competent medical man. When an organic cause for the trouble is indicated, such a case is not admitted to the class. There is no proof that a merely spiritual process can cure a brain lesion or dissipate a cancerous tumor.

What, then, are the forms of disorder to which this method is applicable? They belong to that kind of suffering which the Germans denote by the word "nervosität." Its manifestations are manifold. A few only can be named here: all functional disturbances of the digestive apparatus, neuralgic and anemic headaches, certain forms of paralysis (locomotor ataxia can be alleviated), neurasthenia, hysteria, hysterical pains, hypochondria, insomnia

(except where organic disease is diagnosed), melancholia, nervous irritability, uncongenial environment, hallucinations, morbid fears, fixt ideas, incipient insanities, stage-fright, worry, stammering, cigarette addiction, abuse of tobacco, dipsomania, cocain and chloral habits, kleptomania, moral faults of children, suicidal tendencies (except where insanity is diagnosed), and religious melancholy in which the sufferer imagines that he has committed the "unpardonable sin." These and allied ailments constitute the main causes of suffering and social misery among the American and English peoples to-day.

I now pass on to speak of the chief therapeutic agencies on which we rely. The first is faith in God and in the constitution of the mind.

The therapeutic value of faith has been recognized from time immemorial. We know the mighty deeds of healing which Christ achieved through the trust in Himself or in God that He awakened in the sufferer. It is true that similar wonders have been wrought in non-Christian as in Christian lands in all ages. In our own time, according to the highest medical testimony, persons have been cured of various disorders by the Holy Coat at Treves, at the shrine of St. Ann Beaupré in Canada, at Lourdes, and at other places. So far as the given ailment is concerned, it is the strength of the faith rather than its quality that is the vital matter. The relic of a dead superstition may achieve as great things in the removal of physical disorders as faith in the living God. But there is one thing it can not do: it can not reconstruct character and open a new window in the soul. In the moral and spiritual realm the quality of the faith is all-important. Now, the faith that Christ calls upon men to exercise is a rational trust in God, not a blind credulity. There is no merit in a blind faith. Such a faith has its roots in man's ignorance and sloth, and while physiologically its influence can not be denied, ethically and spiritually it can work only harm to its possessor. Superstition may be able to say to humanity smitten with bodily weakness, "Take up thy bed and walk," but it is only faith in God as the Infinite Love and Holiness that can also say, "Thy sins are forgiven thee."

Secondly, the healing power of prayer is inculcated. Modern science has graven deep in our consciousness the fact that the physical world is ruled by general laws. A true instinct will prevent the Christian from praying for anything which contradicts the will of God as that will is expressed in the natural order. We must not ask God to work a miracle, that is, a violation of His laws, on our behalf. On the other hand, man is the unity of matter and spirit, and material processes are often conditioned by happenings in the spiritual domain. It is not a theologian, but a leading psychologist, who says: "As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery and should be encouraged as a therapeutic measure." How the law of prayer operates we may not fully know; but this at least we can see: prayer opens the inner consciousness to the absorption of spiritual energy, which in turn affects character and life, and a calmed and purified spirit acts on the nerve-systems, restoring their tone and rhythm.

Our third therapeutic agency is ordinary or waking suggestion. By suggestion is meant the effort to pierce through, so to say, the dark and diseased state of consciousness, to a lower sphere of mental life, and there set free health-giving forces, awaken faith and hope, inhibit evil and mischievous tendencies, picture ideals of health and poise until they become the patient's own and gain outward physical ex-

pression. The theory on which the suggestive principle is based is that of the subconscious activity of mind. The old notion that personality is a sharply defined and clearly outlined quantity is gone forever. It is indeed not poetry, but cold scientific fact, that man is every moment infinitely more than he knows. Mind and consciousness are not synonymous terms. The discovery of a "subliminal" or "subconscious" region of psychic activity has been declared by Professor James "to be the most important step forward in psychology" since he became a student of that science. This is the abode of everything that is latent, the home of lapsed memories, the secret place where habit has the throne of its power. We now know why so much evangelistic effort fails of its purpose: it is spent for the most part outside the region where habit has the seat of its strength. It is only when we pierce beneath and enter the sphere of the subconscious that we can grapple with the demons that possess the soul and cast them out. Hence to the emotional appeal of the evangelist must be added the reconstructive energy of the psychotherapeutist. And what is this but a return to the primitive Gospel?

Hypnotism is administered under skilled medical supervision in extreme cases such as chronic alcoholism, cocain, morphin, and chloral habits, and other perversions. Modern science recognizes that for these diseased conditions hypnotic suggestion is of the highest therapeutic value.

Last, but not least, earnest efforts are made to reeducate the emotions, the will, and, generally speaking, the moral and religious life. This is done partly by private interviews, partly by a regular public meeting held once a week, at which prayers are offered, helpful addresses are delivered, and a cheerful, optimistic spirit is cultivated. After all, one of the main roots of neurasthenic misery is a moral one—egotism. The sufferer thinks too much about himself. He broods over real or fancied ills: he becomes morbid or melancholy; or he is the victim of a hypersensitive conscience, magnifying venial offenses, the mere crudities, it may be, of an unripened experience, into flagrant crimes against God and man. By persuasion and sound instruction, we seek to change the center of gravity: the patient is warned against the power of attention and introspection to originate and to develop nervous states; and if possible his latent interests are stirred, his dormant energies and capacities are called forth and directed toward some unselfish work for his fellow men.

Space does not permit me to indicate at length the measure of success that has crowned the work. Careful records are kept of the cases treated: a few years later these will be of the highest service to scientific men. Meantime let me say, enough, and more than enough, benefit has come to suffering souls to justify all the expenditure of physical and spiritual energy on their behalf.

This idea which is now offered to the church is a simple and far-reaching one. It may be that here is an open door through which religion may pass to find itself once more what it was before modern criticism was born, the reigning force in the world's life. The mischief in all "mental-healing" movements in the past has been their breach, on the one hand, with sound historical Christianity, and, on the other, with the proved conclusions of science. Hence they have been the rich soil on which have grown humbug, quackery, and all sorts of noxious pseudopsychological ideas. Why should not the Church wrest from the hands of charlatanism its misused forces, and consecrate them to the service of Christ and of humanity?

SALVATION IN THE TWENTIETH CENTURY

By the Rev. James C. Fernald, L.H.D., Washington, D. C.

The activities of the twentieth century are different from those of any preceding century; salvation in the twentieth century will have, therefore, manifestations different from those known in any preceding century. A saved character is the same in its essentials in our age as in any other, but a saved character will have very different expression in operating a chain of factories run by steam and employing twenty thousand workers, from what a saved character would have on a forty-acre farm owned and tilled by one man. If the supposed Christian character of the factory-owner produces only the virtues adapted to the forty-acre farm, the evidence of regeneration is lacking; for "by their fruits ye shall know them," and the fruits must be adapted to the unities of time and place. "To whom much is given, of him shall be much required." The age of the railroad, the steamship, the telegraph, and the telephone can not subsist on a righteousness adapted to a camel caravan in Ur of the Chaldees. The twentieth century needs a salvation that can march side by side with its wondrous civilization—or rather, far more than that—a salvation that can go before the civilization and lead the way.

There is a school of devout men whose ideal of ministry is that of Jonah at Nineveh, going through the world with one warning cry. Such devoted souls formerly opposed education among the heathen. The missionary must do absolutely nothing but "preach the gospel"—that is, certain first principles of the gospel, repentance and faith, which the Scripture exhorts us to "leave," that we may "go on unto perfection." Now we are coming to see that for broad Christian character education is needed in Burma as much as in Massachusetts, and we are trying to provide it, but as Dr. H. C. Mabie said recently in speaking of it, "We have lost a generation."

The successors of those men now say: "We have nothing to do with human betterment. Our sole business is to save souls. If a man is converted, he'll get out of the slums." Perhaps, but will he be converted there? Sporadic cases we may rejoice over, but percentages of saving results in slum work are discouraging. Let any one go down there and see, in front of the crowded, filthy tenements, the ragged, dirty little children playing in a foul gutter, and swearing before they can talk plain, and then say if the dwellers in such environment are not fearfully handicapped for the reception of a spiritual message?

A missionary worker was telling a young man of the Father in heaven, when he answered: "Lady, all that talk don't do us no good. All I know of a father is a feller that comes home drunk every night, and beats my mother and me if we don't hide away from him, and then goes to bed with his boots on." Environment does make a difference. The very language in which the gospel might have appealed to that man had been antecedently mortgaged by the devil. Environment can be a dense wall through which you can not reach the great, needy host.

That environment does make a difference the workers among what General Booth calls "the submerged tenth" very well know. The missionary laboring in the poorer quarters of our cities will not take his family to live there. Why? If regeneration is the only thing to consider, won't the regenerating grace of God save his children in the slums—just as well as if they had an ungodly father? Let the preacher's children play in the gutter, grow up with the infantile lisping of blasphemy in their ears, and then let him trust the

regenerating grace of God to save them in spite of it, if environment makes no difference. In his heart of hearts he knows it does.

All this talk of indifference to environment is merely a sanctified form of Dean Swift's famous aphorism that he "never saw a person who could not bear other people's misfortunes with Christian resignation." Environment does make a difference, and it is our business to differentiate it, if we would save the host now in its deep darkness. The preacher who has only the Jonah message is out of place in the twentieth century. He is starting in about three thousand years too late, and ought to go back to Nineveh.

The way to wide-spread salvation in the twentieth century is very largely through the betterment of outward conditions; and this betterment is also one of the surest fruits and most convincing evidences of present salvation. In this adaptation the church of to-day has a long advance to make. This is not meant to imply that the church is doing nothing, nor that it is not doing great things, but that it is not exerting upon our age a commanding influence proportional to that which it has exerted upon some of the ages past.

Men are not won in adequate proportion to the total number of church-goers and church-members. Undoubtedly this is matter for much debate, and the facts vary much according to the special power of individual pastors and the local conditions. But no one can go around much among our churches without being aware that it is a general truth. You will find in some small church an audience of fifty women and seven men; and in a large audience in some great room long rows of women, with only here and there a man. Simultaneous counts made by reporters in various churches in a number of cities have proved this to be a widely prevalent condition.

This is very different from the old time when men sat in long lines at the head of every pew. Those were men, strong and grand, and sincere in their determination to worship God according to their own consciences, even if they did sometimes err by attempting to compel other people to do the same.

If the church is losing men, that means that it is losing its grip on the community—for the vital, commanding power of human society is men.

The workingmen are not won, but largely repelled. You may speak from a wagon to two hundred people on the sidewalk who will listen reverently through an entire service, tho few of them could be drawn into any church.

The alienation of a large portion of the common people from the church is no individual fancy, but is remarked by many competent observers. Prof. S. C. Smucker, closing his series of lectures at Chautauqua last summer, in his "final words of emphasis" said:

"You do not know the times if you do not know that the sanctuaries of religion are not holding our people. I have no fear that our religion will die out, but it must grow till it finds us as it did before."

The church is somehow out of touch with the great public. Capitalization has outrun Christianization. The church is not achieving in the spiritual realm results in proportion to those which industry is achieving in the material realm. The church is not matching commercialism in the ratio of progress.

We need no new gospel, but we need a new adaptation of the gospel, as much as England needed the King James version of the Bible to take the place of Wyclif's and Tyndale's, that had been adequate in the earlier day. We need redemption that can prepare men to handle transcontinental railroads and ocean-going ships, grain-elevators, steel-mills, coal-and iron-mines, cotton-factories and glass-factories and life-insurance companies, "as serving the

Lord Christ," so that no touch of graft shall stain the baptized hand. The need of the twentieth century is corporate Salvation—not that men are to be incorporated into the kingdom of heaven, but that corporate life is to be redeemed by the saved men that participate in it. No salvation that falls short of this is equal to the demand to which our new age is rushing us on.

All our civilization—the very trusts that oppress us, the labor-unions that are the workingmen's reply, the department-store where we buy under one roof every human necessity that our share of "prosperity" gives us the money for—the swift ships and trains and the cables that are making the whole world one place—all are preaching one vast truth, and tending toward one mighty result—the solidarity of humanity.

Is Christianity expansive enough to meet the demands of our widening civilization? The question rather is, Can our civilization be expanded and exalted enough to touch the circumference of Christianity's ideal? "All ye are brethren"—"Of whom the whole family in heaven and earth is named." What means then the crushing poverty of a multitude in a business that produces unbounded wealth for the few? What means the destitution that comes upon a family if husband and father breaks his arm or is sick of a fever? Why, if one of a family is feeble, crippled, or sickly, the strong and well go without things and pile their savings around the feeble and stricken life to comfort and prolong it? When will civilization learn such a lesson? Can Christianity make its teachings of brotherhood real in the movement of world-industry in the twentieth century?

To lead the world to this, the Church must hold and teach that private virtues can not be accepted as evidence of regeneration from men in positions of corporate control and public trust. There is an enormous ethical dereliction in the handling of aggregate capital and aggregate political power. The man who would abhor to rob one man will cheerfully rob one thousand or ten thousand. The dealer who would on no account advise one man to invest in stocks that he knew would fall, will use all the resources of advertising to induce a host of men and women to do that very thing. The man who would not steal one dollar from one taxpayer will join to steal millions of dollars from the taxpayers of a whole State or nation, as by paying for $9,000,000 of furnishings for a $4,000,000 building. The man who would be incapable of taking one bit of comfort from one poor man, woman, or child, will calmly, as a member of a corporation, do that for toiling hundreds or thousands. As one of a corporate committee he will put up the price of coal, or of food, or of milk, for no increase in cost of production, but solely for increase of profits to stockholders; and this when he knows by all the laws of social life that such increase of price means suffering, sickness, and death in many a home of the poor. Yet this very man may be quite estimable in the narrow relations of private life. His friends plead his personal excellences and private virtues. They forget that these can be pleaded for many of the tyrants of history.

Note Macaulay's indignant repudiation of the apologies for the despotism of Charles I. of England, on the score of his "many private virtues":

> "A good father! A good husband!—Ample apologies, indeed, for fifteen years of persecution, tyranny, and falsehood! We charge him with having broken his coronation oath, and we are told that he kept his marriage vow! We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates, and the defense is, that he took his little son on his knee and kissed him! We censure him for having violated the articles of the Petition of Right, after having, for good and valuable consideration, promised to observe them,—and

we are informed that he was accustomed to hear prayers at six o'clock in the morning!"

Equally pertinent are the pleas made for corporate oppressors of our own day. We are told that the coal-barons who put up the price of heat in winter, the icemen who put up the price of coolness in summer, and cut the wages of miner and worker at the same time, and the food-dealers who are making it necessary for the common man and his family to be more poorly nourished, are represented among the church-members; that the beef-packers are in the odor of sanctity; and that the employer of thousands who fills his factories with child labor is perhaps superintendent of a mission Sunday-school. We reject the plea. The master of far-reaching industries can not atone for falsity in those vast dealings by minute faithfulness along the narrow lines of private life. The judgment to which he is amenable sweeps the great circle of his widest activities.

The practical question will be raised, How can these evils be reached? We can not follow the methods of these vast businesses and fix in all their bearings and to all their retreats individual responsibility. That is true, and the minister often does very ill to preach on the business man's specialty, and show himself weak where his hearer is strong.

But let us inquire how business methods were reached in the old days of small establishments. It was never the preacher's business to go around and find by inspection whether the grocer put sand in his sugar. It was his business so to preach that he and the sand-sugar man could not both stay in the same church. It is related of an old Scotch minister calling at a farmhouse on Monday, that he questioned the good wife on the text and sermon of Sunday morning, and found she could tell him nothing. "My good woman," he said, "of what use is the preaching to you if you do not remember it?" "I dinna ken," she answered. "But I mind you preached on false weights and measures, and I cam hame an' burnt our bushel."

Similar contrition in our day would lead to a conflagration of circulars and prospectuses in Wall Street.

The preacher must not be afraid to use that text in Malachi which tells that the Lord of Hosts will "be a swift witness against those that oppress the hireling in his wages," nor of that one in James: "Behold the hire of your laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

True, this will cost something. The preacher who does it will not be sighing for the heroic ages of Christianity. If any man is troubled by the idea that "the age of persecution is past," he may be relieved of all anxiety on that score. Let him but touch the skirt of capital with a coal from off the altar, and he will not be worried over lack of persecution forevermore. Hence, he who will dare this must make himself more of a scholar and a man and a Christian in every other way, to meet the shock. This will bring out the inherent manliness of our ministry, and win men to their gospel. This will attract to the ministry young men longing for a heroic career, just as young men were won to Theodore Parker and Wendel. Phillips when those orators at every risk fulminated against slavery. For, as Carlyle has said, "Difficulty, abnegation, martyrdom, and death are the allurements that act upon the heart of man." The grandest work ever done by the Christian ministry is waiting in this long-avoided field.

The church must give genial, kindly, generous aid and sympathy to the whole struggle for the uplift of the toiling millions.

We are in the throes of one of the

great movements of the ages. The long-buried giant of labor is waking up, and the mountains are shaking with his struggles to arise. The conflict for human emancipation, that began with dethroning kings at the top, is reaching down to uplift the toilers at the foot of the social ladder. Magna Charta was won by and for "the barons of England." The Puritan revolution under Cromwell was won by and for the middle class, the yeomanry of England. In our own Revolution, our fathers fought, as Burke well said, "not for the rights of men, but for the rights of Englishmen." For one hundred and thirty years we have been trying to hold things just where Washington, Adams, Jefferson, and Franklin left them, with a steady drift toward aristocracy on the one hand and peonage on the other. Now the crusht operatives of the modern system are demanding hearing and relief. They are a vast and mighty host, and hearing and relief they will have, somehow, by fair means or foul, right or wrong, well or ill. It is the business of the church to lead them well.

While the man who believes himself qualified to speak the last word on the labor question thereby proves himself incompetent, the call to religious leaders is to study the mighty question, know of it all that can be known, and bring to men some honest, kind, sympathetic solution within the ethics of Jesus Christ. Our college study of political economy is hopelessly out of date. The hands and feet of our modern industrial system are sticking through the old economic system like those of a growing boy through his last year's suit, and at every movement of the body politic the old theoretic garment of Adam Smith is rending in every seam. Leaders the great toiling host will have. If they do not have good leaders, they will have bad leaders. If we will not give them Christian leaders, they will have unchristian leaders, and the church may not reclaim the leadership in a hundred years.

One thing we know—that a man should work in a business that is producing uncounted millions of wealth for others, and receive for his work each day just enough to enable him to work another day—with no chance for education, beauty, or joy for wife and children, but even obliged to put them into the mill to keep alive—this can not be the plan of God. If we say that it is, we shall make infidels by the hundred thousand.

We shall not meet the occasion by keeping our sweet, elegant, traditional services in the midst of this seething movement, and letting the great torrent of agitation surge by. The man who fell among the thieves and lies robbed and wounded, has his eyes opened now, and he will not love priest or Levite who passes by on the other side.

Somehow we must do more than has yet been done for the great, toiling hosts for whom Christ gave himself, loving to eat and sleep in their humble homes, to walk with them by the way, to heal their diseases, and to preach from their fishing-boats His immortal words. We must bring these throngs more fully into the light of the better day that He came to usher in.

Salvation in the Twentieth Century means the brightening of the lives and the betterment of the homes of humanity's crowding millions, so drawing them to the world's Redeemer.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

It is remarkable that at the recent great and intensely interesting World Congress of the Evangelical Alliance, the delegates from the lesser nations were much more in evidence, and seemed to attract more attention, than those from great countries. Is it not probable that spiritual sentiment is more deeply cultivated under the quieter auspices possible in some of these inconspicuous territories, where the material claims of commerce and competition are less exacting, than in mighty empires?

From Denmark came, among its delegates, one with whom I have had the pleasure of a close conversation concerning the situation in Northern Europe. The Scandinavian lands are, of course, Lutheran throughout, only a very small number of the populations in Sweden, Norway, and Denmark being affected by other forms of faith and practise than that which overflowed the whole of Northwestern Europe in the Reformation era. Pastor Mollerup, of Copenhagen, gives a glowing account of the great spiritual revival which sprang up two years ago in Denmark, with the capital as the center of the movement. He himself and a few of his fellow Lutheran pastors in Copenhagen initiated it by commencing prayer-meetings at the time when Messrs. Torrey and Alexander had been making their influence felt in England. Pastor Mollerup gathered at first conferences to consider measures. He found that the way had been prepared and that there was a deep longing in many souls for an evangelistic campaign which should aim at counteracting the wide-spread indifference and materialism which had been stealing of late years over the masses in Copenhagen, now a great city of about half a million souls, as well as over other cities in Denmark. The preparation had, indeed, been in process for several years past, through the remarkable "indre mission," as it is called. This is that movement within the Danish churches throughout the land, of which every now and then we hear news. It is what its name exactly implies—a mission inside the membership of the churches. The more spiritual and evangelical minds in numerous congregations connect themselves with the "indre mission" and seek to reproduce it in their own particular flock. Especially throughout the rural parishes have blest results followed, and the aim of Pastor Mollerup and his friends was to stir new life in the inert population of the metropolis of Denmark. The success was wonderful. Churches were soon crowded and in the winter of 1905–06 several of the largest halls were filled nightly. Last winter the operations were chiefly in the direction of gathering and consolidating these results, but in the coming winter another forward movement is in prospect.

Copenhagen is one of the chief seats of Continental socialism. And that socialism is largely identified with infidelity. Much of it is openly atheistic. But Pastor Mollerup declares that the revival has administered an immense setback to this popular skepticism. "Only a few years since," said the Danish clergyman, "I was frequently saluted in the streets of my own parish with the grossest insults by the men. Now nothing of the kind ever happens. The whole tone of the great city is changed. Evangelical religion has conquered."

Moreover, this "indre mission" movement is steadily spreading throughout the whole of the Lutheran Protestant world. Evidence to this effect is strongly forthcoming in the testimony of many of the leading German clergy. One of these, Pastor Christlieb, son of the late famous Professor Christlieb, speaks most enthusiastically of the "Gemeinde" movement throughout the Fatherland. This corresponds with the Danish feature of church life just mentioned, as being entirely within the congregations, for the "Gemeinde" means the congregation.

It is to be noted that throughout the great German Empire outside evangelists have done comparatively little. They are not in popular favor. Their methods do not seem to suit the national temperament, and they can not stir very much enthusiasm, altho the time may come when, as in Denmark, a change of sentiment may eventuate. The "Gemeinde" coteries of spiritually-minded members within the churches are doing very much to stir their fellow parishioners in numerous towns and villages, and the search after richer blessing and higher life is being intensified. Pastor Christlieb is of opinion that the reaction against destruction-

ist criticism and against the rationalist current at certain great Teutonic universities is real; that Evangelicalism is again advancing in Germany; and that a great spiritual awakening may be expected.

Good comes out of evil by the workings of Divine Providence. Since the war between the United States and Spain the latter country has seemed to arouse itself from medieval torpor and to take up an entirely new attitude toward reform. It is true that the recent defeat of the Liberals and the accession to power of a Conservative ministry has slightly damped the hopes of the ardent Progressives. But at last the prospects are brighter for the young "Iglesia Evangelica." As I write we are being visited in England by the pastor of the most successful of the evangelical congregations in Spain, Señor Tornos. He is a venerable preacher who before his conversion to Evangelicalism was court chaplain to the late Queen Isabella, and was also private chaplain to the late Countess de Montijo, mother of the Empress Eugénie. He is 73 years of age, but is singularly young for his years. He is the editor of the only Protestant weekly published in Spain, and is the most prominent leader in that federation of evangelical churches which has done so much to strengthen the hands of struggling pastors working in isolation and exposed to fierce opposition in very many localities. The awakening in Spain is, I repeat, largely due to the effects on the national mind of the Spanish-American war. The results of that conflict produced a spirit of inquiry on all sides. Stagnation and torpor gave way to anxiety for reform and progress.

That "excavator's happy hunting-ground," Egypt, still from time to time excites archeologists by rendering up, from countless buried edifices and sepulchers, memorials of prehistoric ages, as well as of various early eras. The latest "find," consisting of a number of remarkable religious manuscripts, accidentally discovered at Edfu, in Upper Egypt, may prove to be of singular value. It includes twenty-five leaves containing, it is claimed, original apocryphal Logia, or Sayings of Christ. The famous discovery of Logia at Oxyrrhincus brought to light a much smaller collection of such Logia. Only thirteen such papyri were known to exist previously to this newly announced Edfu unearthing, which has also given up from the sands parts of the Gospels of Matthew, Mark, and Luke, in both Greek and Coptic; a Coptic version of the Apocalypse; and some Coptic sermons and sacred histories. Mr. Rustafjaell, F.R.G.S., has brought the treasures which fell into his hands to London, where they will doubtless be subjected to strict scrutiny by experts. Such testing is needed, as those understand who recollect the memorable Shapira incident of about a quarter of a century ago. Dr. Shapira was recognized as a usually competent Biblical scholar and Orientalist, as well as a practised antiquarian dealer. From some Arabs near Jerusalem he heard of some little black fragments of ancient writing which had been accidentally discovered and were in possession of one of their tribe. He eagerly sought out the member of the tribe, inspected the papyrus, concluded that it was genuine and precious, and deposited it for the moment in a Jerusalem bank. The relic gave an account of the wilderness wanderings of Moses and the Israelites differing considerably from the accepted Bible text. Soon afterward Dr. Shapira took the fragments to Germany, and a great sensation was created when experts at Leipsic indorsed his views. But Dr. Ginsburg, the renowned British-Museum authority, without hesitation pronounced the papyrus, on examination, to be an unusually clever forgery. The disappointment unhinged the mind of the unfortunate collector. A few months later Dr. Shapira put an end to his own life at Rotterdam. Explorers who actually dig up relics or discover them in tombs can usually rely on the value of their own researches, but collectors have not seldom been imposed upon. The parchments brought to England by Mr. Rustafjaell are said to have been found near an old Coptic monastery at Edfu by a native clearing away stones.

THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

PREACHING VERSUS TEACHING

By the Rev. James W. Duncan, M.A., Dunfermline, Scotland.

There is an important difference between preaching and teaching. Teaching appeals to the mind or reason. It expounds some truth or line of conduct, let us suppose. It relates it to the knowledge already in the mind, to the experience or wisdom already gathered, and so strives to make it plain and intelligible. A man whose predominating tendency is to teach, to increase knowledge, to open out the inner meaning and extension of principles, whether of truth generally or Christian conduct in particular, will always find a response in a Christian audience, especially an educated one. The manner of the Christian life can be treated along these lines and offers the food which a Christian desires. But the appeal in this is to the intellect, the cool, critical, calculating judgment of the mind. It does not speak directly to the heart, it merely assumes that the heart is already there. Being thus a teacher, such a man will build up a splendid body of Christian men and women, he will be a successful pastor, feeding his flock, always provided he is safe in his assumption that the heart was already present, active, not hardened, but softened—in Scripture language, not resisting the Spirit. Perhaps this is the natural predilection of most young ministers. They address the mind, seeking to add more knowledge to it about one thing or another. Doubtless the training they receive at college wholly goes to strengthen this inclination. The "affairs of the heart" are not so congenial to the young man as we sometimes have supposed. He dislikes emotion, and shuns an attack upon the feelings, lest he should give himself away. Teaching is both easier and more in his line than preaching. By preaching we mean the endeavor to reach the mind through the heart. With the heart man believeth unto righteousness. As a matter of fact we all know that. But do we act upon it in our pulpits? Suppose we are born teachers, able to draw out clearly, interestingly, and logically any Christian truth or law of ethics, so that the way of righteousness is made plain; have we not with all these gifts been spending our time for naught? If the power that makes for righteousness, which is the heart, has not been made active, then the clearest teaching, tho it adds to the sum of saving knowledge, will lie unused in the mind. It follows that our first and constant attack must be upon the heart. I would include in this the conscience. Thus the one question before the minister is: How can I stir up the feelings and emotions (always assuming them legitimate ones) which disarm a man of unwillingness or criticism or a rebellious heart? You must create an atmosphere kindly and (to use a Scot's word) "couthy," in which the man will unconsciously and of his own will, not for any logic in you or any compelling power a strong mind exercises, be drawn into fellowship with the truth preached. All the logic and all the wisdom displayed and all the depth of thought which charm the mind, or even all the "interestingness" which some men can put into their sermons, is largely spent force without the moving of the heart. So we ask, what are the means at our hand to gain this end? Now a born preacher can to a large extent use the tools without knowing what they are and how they act. He will very likely never speculate as to the secret of his power, but he is able to get at the heart. Perhaps the secret is imagination as opposed to mental capacity. We know that there is often plenty of sheer brain and with it plenty of failures among ministers. And the cause is not want of sympathy with the condition of the people, but the lack of employing the imagination to conjure up how the people are most effectively moved. Many a man allows himself to be ruled by his power of intellectual thinking, and so gives no play to his imagination. I am positive that most men have a stronger imagination than they are aware of. But simply because it is overborne by their logical power, which education has brought to the surface and made their most active faculty, their imagination lies asleep.

But it is there and needs only to be exercised, tho for long the man will be at a loss how to use it and his first attempts will be poor. But let him think less and imagine more—or rather, let him imagine first before he thinks, if that is possible, and let him continue imagination all the time that he is working out his thought. Is it not in this that we find the explanation of the mistake which the deep mind of a man like Dr. Dale fell into—he confest that for years he was more interested in the truth than in the people. His mind presented the truth and loved to follow out its working, but his imagination would have presented the people and would have sought some way of getting at their state. Of course, imagination and mind must work hand in hand. But the effective stirring of the heart with its reverence, its gratitude, its faith, its sympathy, its contrition, its repentance, its love, hangs upon the appeal through the play of the preacher's imagination. Let no man despair because he was not born with an active imagination. It is only dormant in most cases, and needs but a patient endeavor to call it into life.

But now a more important point comes up. What tools has the imagination got to call up these feelings in men's hearts? Manifestly it is largely dependent upon the power of words and phrases. Two men will say the same thing in different words, and one may do it in an interesting way but that is all, while the other, by the use of some phrase or turn of expression, will approach the deep fount of tears. How this is is hard to explain. But we all are aware that some men's words will draw the tears or stir the laughter or still the heart to quiet devotion, while his neighbor is merely instructing the mind. The point is that the effect is accomplished by the use of words and phrases alone. So it is to this that a preacher must give his imagination. Let him study style, the style that can strike on the heart and call out the emotion which the preacher desires. It is an instinct with some to do that. But I believe with pains any man can come to it. It might be worth while if we read less the sermons of outstanding thinkers, and more the sermons of any man, be he famous or not, who can show us the power of words to touch the chords and make them vibrate. I heard a young man describe his minister as a very feeling preacher. And I wished that the said preacher had published some sermons to show what my young friend meant. Of course something is due also to the voice in all this, its play of expression, but it is not our intention to deal with that.

Another tool for the imagination is, of course, illustration, in which I include not merely the touching story (and there again everything depends on the words it is embodied in), but also the knowledge of human nature and the deep experiences of human life. To these there will always be a response. If we feel what men feel, and show it, they will feel with us. But again we are thrown back upon words and phrases as the only legitimate channel for our feeling. (We have little patience with the man who weeps in the pulpit. Visible emotion can only be excused on rare occasions.) Now once more we have to say that some men are born illustrators. They have the right incident and they can tell it in the right way. Others are strong in their knowledge of human nature, and have no difficulty in illustrating accordingly. But many minds are disinclined for remembering incidents, and even in some cases have a reluctance to "make a fool of themselves" by drawing tears. These may be men of the deepest emotion themselves, whence this very lack of tears. But whatever be the reason, it would be worth their considering what good results they are losing. To speak only or mostly to the cold judgment of the intellect tends by the very nature of it to stir up the critical faculty, and produce irritation or opposition as much as acceptance. But a man forgets to be critical when his emotions are on top. The minister who can wisely raise a smile has a great advantage over one who is only teaching, for a laugh will dispel any black cloud of rebellion or criticism that may be barring out the truth. In the pulpit many a powerful mind suffers from the defect of its quality. It thinks, like Clerk Maxwell, the famous mathematician, in the abstract, with no need of practical incident or illustration to carry on its thought. Consequently, it never learns the need, far less the habit, of thinking in illustration. So the sternness of the logic is too little relieved, and the strain is all on the listener's mind. But even granted an audience who could follow attentively the speaker's mind as it moves

on majestically, does not something cry, "Halt! a breathing space, and we will follow you better"? And perhaps it would be found in any audience that what the memory has retained best is not the consistency of the logic, but the passing word or illustration which needed no thinking to grasp, but lay in the line of human emotion.

Be that as it may, our point is that any man can by patient practise learn to think in illustration, can train his memory by attention to retain the incidents he has met in his reading, in such a way that they will be supplied for use in his sermon at the proper moment, with no conscious compulsion on his part, tho at first he may have to force his memory to annex what he wants. And the gain is enormous not only for effective teaching (leaving the truth in the memory), but especially for preaching (moving the will through the emotions).

Tho the need of illustration is recognized in the pulpit, we are not sure that the power and place of words have received their full merit. Joseph Parker has struck us as one who felt what the proper word can do in striking home the truth, tho his words were often fiercely long, and needed thinking to grasp their meaning. Of course, the simpler the words, the better. They should be understood at once, felt rather than thought. And we venture to think that the whole effect of what is being preached will sometimes turn upon the choice between two similar words, only one of which conveys the true meaning.

The Gospel is not to be faithfully declared by teaching or even by preaching which has no heart in it. Souls are not saved till the heart is stirred. And it behooves a minister of Jesus Christ to make proof of his ministry.

Let his imagination do the working out of his sermon in its details, both in the choice of words and phrases, in the illustrations and incidents, or in the descriptive passages. The line of thought can be handed over to the intellect, but absolutely refuse to give it autocratic power. It can neither choose the efficient illustration nor clothe it in the word or phrase which gets at human feeling. And let every minister believe that he has the power somewhere within him, and begin, if he has to, from the beginning. He will fail at first and have sleepless nights. His people may think for the time he is losing power. But the truth is he is only changing from (possibly) an indifferent teacher to a good preacher.

THE HOMILETICS OF RUSKIN

By the Rev. Edward M. Chapman, New Haven, Connecticut.

If the reader be of those who fancy the message of day before yesterday to have been outgrown by the man of to-day, we venture to commend to him the chapter on "The Real Nature of Greatness of Style" in the third volume of "Modern Painters." He shall judge whether or not it contain wholesome doctrine for the preacher. Ruskin is by no means an infallible guide in philosophy, ethics, or art; but he was a true seer, and, beneath a manner that often seemed extravagant, had a considerable fund of common sense, which seemed uncommon only because it was raised to a high power and carried out to a logical conclusion. He makes true greatness of style in art (and his words apply to the art of preaching) to consist first in the choice of noble subjects; that is, in the habitual selection "of subjects which involve wide interests and profound passions, as opposed to those which involve narrow interests and slight passions." It is a truth which might well serve for standing headline to the newspaper page whereon our sermon topics appear. Two pitfalls lurk, however, in the path of him who would develop a noble subject—both dug by vanity. He will be tempted, on the one hand, to supersede expression, or feeling, by an attempt at technical literary excellence, and thus become a reader of admirably finished but painfully inefficient essays; or in his zeal for effective expression he may, on the other hand, do such despite to the technicalities of his art as to smother his theme and nauseate his hearers by a flood of unregulated and sentimental passion.

In the second place this art consists in a love of beauty, which must, however, be honest in its purpose to represent things as they are, never arbitrarily omitting the ugly, but keeping it in its place of subordination

to the pure and lovely. "Great art dwells on all that is beautiful; but false art omits or changes all that is ugly."

The third essential to him who would be a great artist is sincerity; a necessity so obvious as to make comment needless. Not only must the choice of noble themes be sincere, but, since all truth can not be presented, so varied and multifarious is it, the artist—and the preacher—must be honest in his choice between what can be taken and what must be left. "The inferior artist chooses unimportant and scattered truths; the great artist chooses the most necessary first, and afterward the most consistent with these, so as to obtain the greatest possible and most harmonious sum." Finally, great art must always be inventive, and like poetry in this respect, in that it is never content with bald narrative, or a mere copying of external nature, or a didactic utterance of the truth to be accepted or rejected at the onlooker's whim. All its material is made the artist's own, passes into the alembic of his personality, and, after transfusion by his imagination, reappears in living forms calculated to arouse true emotion and to compel acceptance. Thus in a picture the painted figures are changed into men and women of like passions with ourselves; and no less in a sermon the truth which seemed external and remote yesterday to-day searches the heart, compels the will, and is transfigured into goodness.

A PRONOUN IN THE PULPIT

By the Rev. H. Rose Rae, Kirbymoorside, England.

That a striking use of "I" in the pulpit is a high misdemeanor in the realms of taste is generally accepted. Yet it is not the only mode of egotism to which the pulpiteer may yield, "for the creature was made subject to vanity," alas, if so playful a use of Paul's words can be excused. In days when double D's did not drop from a pepper-box, a worthy divine, whose *alma mater* had just adorned him with a couple of capital D's, rather amused his people by discarding plain "I" in announcements in which he was concerned, and adopting the full-length but impersonal formula, "The Reverend Doctor—— will address the meeting or deliver a lecture," etc. Even when one is sure to be chief among the speakers, it is wise to avoid saying, "I shall speak, and others." "I and Balbus" is good Latinity, but bad manners in modern speech.

Nevertheless, there is a subtle sort of egotism that becomes a preacher. It is almost essential to true preaching. It does not say, "I am holier than thou," but it does insinuate, "Be ye holy, as I am holy." One sometimes leaves a discourse with the feeling that one knows everybody's opinion on the subject except the preacher's! But why except the preacher's? If the fire did not burn in his soul, why preach? Is not deep personal conviction essential to a heart-to-heart sermon? "But *I* say unto you," Jesus would say. "*I* know in whom I have believed," cried Paul. "*I* have felt," is Tennyson's death-blow to doubt, as from "a man in anger." Such impassioned egotism ennobles some pulpits, but is a desideratum in many.

"We" is likewise susceptible of delicate handling. A questionable charity often leads a preacher to associate himself, by the use of this pronoun, with those from whom he had better stand apart. Our Lord did not refuse to dine with erring ones, but, so far as His employment of "we" goes, He was always "separate from sinners." The converse mistake of seeming to charge hearers with offenses disowned by the preacher makes it wise to study an elegant use of "one" indefinite—French *on*—to economize on "yous" and "wes." But such hybrid sentences as "One lets *his* temper out" should be shunned; "one's temper" would be accurate. This, however, shows that "one" must not be too frequently resorted to.

It is not to be thought that a minister of standing would be found saying "between you and I," and the nature of pulpit discourse renders it improbable that the pulpit should be the scene of the sin, but it is simply incredible how many learned lips seem to deem the objective "me" too humble for them!

"Each can do something if *they* will" is a form of expression into which a speaker is often betrayed. "He or she" is better

than "they." "One another" should in many instances give place to "each other," where only two are concerned.

Tennyson has been found fault with for putting "that," and not "who," in the line

"Whom we, that have not seen thy face";

and the defense has been deemed sufficient that the poet makes a warrantable choice between the two relatives to avoid a too close recurrence of "whom" and "who." Such criticisms, added to a wide observation of modern literature, well-nigh persuade us that the fine old distinction between "that" and "who" or "which" has collapsed. Addison, Steel, etc., felt it as unerringly as an educated Englishman now discriminates "shall" and "will." The distinction is that "that" limits, while "who" or "which" merely explains the antecedent. "Men who are mortal" simply takes note of or explains the state of all men. "Men that rule" confines attention to a class of men. "The next conference that I shall attend" and "the next conference which I shall attend" need not be the same conference. The latter is certainly the next conference as it comes, and it is explained that I shall attend it; the former speaks only of the next conference at which I attend, let it be the fourth, fifth, or twentieth from now. Tennyson's line, thus understood, implies that some may have seen the divine face—angels, Moses, the disciples, the departed such as Hallam ever in the poet's mind—while others certainly have not "we" among them. Hence, "that" is accurately employed, as the clause it introduces limits or restricts "we." "Who" would be a mistake not in taste only, but in sense also.

"Those whom we think are well-known men" is an actual specimen of modern journalism, tho the reference is withheld out of respect for the writer; and such an ambiguous use of "whom" is not unknown in the pulpit. Either "whom" should be taken as object of "think," and the sentence should run thus, "Those whom we think to be well-known men," or "to be" may be omitted. Or the relative should be "who" and subject to "are." Then "we think" is a mere parenthesis; and the sentence should assume this form, "Those who, we think, are well-known," etc. As "whom" can never be nominative, so "who" can never be correctly used in the objective case.

All's Well that Ends Well

By the Rev. Epiphanius Wilson, New York.

"How is it, doctor, that you always come out so pat and neat with the end or peroration of your sermon?" asked a young preacher of great fluency. "I find it always hard to stop with point and effect. I have plenty to say, but sometimes wander in my attempts to close."

The gray-headed evangelist replied as follows:

A neatly planned and well-balanced sermon has often far more effect than torrential eloquence. Torrential eloquence is, however, magnificent when it hits a mark, after running well within the limits of a direct course. In order that I may not wander at the end of my discourse, chasing my ideas like a kitten trying to catch hold of its own tail, I always plan the end of my sermon first of all. In fact, I spend a large part of preparation time in composing a clear, definite, pointed, and, if possible, sparkling conclusion. All that is previously said works up naturally and almost automatically to the last few hundred words in which a summary, an application, or a corollary is contained.

The Common Round

It was the dictum of Wolff that the first thing in debate is to avoid anything that would drive your opponent into his armor. It was the practise of that finished orator St. Paul to begin his speeches by complimenting his adversaries, or at least agreeing with them where he could. Thus he disarmed opposition, and by his urbanity and courtesy made friends for his cause. The modern preacher will do well to pursue a similar policy of conciliation where no principle to the contrary is involved. One may find some points of agreement with almost any opponent. It is best wherever possible to emphasize the "common to all" elements rather than to make overmuch of the grounds of difference. If argument is to get on it must be a reasoning from mutually accepted premises to sound conclusions. Logic will do a good deal for any man, but it must have its point of departure in admitted postulates before it can arrive at any terminal of conviction.

Casdit.

LIVING ISSUES FOR PULPIT TREATMENT

CHILD LABOR

By the Rev. Owen R. Lovejoy,* New York.

There was general surprize among the people of this country when, upon publication of the census of 1900, it was learned that we had developed an army of 1,752,000 working children. Many people had believed that the evil of child labor had been fought and destroyed under the splendid leadership of Lord Ashley and his coworkers in England fifty years ago. Our census reports revealed a fact even more startling than the general statement of numbers, that the portions of this army which increased most rapidly are composed of children engaged in the lines of industry which offer the maximum menace to health, education, and morals. The number of children employed in textile and glass factories, coal mines and breakers, sweat-shops and injurious street trades is shown to have increased with greatest rapidity during the years of America's most active promotion of educational and religious institutions, and during the years of our greatest financial prosperity. From such statistics as can be gathered subsequent to the census of 1900, there is reason to believe that the problem of child labor is steadily increasing in extent and complexity except in those States where the enactment and enforcement of compulsory education and child-labor laws have stemmed the tide.

The American people do not wish to bear the reproach of a system which has curst other civilizations, and when it became known that child labor is a living issue, that its continuance endangers our most cherished institutions—the home, the church, and the State itself—men and women were not wanting to protest against it. The National Child Labor Committee, organized three years ago, represents leaders of thought and action in all parts of the country and has so coordinated the various forces which aim to protect our citizenship that during this brief period it has aided in securing better child-labor laws in twenty-one States of the Union. In many of these States laws have been enacted for the first time; in others, laws that were inadequate and unnatural, laws which placed the burden on the weak, and made enforcement difficult, if not impossible, have been so revised as to express the best thought of students of this difficult form of legislation.

The most recent advances in legislation are the enactment of laws in New York, Missouri, Nebraska, Minnesota, Florida, and Maine, while important measures are now pending in Georgia, Alabama, Mississippi, and Tennessee.

The standards of protection sought by those engaged in this work involve the exclusion of the child under fourteen years of age from wage-earning employment on the theory that children under that age are entitled to the freedom and growth necessary to the proper development of physical and mental capacity. The advance of civilization is everywhere accompanied by a due regard for the helplessness and dependence of childhood, while a shortening of this period of dependence has in every instance known to history resulted in a serious social deterioration.

For children beyond fourteen years of age there is advocated a careful protection, which shall exclude such children under sixteen years from dangerous employments, from excessive hours, from labor injurious to morals or education, and from employment at night. The evils of such forms of labor are obvious to the student of human affairs.

Were there no social complication involved, the inability of the little child to defend himself should alone constitute a commanding appeal to all those who profess discipleship to Him who said: "It is not the will of your Father who is in Heaven that one of these little ones should perish." There is, in addition to this, however, the greater appeal of social well-being, for in our complicated society "no man liveth unto himself." The oppressed or neglected child not only receives irreparable injury at the hands of his oppressors, but in turn becomes the enemy of society and the cause from which unmeasured evils may result. Active opposition to

*Mr. Lovejoy is secretary of the National Child Labor Committee, under whose auspices reforms in this field have chiefly been directed.

the exploitation of the little child rests, therefore, not alone upon the sentiment of human pity, but upon the proper sense of social responsibility, upon an intelligent conception of the dangers lurking in any form of human injustice, and upon the due appreciation of the long trend of evils that are directly traceable to ignorance, moral incapacity, or industrial inefficiency.

This evil of child labor is being met to-day by an earnestness frequently manifested as a religious enthusiasm. The churches are awakening to their responsibility and to the office of the National Child Labor Committee (105 East Twenty-second Street, New York City) requests are pouring in from clergymen throughout the country for information as to the best way to meet this problem, and to arouse and coordinate public interest. Such requests are most gratifying, and literature describing actual conditions discovered in various parts of the country, together with discussions of the best methods to pursue, written by experts of recognized authority, is cheerfully sent to all who apply. January 25 and 26, 1908, will be set apart by many churches at the request of the National Child Labor Committee, as Child Labor-Day.

Last year in response to this request the subject of child labor was presented in more than a thousand pulpits.

SAYINGS AND DOINGS

Prof. Shailer Mathews, D.D., speaking at Chautauqua, recently, on "The Religious Conception of the Family," had this to say of the divorce evil:

"There is a tendency to replace the idea of romantic love that gives beauty to life. I regret this because it is likely to break down our civilization and the sanctity of the family. If the relations of man and woman are to be merely those of animals, then we are going backward in our evolution. I do not see any help for any Christianity that does not face this problem squarely. If Christianity can not grip hold of this family problem and get the spirit of Christianity into the lowest group of our civilization, then society is doomed and marriage ties will be turned into mere conventionalities and relations respectable enough, but increasingly unchristian."

Dr. J. Campbell White takes Mr. Julius Chambers to task in a recent number of the Brooklyn *Eagle,* for affirming that the "failure of the missionary propaganda" is accountable for the recent Armenian murders in New York:

"It appears that Julius Chambers made a contribution of $30 in 1871, to one of the prominent foreign missionary boards of New York. There is nothing in his article to indicate that he has given anything during the past thirty-six years to this object. He reminds me of an American woman I met at a railway station in India a few years ago. She had reached Calcutta on the preceding day and had not yet been twenty-four hours in the country. Most of this time she had spent on the train, so her opportunities for investigating missions had not been vast. But she was ready with her criticisms, and the climax of them all was this: 'When I was in America,' she said, 'I helped to get together a barrel of clothes to send out to these people, and I haven't seen a sign of them since I landed here!' She was expecting too much of that barrel of clothes. There are just about 300,000,000 of people in India, and one barrel of clothes would have to be spread out pretty thin to go around. Is not Julius Chambers expecting too much of his $30 invested thirty-six years ago? There are about 1,000,000,000 of people in the countries where the foreign missionaries are operating and the $30 of Julius Chambers must not be expected to convert them all.

"All that the work of foreign missions needs is investigation by men of character, sense, and judgment, in order to lead them to indorse it, both by their testimony and with their money. But let no one imagine that the mission boards guarantee the conversion either of Armenians or Americans, at thirty cents apiece."

Charles M. Sheldon, D.D., has been making a successful temperance campaign in Great Britain. At the meeting in Street he stated that that was his eighty-sixth night and that he had not missed an engagement. *The Alliance News,* Manchester, says:

Perhaps no missioner on behalf of the temperance or any other movement has ever accomplished so much in the United Kingdom in such a space of time. Dr. Sheldon has passed to and fro over the railways of the four countries some 6,000 miles, and traveled 4,500 from Topeka to England, making a little itinerary of 15,000 miles altogether.

No message could have been more appropriate or timely than that which Dr. Sheldon has been delivering throughout the land during the last sixteen weeks. Besides tending to establish the *entente cordiale* between the English-speaking races on both sides of the Atlantic, upon which Dr. Sheldon consistently laid felicitous stress, the mission must have confirmed in the British mind what Mr. Leif Jones, M.P., the President of the Alliance, said at the celebrated luncheon with which Dr. Sheldon was welcomed to London—that to America must be given the credit of the idea that it might be possible for a civilized community to live without alcoholic drink.

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THE PASTOR

"A house-going minister makes a church-going people."

EVERY PREACHER HIS OWN EVANGELIST

By the Rev. John L. Brandt, LL.D., St. Louis, Missouri.

If the preacher must act, as is frequently the case, as the chancellor of exchequer, the chairman of the building committee, the president of the official board, and the heart of nearly every organization and committee in the church, why not also give himself to doing the work of an evangelist among his people? It will greatly strengthen his influence with the people to whom he ministers.

The pastor must first get his own heart right with God. He must possess full assurance of personal salvation. Nothing convicts like conviction. Faith produces faith. To pull a drowning man out of the water, one must have a sure footing. Jesus said to Peter, "When thou art converted, strengthen thy brethren." The one who would bring others to Christ must turn away from sin and selfishness, and yield the whole heart to Christ. No man can be an eminent success in soul-winning unless he is a thoroughly converted person. He must have a close walk with God. He must possess a faith that enables him to meet God in nature, in history, and in grace. He must live in the consciousness that God is in him. When he thus feels the touch of God he will soon cast the plague out of his own heart, become revived in soul, bemoan the indifference and sin among the members, and will set himself to work to make his flock see and feel as he sees and feels. Without this fire in the heart of the minister, there will be no kindling of the fire in the pulpit and in the pew.

If we possess no love of souls, we shall be powerless to save them. We may have a knowledge of men and know how to approach them, but, if we lack in love, our efforts will be mechanical. If we love men fervently, we can do almost anything with them. A divine compassion in our heart will be manifest in our lives. We will then be patient with infirmities, and possess a sympathy that all will appreciate. We learn this love of souls from Christ. Jesus came to seek and to save that which is lost. When He saw the multitude He had compassion on them; when He met the leper, a type of sin, He had compassion on him; when the widow's son lay on the bier He had compassion on the poor mother whose crusht heart was a type of all sorrow; when He saw the fallen woman He had compassion on her and forgave her and told her to go and sin no more. If we would dwell in thought long enough upon the peril of any man out of Christ and the worth of His soul in the sight of God, we would possess an intense desire for that man's salvation. This kind of love will never fail. It will give, suffer, endure, and plead until victory comes. Eloquent tongues, shrewd schemes, plausible methods, and elaborate plans may fail, but the dynamics of love will win souls. It was this master passion that constrained Christ to go from province to province, and from city to city, and finally to give himself a ransom for all. The early disciples caught this divine passion. Andrew brought his brother Peter to Christ. Philip brought Nathaniel. The healed demoniac went to his home and told what great things the Lord had done for him. The Samaritan woman carried the glad tidings to the people of Samaria. The great passion of Paul's life was to win souls. He says, "My heart's desire and prayer to God for Israel is that they might be saved." We should hear the cry of the lost saying, "No man careth for my soul"; the cry of the fallen saying, "God, be merciful to me a sinner"; the cry of Ishmael for the water of life; the Macedonian cry, "Come over and help us"; the jailer's cry, "What shall I do to be saved?" We should have conviction that soul-saving is of more importance than the propagation of dogmas and traditions, than the accumulation of wealth, the spreading of influence, and the seeking of pleasure. It was this conviction that inspired Paul to plead with King Agrippa; Savonarola to thunder against the wickedness of Florence; Carey to spend his life for India; Livingstone to die for Africa; and Munsen to risk his life among the cannibals. We need a conviction upon this subject such as Baxter had, who said: "I wonder that I do not preach with

tears and descend from my pulpit, almost taking the unsaved in my arms, and bearing them to Christ. I wonder that I can sleep when I go to my home and think of the unsaved into whose faces I have looked." We need an engrossment upon this subject, such as Brainard had, who said, "I care not where or how I live or what hardships I endure, so I could but gain souls to Christ." We need a singleness of purpose upon this subject such as Brown of Haddington had, who exhorted his fellow laborers to make the aim of every sermon to win souls to Christ. Our labors should not be so much to produce able discourses and wax eloquent over reformatory measures as to save souls. This was the burden of Paul's preaching; this the aim of the ministry of the great Spurgeon and of the saintly Moody, and this will be the chiefest concern as we near the close of our ministry.

The preacher-evangelist must have a working knowledge of the word of God. It is the sword of the spirit. It is the instrument God uses to reveal Christ, convict of sin, and regenerate men. The law of the Lord is perfect, converting the soul. We are born by it, we are cleansed by it. It should dwell richly in us. Others may relegate it to the parlor table as an ornament or to the mantel shelf as a dust collector, but the man who would win souls to Christ must use it to supply the knowledge of the hidden things of the soul, to learn about the gospel of Christ and the ways of eternal life. Right acquaintance with it is necessary. Ignorance is dangerous. There are not a few ministers who are so ignorant of the Scriptures as to be like those of Ephesus, who have not so much as heard whether there be a Holy Ghost. Many a soul has been lost through failure to be instructed in the correct plan of salvation. I have often been amazed at the power of a quotation from the Scriptures to silence a skeptic, to reclaim a wanderer, to encourage a timid inquirer, to convict a sinner, to comfort a sorrowing heart, and to send a ray of light to an anxious soul. If the minister would win souls to Christ, he must know how to use the Bible and teach others how to use it.

Many of the greatest and most successful meetings ever held began in the heart of some burdened soul that poured forth petition after petition to God in private. God must be touched in prayer before we can touch our fellow men. We can ofttimes do more on our knees than on our feet. The spirit of the revival is the spirit of prayer. If the heart is poured out to God in prayer, something will be done. Preachers are often weak in the pulpit because they are weak in prayer. Edward Payson said, "Prayer is the first thing, the second thing, and the third thing in revivals." The great Finney took a man with him to remain in the room and pray while he preached. The revival in New York City in 1857 was begun by a man oppressed in spirit over the moral desolation of the city and who began to pray for relief. Prayer was a mighty power in the great Welsh revival. If a minister does not wrestle with God in prayer, the laity will be lacking in prayer and one of the most efficient helps in the revival will be lacking. Pray for souls, and you will have them.

Thorough organization is most potent. It centralizes, directs, and controls the efforts of the congregation. Various committees may be appointed to render efficient help during the meeting. The advertising committee may distribute cards and dodgers, prepare and post up large banners in conspicuous places, furnish reports to the press, etc. A cooperating committee may secure the cooperation of all the members, by visiting or sending letters to them requesting their interest. A tract committee may obtain and distribute tracts wherever they may work—in the house, in the shop, in the bank, in the store, on the street, anywhere and everywhere they may reach the unsaved. A prayer committee may conduct cottage prayer-meetings during the campaign, meeting before each service for special prayer for God's blessing on the service to follow. A canvassing committee may make house-to-house visitation of the community to obtain information of the status of the people and to canvass the Sunday-school and congregation and report the number, names, etc., of those who are not Christians. A music committee may have charge of the music, secure sufficient number of good hymnbooks, and select a choir composed of consecrated church members. Personal workers, who will make personal rather than institutional work foremost, should be consecrated Christians who will feel it to be their duty to be witnesses in life, word, and deed to the blest power of the Gospel, who will feel responsible for the success of the meeting, and who are willing to follow the preaching and

public invitation by standing face to face with the unsaved soul and ask him to give his heart to Christ. A house committee should look after the arrangements of the seats; see that the auditorium is kept clean and well ventilated; that the congregation is quietly and comfortably seated. A finance committee is desirable to secure pledges, take offerings, and raise the necessary money to meet the necessary expense. Other committees may be appointed to suit and cover the local needs.

In our sermons we must make bayonet charges upon sin; we must make known the guilt and doom of sin; we must reach to the roots of the heart and prick the conscience, that the sinner may see himself. We must preach Christ as a living, loving Savior, who is able to save to the uttermost all who come to God by Him.

My dear brother: if your members are becoming cold-hearted or disheartened; if they are weary in well-doing and lovers of pleasure more than lovers of God; if they have the form of godliness and not the power; if iniquity abounds and there is the want of appetite for the sincere milk of the word; if the Lord's Supper is forsaken and prayer is neglected; if they prefer the social gathering or theater to the prayer-meeting; if spirituality is at a low ebb; if there is no passion to save souls; if sinners are becoming hardened and there are no conversions—then a revival is greatly needed, and it is for you to lay hold of God and hold on to Him until He blesses you, persist in prayer till you receive power from on high, preach and pray and work till the church members are thoroughly aroused and become active in their labors for the Master.

A NEW TEMPERANCE MOVEMENT FOR YOUNG PEOPLE

By Alexander Alison, D.D., New York.

The temperance people throughout the whole history of this particular reform have been of one mind in regard to the importance of giving attention to the young. The "Band of Hope" and kindred institutions have come into existence because of this.

For over forty years the National Temperance Society has laid emphasis on the doctrine and duty of education, particularly of the young. It is in pursuance of this policy that it has recently inaugurated a new department of its work, which aims to reach the pledged and the unpledged equally.

"The Youths' Temperance Alliance of America" is the title by which this department is to be known.

The National Temperance Society proposes to send to church and temperance-organization workers generally, who may desire it, a printed booklet which will more fully set forth this department.

All shades and opinions in regard to method, etc., will find in this Youths' Temperance Alliance a common platform on which they may stand in fellowship. If all branches of the great temperance family will unite in pushing this alliance under the auspices of the National Temperance Society, until every village, town, city, and State in the nation is thoroughly organized, it will be only a few years until victory shall be emblazoned on our banners.

There is nothing new about the "Youths' Temperance Alliance of America" except the plan and method. It is simply an arrangement whereby existing and already organized Sunday-schools of the various churches shall be brought together in an "Alliance" whose battle shout shall be "For Christ, Church, and Country!"

I venture to enumerate a few, and only a few, of the benefits which this "Youths' Temperance Alliance of America," organized everywhere, will produce:

1. An "Alliance" in every community means an agency under which, every time the voting-period arrives, whatever kind of voting it may be, the people of the churches and the community itself may rally. This local Alliance may arrange for special meetings at such opportune time; engage a lecturer for a week or more; and thus revive interest, strengthen the wavering, and make converts generally for the cause.

2. In the name of the local branch, legal counsel may be engaged and set to work; vigilance committees may be elected. In general, there is a standing agency, representing all, or practically all, of the churches of the community, with all of its machinery in

full working order; and, like the completely appointed fire-engine and the fire department, always ready for action when the "alarm is sounded."

3. The monthly meetings of the Alliance will place the young people of our Sabbath-schools on the public platform reciting temperance selections.

4. Every time the local branch has its Sabbath-afternoon meeting (once a month) say eight months in the year, it is practically a consecration of all Sabbath-school officers, teachers, and scholars—as well as pastors—to the principles of total abstinence from the use of all intoxicating liquors as beverages, and to unwavering and aggressive warfare against the saloon.

5. An organization of the "Youths' Temperance Alliance of America" in every community will keep Christian unity alive! It will give ministers a rallying-point for every good word and work along many lines, besides temperance, for the advancement of everything that "makes for righteousness."

6. A Youths' Temperance Alliance in every community means surrounding pledge-takers with the means of keeping the pledge. They will be enabled once a month for at least eight months in the year to listen to the instruction that belongs to continuance in well-doing along temperance lines.

7. The monthly meetings of the Alliance in every community and the preparation for the programs will be a large contribution to general culture on temperance and other lines. Young people will be reading magazines and other periodicals in search of literary matter, music, etc., to suggest to the Committee. The scientific study of alcohol in the public schools, introduced by the National Temperance Society in 1878 into the public schools of New York City and then into the New-England States, and so grandly carried forward throughout the land by the excellent work of our honored W. C. T. U., will frequently in these meetings of the Youths' Temperance Alliance in every community furnish material for discussion. These young people of the Sunday-schools are also largely pupils of the public schools. They will see the connection between the scientific and the moral. The application of that which they learn in the public school to the higher will be at once made clear. In a larger sense than we have probably imagined, public education and Sabbath-school education may become allies.

8. The Alliance being composed of both sexes will be a means to a blessed end in the construction of pure homes in the future. Posterity will receive a legacy from such work that no system of mathematics may calculate.

9. Such a work as the Alliance will do in every community will also be helpful to the ministers and Christian workers generally. It will be the means of preparing the boys and girls for the higher things of the church life. There is no stumbling-block to decision for Christ like the temptations that are the outcome of the liquor system. Boys and girls will be trained against this; future men and women will be opposed to it.

A JUNIOR CONGREGATION

By James M. Farrar, D.D., Brooklyn.

Have the children lost their church? We are interested in the children and we are interested in the church. Are the children and the church efficiently interested in each other? Parents go to church without their children, and children go to Sunday-school without their parents. There are thousands of boys and girls in the Sunday-school, and neither they nor their parents attend any church. Are the children of professing Christians, even, familiar with any door of the church save the one opening to the Sunday-school room? Do the children so much as hear the call of the church?

What influence can we exert to bring children to the pew and to interest them in and from the pulpit? One answer is, organize a junior congregation. This is something more than talking to the children once a month or even every Sunday; and in the "something more" is the success of the plan. The first and special effort must be expended in the preparation of a sermon for the children. The second effort, much easier than the first, is put forth in assembling a congregation of children to hear the sermon. Do not change the order of these two efforts. The success of a junior congregation is in the preparation

of the sermon. Into that sermon should be put brain sweat, heart blood, and the best study hours of the day. It should not be regarded as a sermonette; we should write a child's sermon, not childish sermons. If for the seniors the sermon is written twice, for the juniors write it thrice. Preaching sermons before they are prepared accounts for many of, if not all, the failures in junior work.

An invitation to the children through the parents, and a personal solicitation in the home and Sunday-school, will assemble a congregation. They are invited to the morning service, and, during the important part of the exercises, all that precedes the sermon, the juniors and seniors meet and worship as one congregation—Mark says that Christ told His disciple to seat the multitude as "flowerbeds." Buds develop better when sheltered by the flowers. When the minister speaks to the juniors, let him forget, as completely as possible, the presence of the seniors. For six or seven minutes he should give the children the right of way and the right of their minister. If an attempt is made to preach to both congregations at the same time, the interest in the sermon and the minister will drop between them. We should not preach at the children, but portray a great principle before them. The attempt should be made to clarify rather than to simplify the sermon. The sermon should unfold one optimistic Christ-centered truth, and be itself enfolded, as an aid to memory, in a pertinent story or anecdote. After their sermon and song, and while the organ is being played, the children can retire if they so desire.

The next advance is to arrange for a children's congregational meeting. An entertainment and refreshments appeal to the juniors as they do to the seniors. At this meeting the minister and children get acquainted and acclimated. The objects of a junior congregation are explained, a roll of members is carefully made, including address, birthday, and age. Gradually, from year to year the children learn all the methods of congregational work. The junior congregation which the writer has the honor to serve has recently celebrated its sixteenth anniversary. The officers were at first chosen from the consistory, but are now selected from a large number of young men who have passed, by a profession of faith, from the junior to the senior congregation. Each year a report is made of the work, prizes are given for the best lists of texts and outlines of sermons. The contributions are divided by vote, one half to their home church and the other half to missions. The organization is comprehensive, but easily understood by the members. Enrolment and contribution envelops are essential to membership. Each Sunday they are taught to translate their religion into a habit of conduct.

The experiment in our church having passed into an experience, some results attained may be noted. An unexpected result is the increasing interest, on the part of the senior congregation, in the juniors' work. It should not have been unexpected, as it is the old story of the lamb in the shepherd's arms. The sermon clarified for the children carries a message for the parents, who are but "children of a larger growth." When speaking to the minister of some helpful service the parents frequently quote, unconsciously, the children's sermon. Parents have been led to church by the children, and in some instances church letters older than the children have been presented to the elders. A great and helpful influence comes to the pastor as well as to the parents. It is easier to preach to the seniors after a familiar heart-to-heart talk with the juniors. There is not time between the sermons for any influence to close the door of the heart either in pulpit or pew. The results upon the children are varied and very satisfactory. The junior congregation gets the church into the children and settles the question of how to get the children into the church. Every step taken toward church worship and work is one of privilege, never one of necessity. Before the senior sermon they have, if desired, the privilege to retire.

They are not compelled to feel their feet and to see the seniors' heads fall asleep. When they reach their teens the privilege is granted of remaining for the full service.

When in their teens they are ashamed to retire and proud to remain. The privilege of uniting with the church is their next outlook. The links uniting the children and the church are thus forged from the iron in the blood and welded on the anvil of the heart. The children hear the call of the church, they lovingly and cheerfully obey.

They form the living pyramids, from whose prophetic summit a vision more enkindling than any echo of "forty centuries" is reflected down upon the preacher.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

OUR LORD'S TIMES OF RETIREMENT

Under the Olives—Sept. 2–7

Luke xxi. 37; Luke xxii. 39; John xviii. 2.

EVIDENTLY from these passages "going to Olivet" had come to be a fixt habit with Jesus when at Jerusalem. Often He went out to Bethany for the night—that last week at the close of every active day; but all other nights, with but rare exceptions, were probably spent "under the olives." So generally known was this habit that the betrayer found it easy to locate Him that last night.

There was a social side to these times of retirement which we should make sure to recognize. Up in Galilee He ordinarily went up into the mountain alone, but His disciples seemed always to accompany Him to Olivet. In the first of the above Scriptures they started to follow Him thither as a matter of course, showing they knew where He was going and would not miss being with Him. These seasons were for them too full of privilege to be ever omitted.

Rest and refreshment were, of course, the main objects of these retirements. The busiest days of Christ's life were those spent in Jerusalem, and He must have reached their close exceedingly weary. What a benediction in itself must it have been to sleep under the same trees with Jesus!

But sleep would not occupy all the night. There were, of course, morning and evening devotions. Sometimes Jesus led and they listened; at other times He would ask one of their number to lead the circle in prayer.

These must have also been times of conference—a kind of cabinet-meeting where existing conditions would be discust and plans agreed upon. Jesus would take these constant companions into His confidence and would often consult their knowledge, if not their judgment, in order to their development, if for no other reason.

And here they would have the closest communion with one onother. Sometimes sitting close about Him, drinking in His words; at other times absorbed in silence, which is not infrequently the most intimate and helpful converse. The closer the relationship the more do friends extract from one another in silent converse.

Over the Kedron—Sept. 9–14

John xviii. 1–9; Mark xiv. 32–42.

OFTEN had Jesus gone over this little brook. He could not go to Bethany without crossing it, and each night He spent on Olivet took Him twice over it. But never before had His head been as heavy as now and a great shadow lay upon Him. Any one accustomed to meet Him upon this road would have failed that night to recognize Him. The saddest, hardest hour of His life was just ahead of Him. Olivet witnessed that night two scenes in His life that were wholly new.

1. The Agony. Its poignancy is hinted at by such expressions as "sore amazed," "very heavy," "exceeding sorrowful unto death." Luke speaks of "great drops of blood falling down to the ground." Surely there was no sorrow like unto His sorrow, and it found its focus here.

Mark gives a different version of the prayer from the others. Instead of "let this cup pass from me," he says that Christ prayed "that the hour might pass from him." This expression is again used in verse 41 as referring to the arrest. Luke also reports Jesus as making a like reference: "This is your hour"; while John twice uses the expression as referring to His death (John xiii. 27; xiii. 1). It was the cross and all that immediately related to it of which Jesus was thinking, the arrest being the opening of that event, and His death the close.

The upbraiding of the disciples, if such it may in justice be called, has another side than the one usually considered. It seems plain from a close reading that Jesus felt the disciples had a reasonable excuse for their indifference, and He seems finally to have taken full account of it. What else did the words mean, "The spirit is willing, but the flesh is weak"? As if to emphasize this,

Mark inserts the parenthesis (vs. 40) "for their eyes were heavy." And Jesus, feeling their need of sleep, bade them on returning the third time, "Sleep on now and take your rest." He knew their physical state from his own.

It is the loneliness of Jesus which is the saddest part of the picture, and this is the deeper meaning of the complaint, "Could ye not watch with me one hour?" Even Peter was as far away from Him in spirit as in the flesh during His agony—farther, for Jesus was but a few feet away in distance, and there was a universe between the experiences of the two. Our critical moments are always our loneliest. No one can help us in the greatest struggles of the soul, and the closer to God we come the more solitary will we be. Alone we must make our surrender to God. Alone we pass into the shadow of death. Alone we shall stand before the Throne.

II. The Arrest. Jesus had known scarcely anything but opposition for three years and had been repeatedly attacked or pursued with a view to apprehension; but this was His first arrest. For duplicity, ingratitude, and cruelty it can not be matched. There is no extenuation of Judas's betrayal, much as some have tried to construct one. It was not hasty, but deliberate. Not a factor of delicacy or tender consideration entered into it; on the contrary, it was as public and brutal as it could have been made. And its worst factor was the hypocrisy that marked the scheme from start to finish.

In Gallilee (Missionary Service)—Sept. 16–21

Matt. xxviii. 7, 16–20.

Jesus was to meet with His disciples many times those forty days. Why did He then particularize this appointment? They felt its importance and did not fail to keep it. Perhaps its purpose became a growing curiosity, and when the time came they would make haste to reach the selected spot.

When they reached the place of appointment, Jesus soon relieved their curiosity by addressing to them His great missionary charge.

The Great Commission as given by Mark falls into three constituent parts:

I. The introductory assurance, "All power is given unto me in heaven and in earth." This was to be their confidence and dependence. They could not fail, for they were to fight under a leader who could not, owing to His equipment, know defeat.

II. The detailed command. 1. *Baptize.* The church as well as the cross is to be carried to the heathen. In these days when the church is so often minimized, we would do well to keep this prominent. If Jesus was to build a church at all, what else could He do but incorporate respect for it in His Great Commission? 2. *Teach.* Of course, teaching is preaching, but Jesus meant something more than proclamation here. It was the patient unfolding of His truth He was planning for, and how well our missionaries from the first have followed this part of the command. 3. *Observe.* The Throne, as well as the Cross, was to be presented to the heathen. Conversion and sanctification were to be the missionaries' dual goal. They were to announce forgiveness and offer salvation, but they were also to call men to a moral life.

III. The attached promise, "and, lo, I am with you always even unto the end of the world."

Into Immanuel's Land—Sept. 23–28

John xiv. 1–3; John xvi. 5–16.

Two cognate things Jesus promises the disciples in these passages.

I. A continuance of their present relations with Him hereafter. There are many pictures of heaven in the Bible but none so attractive as that which Jesus paints in the opening verses of John xiv. Its heart phrase is "that where I am ye may be also." "With me" sums it all up. This was the representation of heaven which He made to the penitent thief: "To-day shalt thou be *with me* in Paradise." So also on Patmos: "To him that overcometh will I grant to sit *with me* on my throne."

II. A continuance of their relation with Him here and now was the promise of the second passage. "A little while and ye shall not see me; and again a little while and ye shall see me." This was to be brought about by the gift of the Holy Spirit, and Jesus explains the spirit's method of accomplishing it.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

TEACHER-TRAINING IN THE LOCAL SUNDAY-SCHOOL*

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By very few pastors or superintendents is the need of teacher-training fully appreciated, but it is everywhere felt. Few would claim that they have made adequate provision for it. Yet satisfactory plans and results are wholly attainable by the Sunday-school of the average church. Such plans this paper is designed to suggest. The writer has ideals as to the Sunday-school teacher's work, but they have not been formed in ignorance of the real conditions under which the work must be carried on in city, town, and country churches. For fifteen years he has been somewhat familiar with the plans for teacher-training advocated by denominational Sunday-school authorities, interdenominational associations, educational institutions, local schools, and individual leaders. During most of the period the training of teachers of religion and morals has been the central aim of his personal effort. He has met many defeats and witnessed many failures; has seen painfully unsatisfactory results, and some that would satisfy an enthusiast. After such experiences he believes it possible to outline plans which are practicable in almost every school and at the same time will yield worthy results.

The principal error, where any effort is made to this end to-day, is in the character of the plan. The chief emphasis is placed upon the teachers' meeting, which can never be an adequate substitute for the training-class. Indeed, its influence is often detrimental to the real development of teaching power. The average teachers' meeting is an institution for the manufacture of crutches for able-bodied people who have never learned to walk. Instead of grounding the teachers in educational principles and giving facility in the use of correct method, it simply provides an exposition of the next lesson; and in proportion to the extent to which it guides the teachers in their work it fosters the feeling that a knowledge of either principles or method is a wholly unnecessary accomplishment.

Instead of stimulating self-reliance, developing natural gifts, and encouraging such response to the special needs of a class as will secure a helpful adaptation of the lesson, it checks originality, lessens the personal element in teaching, and tends toward a mechanical repetition of stale thoughts. The plan is defended because the teachers are untrained: the answer is, train them. Until our ideal rises above this hand-to-mouth plan of satisfying the needs of our teachers and those whom they instruct, we will never rise much above our present level of Sunday-school success.

For other purposes the teachers' meeting is a necessity. Wisely conducted, it has great value here. But it can never take the place of the class which gives instruction in fundamental principles and methods and training in their application in the teacher's work before the class.

The successful conduct of such a class is the immediate difficulty to be overcome. The essential problems to be solved are four: to find the teacher, select and interest the students, determine the course of study, and discover a suitable time and place of meeting. These will be discust in order.

The time and place of meeting, the most superficial and mechanical of our problems, has in the past blocked more efforts than the other three combined. Indeed, rightly solved, it substantially disposes of two others at once.

The first objection to the plea for a normal class is, "When can we meet?" In city and town every evening is already filled with other engagements. In the country an additional weekly meeting, partly social in its nature, would often be welcomed, but the scattered population and the farmer's long work day usually make it impracticable. With a well-equipped and enthusiastic

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teacher this difficulty may be overcome in case of small groups of especially loyal and progressive teachers. I have known classes that met at nine o'clock Sunday morning and at nine o'clock Sunday evening; at four o'clock Sunday afternoon, and at the close of the Christian-Endeavor meeting on Monday evening. Some have gathered for half an hour before the weekly prayer-meeting, and some have remained for an hour after its close. But these plans are manifestly unsatisfactory. In three-fourths of our schools teacher-training classes can be successfully maintained at only one time during the week. That is, in the Sunday-school during its regular session. Adopt this time, and one problem disappears. It is the hour already set apart for Sunday-school work by those whom you desire to enlist. Social and other engagements do not conflict.

Certain objections will be urged. First of all, "The teachers can not attend." I admit it, and reply, "Gather as many of them as you can before breakfast on Sunday morning and lead them to higher ideals and better work"; but remember that if you limit your effort to this, this is what you will always have to do. By a normal class in the Sunday-school itself you may give in advance a training to those who will begin to take the places of your present untrained teachers two or three years from now.

Again, it will be said that this plan will substitute pedagogical lessons for lessons from the Bible in case of those who take this training. But any worthy pedagogical course taught by a competent Christian teacher will yield as large results in the strengthening of Christian character as the usual round of Bible lessons.

The objection that the training of teachers is not a suitable occupation for the Sabbath is hardly worthy of mention. If the work of the Sunday is a legitimate occupation for the day that is consecrated to religion, surely no phase of it is more appropriate than that which provides for the perpetuity and greater efficiency of the institution itself.

A more serious objection is that the time given to lesson study in the average school is brief, and the conditions under which the work is carried on are not favorable to thorough study of this kind. Many schools have met the first objection by excusing those who form the training-class from attendance at a part or all of the general exercises of the school. This makes it possible to give a full hour to the class session. If a separate room can be assigned to its use, it greatly facilitates its work. Sometimes classes have met outside the church building to make this possible.

In gathering the class, membership should be limited to prospective teachers. If the suggestion as to time and place is followed there will sometimes be a temptation simply to transform some present class in the school into one for teacher-training. Sometimes it may be feasible, but there is danger here. There are a seriousness of purpose, an earnestness of effort, and an *esprit de corps* that contribute largely to the end in view which can not be secured without this limitation.

Young people respond more readily to the instruction, and have a longer period of service before them. Those who are still in the high-school period are hardly sufficiently mature to profit most from the instruction, or wisely to care for a Sunday-school class. They will profit more under favorable conditions by a course of study which is directed toward their own spiritual growth.

With a good course of study and a competent teacher it will not be difficult to secure the cooperation of suitable young people. Membership in such a class is usually regarded as a privilege when the class meets at the regular Sunday-school hour. Some schools have been compelled to limit the number permitted to join. In some cases a pledge to become regular teachers as soon after the course is finished as the opportunity opens is required of all who enter. Some such understanding of an informal kind may be preferable to the rigid agreement.

When such a plan is established, the course of training may readily be extended to cover two years; then a junior and a senior class will be maintained, and a new group of trained teachers graduated each year.

During the course of study no member of the class should be asked to act as a substitute teacher if the class meets at the regular Sunday-school session. A reserve class made up of those who may he drafted for such service is desirable, but to make the normal class serve this purpose is to defeat its aims. Experience has shown that after a few years of such work as has been outlined the supply of trained teachers often exceeds the demand. Then the normal-class

graduates may be assigned to a reserve class where they will do practise work in teaching and act as substitute teachers as occasion offers, until they are regularly assigned to classes.

The choice of the teacher is usually regarded as the more difficult problem. In few schools is it incapable of solution. Everywhere are public-school teachers who have had pedagogical training. Many of them are in heartiest sympathy with the spirit of the Sunday-school. Commonly they shrink from teaching on Sunday, but experience shows that they respond much more readily to a call to the training-class than to teach the usual Bible lessons. The work appeals to personal interests and makes demands upon professional training. One who is fitted for a peculiar service usually finds a pleasure in performing it and feels a special obligation to serve.

Such trained leadership can frequently be obtained, but it is not essential. The best teacher who is available should take the class. Some day it will be recognized that this class is the most important in the school, and then the best teacher will be assigned to it. In some schools such an adjustment can be made at once; in others it will require careful preparatory work. Whatever the condition, it should be remembered that the best teacher available is better than none at all. In many a Sunday-school during the past ten years, an untrained teacher has led in the study of a good text-book with much profit, tho when the course began it was as new to her as to the class. Previous experience in teaching, additional time given to study, wider parallel reading may make such a one a thoroughly efficient leader. And in many such classes bright students have built on the foundation given in such a course and have soon far surpassed their teacher.

As to the choice of the course of study. Because most of our normal-class teachers will at present be relatively untrained, this last of our problems is the most important of all. It is not difficult to find material. Text-books have multiplied during the last few years, but many of them are painfully inadequate. Better text-books than we have will surely come, but we have to-day considerable opportunity for choice among really worthy courses.

In the selection of a text-book the first matter to be determined is the choice of topics to be covered. Most of the books which are styled "normal lessons" are made up wholly or chiefly of Biblical material. It should be recognized at the outset that the study of such courses is not teacher-training. Biblical knowledge beyond that gained from a study of the International uniform lesson is surely an essential part of the equipment of a Sunday-school teacher, but it is something entirely different from, and should precede, real teacher-training. There is no good reason why such courses of study, from the books of so-called normal lessons, or from any of the "advanced" Sunday-school lessons, or from other sources, should not be used in the Sunday-school with classes of young people during the year or two just preceding entrance to the genuine normal class. Where a graded curriculum has been adopted provision for such study is already made. The point to be emphasized is that five lessons on the principles and methods of teaching, five on child nature and Sunday-school management, and from twenty-five to seventy-five on the Bible do not make an adequate normal course.

The course of pedagogical training for Sunday-school teachers should include four elements: First, child study or educational psychology from the genetic point of view; second, the principles of education, using the term in its largest sense; third, general method, or the principles and methods of instruction; fourth, practise in teaching. To this should be added a brief treatment on the purpose, organization, and management of the Sunday-school.

Two objections may be urged against most of the text-books on these topics that have thus far been proposed for Sunday-school use. The first is that they concern themselves with petty details and ignore the larger and more vital elements of educational theory and practise. Almost equally unfortunate is the fact that they consist, for the most part, of skeleton outlines which are almost as bare of illustration and elaboration as the ordinary catechism. This means either that vital educational principles are violated in their presentation, or that the teacher must do outside reading and possess considerable skill in teaching. Inasmuch as most of these books are guiltless of bibliography, and the majority of the teachers who use them are relatively untrained, the re-

sults are often incommensurate with the effort put forth. Fortunately we now have a few books of a distinctly better class from which selection may be made.

Since the purpose of this paper is wholly practical, certain of these courses will be briefly mentioned for the information of those who desire to plan for teacher-training classes. The list is not exhaustive, but is designed to suggest a limited number of the books that commend themselves to the writer as the best with which he is familiar. Those which provide more extended treatment of the topics are mentioned first.

"The Making of a Teacher," by Martin C. Brumbaugh. 12mo, 351 pages, $1.00. The Sunday School Times Co., Philadelphia. There are thirty-one chapters, each of suitable length for a single lesson. In their order the lessons follow the progressive development of the mental powers, pass to the consideration of minor methods and teaching devices, and conclude with larger views of the scope and aims of religious education. As a course of study for Sunday-school teachers it needs supplement from the child-study point of view, particularly as to the unfolding of the child's emotional life. It is especially strong and helpful in its emphasis upon the power of the teacher's personal character.

"Education in Religion and Morals," by George A. Coe, Ph.D. 12mo, 434 pages, $1.00. Fleming H. Revell Co., New York. The book covers much the same field as the preceding, but from a quite different point of view. As Dr. Brumbaugh's experience as a practical educator has determined his emphasis upon the details of a teacher's work, so Professor Coe's habits of thought as a university professor of philosophy have led to a different line of approach and an emphasis upon principles rather than methods. He begins with the largest views on the subject, and passes to minor principles and their application in the work of teachers and parents. The book contains the lessons on child study which are lacking in the one last mentioned. Its discussion of education theory is more stimulating and suggestive than that of the book with which it has been compared, but, as indicated above, it contains less on teaching method and class management. It is best adapted to a rather thoughtful and comparatively mature class, tho skilful teachers have used it successfully with students of the average normal-class type.

"Sunday School Teaching," by William W. Smith, M.A., M.D. 12mo, 169 pages, paper, 50 cents. The Young Churchman Co., Milwaukee. The book stands midway between the type of the two just mentioned and the skeleton outlines which have been so commonly used in the past. It contains thirty-six chapters, each suitable for a single lesson. It is frankly a rather hastily prepared compilation, based upon some of the better books designed for the training of Sunday-school teachers, with the best recent books on general educational topics. The result of the mode of preparation has been happy as to content, but not always as to the form in which it is offered to the teacher's use, as there is in some lessons considerable repetition as the analyses of various authors' discussions of a topic succeed each other. The book attempts to cover the whole field of teacher-training, and perhaps does so more fully than any other single volume. It is strongest in general method, in which it parallels Mr. See's book mentioned below, and especially in the seven lessons on child study; the brief sections on school organization and the curriculum are less valuable than the others. It is a valuable course, much in advance of its predecessors.

"The Teaching of Bible Classes," by Edwin F. See. 12mo, 181 pages, paper, 60 cents. International Com. Y. M. C. A., New York. The book contains twenty-three lessons, with two examinations and an appendix containing hints on the organization and conduct of a teacher-training class. It is well arranged for teaching, and contains many significant quotations from recent writers with reference to books of an older type, in connection with each topic. It deals more largely with teaching methods than with educational principles. The author has in view the training of teachers of young men and older boys; child study is represented only by one chapter on adolescence, and most of the illustrations of method apply chiefly to work with adolescent or adult classes. The book presents the transition from the older to the "new" education, but represents the former at its best, and contains much of the spirit of the latter. It is one of the best brief courses paralleling Dr. Brumbaugh's in a general way.

"How to Interest," by W. J. Mutch, Ph.D. 16mo, 74 pages, paper, 15 cents net. Christian Nurture, New Haven, Conn. It contains twenty-three lessons. They are clear, concise, and well arranged for teaching. While written distinctly from the child-study point of view, it states or implies most of the important principles of teaching. The author is evidently familiar with the educational thought of the day, but rarely quotes; he has made the thought his own and presents it from the standpoint of practical Sunday-school work.

"A Primer on Teaching," by John Adams, M.A., B.S. Small 16mo, 129 pages, paper, 30 cents. There are nine chapters, each containing material enough for two or three lessons for the average training-class. The

first chapter is on child nature, but the lessons are based chiefly upon adult psychology and it emphasizes method rather than principles. It is one of the best courses of its class, and supplements the one last mentioned. It is published by T. & T. Clark, Edinburgh, but may be obtained from the denominational book-stores.

"From One to Twenty-one," by Walter C. Murray, M.A., LL.D. Small 16mo, 63 pages, paper, 10 cents. R. Douglas Fraser, Toronto. The thirteen lessons aim to outline the most important facts in child study, indicating their bearing upon Sunday-school work. The many quotations, which are from recent and authoritative writers, and the lack of much direct application of principles and method to Sunday-school work indicate that it is largely a compilation. It smacks of the psychological class-room, as Dr. Mutch's book carries the atmosphere of the Sunday-school, but it emphasizes important matters which are untouched by the latter, particularly in connection with adolescence. It is clear and helpful. Where a very brief course in child study is desired as a supplement to some more general work it has especial value.

"Sabbath-School Methods," by Frederick Tracy, B.A., Ph.D. In size, number of lessons, binding, and price this book is a duplicate of the one last mentioned issued by the same publisher. The two books form a part of the teacher-training course adopted by the Presbyterian Church of Canada. The title indicates the character of the book. It covers a somewhat wider field than Adams's primer, but is neither as full nor as stimulating as that book. It has real value, nevertheless, particularly as a very brief course to supplement another which does not sufficiently emphasize methods.

If the briefer courses above mentioned are used by a teacher who has had no pedagogical training some parallel reading is essential on his own part, and is desirable for such students as can give sufficient time to the study. Any book in the preceding list is of value as a supplement to any other on the same topic. In addition to these the following may be suggested on general principles of moral and religious education.

"Moral Education," by Edward Howard Griggs. 12mo, 352 pages, $2.00. B. W. Huebsch, New York. A very suggestive discussion of many phases of the topic. Contains a very full annotated bibliography.

"Reports of the Conventions of the Religious Education Association." 8vo, 422 to 649 pages each, free to members of the association as published. Religious Education Association, Chicago. Contain very many valuable papers by prominent specialists.

"Principles of Religious Education," by ten writers of national prominence. 12mo, 292 pages, $1.50. Longmans, Green & Co., New York. Lectures delivered under the auspices of the Sunday-school Commission of the Diocese of New York.

On Child Study:

"Fundamentals of Child Study," by Edwin A. Kirkpatrick. 12mo, 384 pages, $1.25. Macmillan Co., New York. Written with the needs of secular Sunday-school teachers in mind, but very valuable to the thoughtful Sunday-school teacher. Emphasizes pedagogical applications rather than details of investigations.

"The Child," by Amy Tanner. 12mo, 430 pages, $1.50. Rand, McNally & Co., Chicago. A good summary of most of the published investigations. Less of pedagogical suggestion than in the book mentioned above, but very valuable for its concrete presentation of the facts.

"The Pedagogical Bible School," by Samuel B. Haslett. Large 12mo, 383 pages, $1.25. Fleming H. Revell Co., New York. Pages 87–202 describe the various stages of development; pages 305–340 outline a graded Sunday-school curriculum based on the characteristics and needs of the various stages. The intervening pages are given chiefly to the discussion of methods of teaching.

Many valuable papers are found in the two volumes of "Studies in Education," edited by Earl Barnes and published by the editor at Philadelphia, and in the thirteen volumes of "The Pedagogical Seminary," edited by G. Stanley Hall and published at Worcester, Mass.

On General Method:

"The Method of the Recitation," by Charles A. and Frank M. McMurray. 12mo, 339 pages, 90 cents. The Macmillan Co., New York. "The Essentials of Method," by Charles De Garmo. 12mo, 133 pages, 65 cents. D. C. Heath & Co., Boston. These two volumes are the standard text-books on the theory of apperception and the formal steps in teaching of the Herbartian school. "How to Plan a Lesson," by Mariana C. Brown. 12mo, 93 pages, 75 cents. Fleming H. Revell Co., New York. Three of the four chapters apply the principles of general method to the teaching of Sunday-school lessons. "Picture Work," by Walter L. Hervey. 16mo, paper, 30 cents. Chautauqua Century Press, Meadville, Pa. The best handbook of illustrative teaching.

On Principles of Education:

"Talks to Teachers," by William James. 12mo, 301 pages, $1.50. Henry Holt & Co., New York. Popular and very sugges-

tive. "Psychological Principles of Education," by Herman H. Horne. 12mo, 435 pages, $1.75. The Macmillan Co., New York. One of the very best recent books. One hundred and seventy-five pages on moral and religious education. "The Educative Process," by William C. Bagley. 12mo, 357 pages, $1.50. The Macmillan Co., New York. More emphasis upon teaching than upon education in the larger sense. A valuable book.

On Sunday-school Organization and Management:

"The Pedagogical Bible-School," by Samuel B. Hazlett. 12mo, 383 pages, $1.25. Fleming H. Revell Co., New York. Presents the foundation principles of the graded school from the child-study standpoint. "Principles and Ideals for the Sunday-School," by Ernest D. Burton and Shailer Matthews. 12mo, 207 pages, $1.00. Outlines the plans of a graded school in which systematic Bible-study is the determining factor. "How to Conduct a Sunday-School," by Marion Lawrence. Large 12mo, 279 pages, $1.25. Fleming H. Revell Co., New York. The title indicates the scope of the work. The latest and best book on Sunday-school management.

The courses of study mentioned in the first list provide a uniform course of study for all members of the teacher-training class. The graded Sunday-school demands specialization of its teachers, and to provide for this in their training, the writer, while superintendent of the New York State Sunday-School Association, devised a plan which has been successfully used by many classes organized under the auspices of that body. It provides that while all members of the teacher-training class follow the same general course of study, each supplements this by study or careful reading of one or more volumes designed to give aid in meeting the special problems of some particular department of the school. Having selected her prospective field of labor, the candidate for the teacher's office thus seeks to make herself a specialist in the teaching of those particular grades. The books forming such a reading course may be purchased by the school, and may form a permanent library for the use of teachers.

This plan of making the special training for work with a particular grade of pupils supplementary to the general course makes it possible to use the latest and most stimulating books for this purpose, even tho they cover but a small part of the whole field of teacher-training. Among those which may be used in this way are such as the following:

For Kindergarte and Primary Grades:

"A Study of Child Nature," by Elizabeth Harrison. 12mo, 207 pages, $1.25. Chicago Kindergarten College, Chicago. "The Point of Contact," by Patterson Du Bois. 16mo, 88 pages, 60 cents. The Sunday-School Times Co., Philadelphia. "Picture Work," by Walter L. Hervey. 16mo, 30 cents. The Chautauqua Century Press, Meadville, Pa.

For Junior Grades:

"After the Primary, What?" by A. H. McKinney. 12mo, 146 pages, 75 cents. Fleming H. Revell Co., New York. "Picture Work." (See above.)

For Intermediate Grades:

"The Boy Problem," by William B. Forbush. Out of print. New edition in preparation. The Pilgrim Press, Boston. "Talks to Teachers," by William James. 12mo, 301 pages, $1.50. Henry Holt & Co. "Teaching and Teachers," by H. Clay Trumbull. 12mo, 390 pages, $1.00. The Sunday-School Times Co., Philadelphia.

For Senior Grades:

"The Psychology of Religion," by Edwin D. Starbuck. 12mo, 423 pages, $1.50. Scribners, New York. "The Spiritual Life," by George A. Coe. 12mo, 279 pages, $1.00. Eaton & Mains, New York. "The Religion of a Mature Mind," by George A. Coe. 12mo, 442 pages, $1.35 net. "Adult Bible Classes," by Irving E. Wood and Newton M. Hall. 16mo, 95 pages, paper, 25 cents.

In planning for any such reading course it is, of course, of great importance that the books be carefully selected in view of the class which is to use them. The above list contains some that are so popular as to be suitable for any class, while others would be of value only with more mature and thoughtful students.

Such plans as have been outlined above are sufficiently practical, sufficiently thorough, and sufficiently adaptable to merit consideration in every Sunday-school. The fact that the Pennsylvania State Sunday-School Association has during the past year enrolled some five thousand students in classes of much the same type is evidence of the results that can be accomplished when genuine effort is put forth.

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

THE MYSTIC ELEMENT IN THE SYNOPTIC GOSPELS

By Principal R. A. Falconer, D.Litt., D.D., Halifax, Nova Scotia.

The mystical temper is characteristic of religious natures. Mysticism almost eludes definition, for the propriety of using the term depends not upon the absence or presence of the quality in the devout soul, since it is essential to religion, but upon the measure of its presence. Tho mysticism is the opposite of rationalism it is usually accompanied by high intellectual endowments, penetrating insight, and lofty imagination; indeed it relies on a spiritual illumination akin to the poetic mind. According to definition it "appears in connection with the endeavor of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communication with the Highest." Leaving out of the account the influence more or less direct of the historic Jesus upon them, John, Paul, and the author of the Hebrews are the outstanding religious geniuses of the Christian world; and these men are the greatest mystics of the New Testament. They, beyond others, dwell in a serene and sublime contemplation of the Unseen, holding the present world to be but a transient phase, almost a shadow of reality, which they endeavor to understand, in order to discover the hidden meaning of the visible.

Probably the Fourth Gospel and the first Epistle of John, reveal the purest mystical temper in the New Testament, for the writer makes love and knowledge almost convertible terms, and abides in fellowship most intimate and constant with the Person with whom he had once lived in Galilee and Judea. Of course, this is true also of Paul, but he is more a man of action than of contemplation, while the author of Hebrews is distinguished by the philosophic spirit which seeks to realize the rest that awaiteth the people of God.

The purpose of the Fourth Evangelist is to show that Jesus is the Christ, the Son of the Living God, and he makes such a selection of incidents and discourses as will set forth His person in this light. As Dr. Inge says, "he wishes not to prove a theological thesis, but to confirm and to perfect the believer in his adhesion to Christ as the Incarnate Word, the principle of spiritual regeneration and the nourishment of eternal life. This is the foundation of his own faith, which is centered in the *unio mystica*." To the poetic soul the Fourth Gospel must remain the most wonderful of all books, lifting as it does so much of the veil from the mystery of the Divine nature as is possible for the human gaze to endure. In some degree it is correct to say that the Evangelist is so absorbed in the contemplation of the Person, that he is almost indifferent to the historic events, for the experience of nearly two generations has enabled him to estimate the transcendent import of that which he had seen with his eyes, that which he beheld, and his hands handled of the Word of Life. His own thought and language had become the channel through which he interpreted his Master to the world.

We must go to the Synoptic Gospels to get the picture of Jesus as He appeared to the average disciple; not that these books are the product of ordinary Christian thought, but here is the portrait of Him who preached to the common people, the Jesus of Galilee and Judea. They are also nearer to the type of mind that rules our modern world, to which the concrete appeals, and which is impatient of subtlety, the allegorical, and the symbolic. Another reason for their favor with many confessedly is that it is believed possible to detach the human characteristics from the Synoptic Figure, and thus reach the real historic Jesus.

But it is admitted that the Jesus of Mark is already a more than human figure and is indistinguishable from the Christ of the church. It is in the Christ of the Apostolic Gospel, not in the bare Jesus of history, with which some scholars present us, that the interest of even the earliest Gospel centers; and

deep as the cleavage is between the Synoptic literature and the Johannine, they are essentially one in their conception of Jesus, and divided by a great gulf from the modern historic Jesus. Now it is this common view of the person of Jesus that constitutes the mystical element in all the Gospels. He is more than a prophet or teacher. He did not merely set forth the kingdom of God as a body of truth, existent in objective principles, but He enters this world as a person who brings in His own presence the proof that the kingdom of God is an eternal reality, and not merely the dream of a devout soul. He introduces the circle of His disciples into a new spiritual realm, and they enjoy the powers of the world to come.

Take the earliest Gospel. Authority, competent right, is the quality of the Jesus of Mark, for He is the Son of God. Divine in the majesty of His demeanor, He commands demons, the diseased, even nature; He forgives sins, claims to be Lord of the Sabbath, sweeps away the ceremonial law, foretells the doom of His nation because they reject Him; as Messiah, He proclaims Himself the crown of the world's moral and spiritual order; His death will inaugurate a new covenant, and He will return as judge. Moreover, His deeds are intended to show how He can guard His own in the shadow, as He once stilled the storm. In awe, His disciples ask, who is this mysterious person walking on the sea? The Transfiguration gives Mark's answer. This scene culminates one stage in His career by flashing forth His essential glory that was hidden under the garment of His flesh, as a sequel to the announcement of His passion, which seemed to contradict His Messiahship. Here there was granted to the three initiated disciples the vision of a mystery, as they beheld their Master in "enjoyment of the blessedness of actual communication with the Highest." From this mount of glory a ray of light is flashed back to His baptism and forward to His resurrection. These peaks illuminate His daily life on the lower levels. The Fourth Gospel differs in degree and in emphasis, not in essence, for in it every event of the life of Jesus was filled with the grace and truth which are the glory of the incarnate Word.

Mark is apparently a more original source than the other Synoptic Gospels, and it enters largely into their composition. The other source common to Matthew and Luke, is called the *Logia*, of late frequently designated, and it consisted, it would seem, chiefly of discourses of Jesus, with enough narrative to serve as a setting. This source was probably quite as old as any that Mark may have employed. In this is embedded (Matt. xi. 27; Luke x. 22) the saying which has more of a Johannine ring than any other in the Synoptic Gospels, "All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." Here Jesus speaks as the great mystagogue who alone can conduct the weary and the heavy-laden into the presence of God, where they will find rest unto their souls.

But the Gospel of Matthew as a whole is probably more mystical than either Mark or Luke. This is manifest, for example, in its interpretation of the common confession of Messiahship at Cæsarea Philippi in xvi. 13–20. In reply to Peter, Jesus says that such penetration into the meaning of His personality was not the result of a mere intellectual process, nor of ordinary human insight; but in accordance with Matt. ii. 27, it was due to divine inspiration. This passage would serve as an excellent illustration of the definition of mysticism as "a mode of religious life in which reliance is placed upon a spiritual illumination believed to transcend the ordinary powers of the understanding." Matthew is not a chronicle of the life of Jesus; it has the definite purpose of setting Jesus forth as the true Messiah of Israel, which is now the Christian Church. All the threads of prophecy converge upon Him; His spirit will be in the midst of His church (xviii. 15–20); He will return as judge of the world, and every action will be valued as it is done unto Him in the least of His brethren (xxv. 31–46); His death inaugurates a new covenant for the remission of sins (xxvi. 26–29); and on the same note the Gospel closes, "All authority hath been given unto me in heaven and on earth . . . and lo, I am with you alway, even unto the end of the world."

The Gospel of Luke has less of the mystical quality than Matthew, perhaps even less than Mark. Paradoxical tho it may seem, there is much truth in the observation of Harnack, that "the Gospel of Matthew took the place of Paulinism in the Gentile Church, and Matthew is both positively and nega-

tively, in aim and means, much more akin to Paul than are Mark and Luke." While Matthew keeps in view like Paul the truth that the Pharisaic doctrine of legal righteousness must yield to the righteousness of the kingdom inaugurated by the Messiah, it also, like Paul and the Fourth Gospel, lays stress upon the interpretation of the person of Christ. Luke, it is true, regards Jesus as the Savior of the world, but his eye and mind are sympathetic for the perfect human Jesus, full of compassion for the poor and the oppressed. The exquisite parables of the Peræan narrative charm us by their view of God the Father and their sympathy for men, but they are more objective than most of the other teaching of Jesus, and have no mystical depth. There are, however, two of the incidents peculiar to Luke which illustrate our theme, the conversion of the thief on the cross, and the story of the walk to Emmaus. In the former, the dying Christ personally conducts the penitent sinner into eternal life. The latter is a picture of the spiritual fact, which made the "breaking of bread" the most sacred act in the life of the early church, that the living Christ was ever by their side as the Friend with whom they were holding intercourse.

This glance at the Synoptic Gospels reveals an atmosphere so saturated with the divine, that the words and works of Jesus loom up with a more than natural significance. Galilee was in truth "apparell'd in celestial light." Before Him who has become the "master-light of all our seeing" those disciples felt their "mortal nature tremble like a guilty thing surprized" (Luke v. 8). There are differences of substance and purpose in the three Gospels, but "after all, the portrait they draw, remains essentially the same. Verse after verse, saying after saying, might be quoted from the three Synoptic Gospels, and, unless you happened to have special knowledge or had given special attention to such matters, you would be unable to say to which Gospel they really belonged. Morally, ethically, spiritually they are all on the same plane" (Burkit "The Gospel History and its Transmission").

Naturally the question will arise whether this mystical element in the Synoptic Gospels is to be traced back to Jesus, or whether it is due to the pious imagination of His followers. In other words, is the Jesus of history essentially the same as the Christ of the church? Wellhausen may be taken to represent that type of scholarship which would answer the last question in the negative. He holds that in our Gospel of Mark we have the Gospel as it was preached in the early church, not much later than a generation after the death of Jesus, and that already it consists not in the teaching of Jesus, nor the glad news that He brought, but that its object and contents are the person of Christ. It was this Christ of the Gospels that became the religious ideal of Christendom and the object of faith. On the other hand, the historic Jesus would be a poor religious equivalent for the Gospel. "We can not go back to Him even if we would." Thus the result of this school is to leave us in a state of great perplexity. We are assured that tho historical knowledge can not create any new religious life, it can cleanse and emancipate it. But if this pruning of the living tree of faith goes so far as to dissever the trunk from a historic root, one would suppose either that the tree was already dead, or that it will soon die from the process. The all-important question is, how much of the sap and living power of the Gospel is drawn through the historic Jesus from the eternal world of truth? Was the Gospel composed of intellectual categories, floating in the mind of the first believers, which crystallized under the powerful influence that Jesus left behind Him? Or does it consist in the fact of history that in Jesus they found the Son of God, the revealer of the Father whom they loved passionately? We do not fall in love with fancies and rely upon a dream of beauty for our salvation, when we are confronted with the hideous facts of this world and of our own sinful nature.

To divorce historic fact from faith, is to come perilously near the very danger against which Paul warned the Corinthians, and it will eventually do what "Docetism" threatened to do at the beginning of the second century—deprive the Gospel of its certitude and make it a pious hope only. There is indeed an extreme mysticism which stands over against rationalism, and which refuses altogether to formulate its faith. Dwelling in God's sunshine on the housetop this mystic gets illumination for his own soul, but he finds it difficult to explain to others in the dust of the street, how they are to reach his position after he has knocked

down the ladder of historic fact. The truest mystic, and the one to perpetuate his faith, is he to whom the fact is pregnant with spiritual meaning. For him the historic Jesus remains the Door to the unseen world. Nor does he turn only to the Fourth Evangelist to find Him; He is the figure of the Synoptic Gospels as well. Criticism has done much and will do more to clear away growths that have gathered around Jesus even from the earliest days, but the Door itself into the Kingdom He will always be, for no one knoweth the Father save the Son and he to whom the Son will reveal Him.

WHO WROTE DEUTORONOMY?

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

The book of Deuteronomy has been well called the pivot of Pentateuchal criticism. Upon our attitude to it will depend our attitude to the whole Pentateuchal problem—one might almost say, to the whole Old-Testament problem. It will make all the difference in the world to our general view of the development of Hebrew religion whether we assign the book to Moses in the thirteenth century B.C. or to some writer or writers in the seventh century B.C. Indeed, if the book belongs to the earlier century, there will be practically no development at all: Hebrew religion will spring upon the world in a form as comprehensive and mature as it exhibited in the teaching, centuries afterward, of the prophets. This will certainly seem anything but probable to one who has watched the rise and progress of the Hebrew conception of God, as we tried to trace it in the last article, "Who Was Jehovah?"

There are some features of the book which, on the face of them, should be enough to shake, if not to destroy, the belief that the book, as a whole, can have come from the hand or even from the time of Moses. It is a little unreasonable, for example, to be asked to believe that a man wrote an account of his own death. Yet this is what we are asked to believe, if ch. xxxiv. was written by Moses: "So Moses died in the land of Moab, and he was buried in the valley, and he was a hundred and twenty years old when he died, and the children of Israel wept for him thirty days" (verses 6-8). Surely it is obvious enough that such words can not have been written till at least a month after his death. There are two ways out of this difficulty, neither very ingenuous: one is to suppose that he wrote the chapter in anticipation of his death. This seems too absurd to be worthy of serious consideration: a mechanical inspiration of this sort would be little less than ridiculous. Another possibility is that someone else wrote this particular chapter. But this surely is the refuge of despair. The chapter is the natural sequel to the rest of the book, and there is no reason to separate the one from the other.

A very clear glimpse into the real situation is afforded by another verse of the same chapter: "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face" (verse 10). A moment's reflection will make it plain that this verse implies the existence of a succession of prophets. If Moses can be called the greatest, there must have been others with whom to compare him; so that this single sentence brings us at one stroke right down into the prophetic period. It was not till after such men as Elijah, Amos, Hosea, Isaiah, Micah, had arisen and passed away, that such a sentence would have been oppropriate or even possible. This fact prepares us, then, to give a not ungenerous hearing to arguments in favor of the later date of the book.

These arguments are of many kinds: one is the linguistic. The force of this can only be truly appreciated by one who has tried to trace the development of Hebrew literature, and it is impossible to do more than touch it in a brief article like the present. But it is worth while to point out, in this connection, that the language offers occasional contributions toward the solution of this and similar problems—contributions the value of which is not noticed unless by those who read either the original or a very accurate translation. The Authorized Version reads, for example, as its opening words: "These be the words which Moses spake unto all Israel on this side Jordan." As Moses never crossed the Jordan, this side will be the east side. But turn to the Revised Version (English or American), and you find "*beyond* (the) Jordan." That is to say, the words of Moses were spoken, not on this side, but on the other side: the person to whom the east side was the other side, must himself have been

on the west side. In other words, this single sentence shows that the writer was writing in Palestine, west of the Jordan, and is some other than Moses.

In the English translation of the Septuagint published, alongside of the Greek, by Bagster, the same mistake is made. The Greek word *peran* is one which can only mean "beyond, across," and yet the phrase is deliberately rendered "on this side Jordan." The moral is that one who depends upon translations may expect to be occasionally misled, and the linguistic argument, which is often of considerable and sometimes of conclusive force, he will be unable to appreciate.

But the case for the late date of Deuteronomy depends upon an unusually large number of considerations. We have already seen how the prophetic age gleams through the last chapter; but traces of a later day are numerous. Take the law in xix. 14, "Thou shalt not remove thy neighbor's landmark, which *they of old time* have set." A law like this has only meaning for a people who have been settled for generations upon the land.

The latest possible date for the book of Deuteronomy, taken as a whole, is fixed by the story of its discovery in the eighteenth year of King Josiah, 621 B.C., told in 2 Kings xxii., xxiii. There we learn that a book, which in xxii. 8 is called "the book of the law," was discovered by Hilkiah, the high priest, during certain repairs which Josiah had authorized to be made upon the temple. The contents of the book are not definitely indicated, but they may be inferred from the nature of the reformation which followed the discovery of the book, and its great importance may be judged by the profound impression which it made upon the king. He rent his clothes, and sent a deputation to inquire of Jehovah, "for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book."

Now what was this book whose discovery made so profound an impression, created a reformation, and marked an epoch in the development of Hebrew religion and literature? In 2 Kings xxiii. 2 it is called the "book of the covenant," a name also given in Ex. xxiv. 7 to the small and relatively early collection of laws in Ex. xxi.–xxiii. But the book discovered cannot have been that old group of laws, for the simple reason that they contain no reference to the witchcraft and the star-worship which the reformation, following the discovered book, earnestly sought to obliterate. Again, there is in these laws no such denunciation as must have been in the book which threw Josiah into consternation.

Nor could this book have been the whole Pentateuch. The context implies that it was capable of being read quickly, and the Pentateuch is much too long to satisfy the conditions of the story. Besides, the impression made by the book was swift, sure, and terrible—an impression which could never have been made by a narrative so extensive and varied as the Pentateuch. We need to look for a book shorter than the Pentateuch, yet containing laws and denunciations which are not found in the book of the covenant in Exodus. Such a description is exactly met by the book of Deuteronomy.

Between the leading points of Deuteronomy and the chief features of the reformation is a similarity so striking as to put this hypothesis practically beyond all doubt. Both insist on the concentration of worship at one place—the place "which Jehovah your God shall choose out of all your tribes to put his name there." Both aim at the abolition of the worship of the heavenly bodies, and the expulsion of diviners and wizards, and both emphasize the feast of the passover. It is, therefore, as certain as anything of the kind can be, that the book discovered in the temple in 621 B.C. was the book of Deuteronomy.

This, of course, is no argument against the Mosaic authorship. The question of its origin is not settled by the date of its discovery. To settle its origin, we must consider its teaching. Undoubtedly the leading feature of the book is its emphasis upon the concentration of worship at one place. This is apparently a protest against existing usage (Deut. xii. 8), and there were the best of reasons for it. Hitherto Jehovah had been worshiped in high places all over the land: the patriarchal stories are full of references to ancient and sacred sites, such as Bethel, and these places had endeared themselves to the people by centuries of hallowed association. Those who believe that the patriarchal stories were written in the ninth or eighth century B.C. and largely reflect the belief and practises of those centuries, will readily admit that worship at the sacred places glorified in Genesis was not at that time considered illegitimate—in other words, that Deuteronomy must be

later than these stories—later, that is, than the eighth century.

Those, however, who do not accept this date for the composition of the patriarchal stories, have to face other facts which lead to the same conclusion. The cause of Jehovah was championed by Elijah against Baal and his priests upon Mount Carmel; that is, upon a site which was illegal and had for centuries been illegal, if Deuteronomy were Mosaic. And it is not only Carmel that is involved. There are, on Elijah's own admission, altars all over the land: he complains—and this is in the ninth century—that "they have thrown down thine *altars*." The earliest literary prophets offer the same testimony. Repeatedly Amos and Hosea, in the eighth century, allude to the famous old shrines, Beersheba, Gilgal, Shechem, Bethel; and tho they bitterly condemn the extravagant and immoral worship of those sacred places, they never once condemn the places themselves as contravening the law. The natural conclusion is that worship on these sites was still held, as late as the eighth century, to be legitimate: that is, that Deuteronomy, which protests against them, is later.

The protest is, of course, thoroughly intelligible. Face to face with a worship so immoral as that which the prophets denounce in words of flame, men of a reforming spirit saw that something must be done. The worship must be controlled; if it could not be purified, then it must be abolished everywhere throughout the land, except in one place, naturally Jerusalem, the capital, where is could be regulated. This apparently is exactly what happened. There is an all too brief reference in 2 Kings xviii. 4 to an attempt made by Hezekiah about the end of the eighth century to "remove the high places" with all their idolatrous associations. Practical men saw that the situation could only be met by some such drastic measures, but the effect was only temporary. The efforts of Hezekiah were wiped out in blood by his son Manasseh, who revived the old idolatry and persecuted the champions of the true Jehovah-worship to the death.

It seems most probable, considering all the circumstances, that the book of Deuteronomy originated in this reign—perhaps about or before the middle of the seventh century B.C. The impulse to such a practical program had already been created by the reformation of Hezekiah: but it was the desperate religious needs of the time and the cruel opposition of Manasseh that drove the men of reforming temper to give their program definite and literary form. The book was written, but it could not be published, if we may use modern language; and it was hidden away in the temple by some breaking, yet not unhopeful, heart. This hypothesis accounts for the loss of the book: on any other theory, the loss of a book which claimed to be the law of God, and to have come from the great Moses himself, would be extraordinary, not to say inexplicable.

A modern reader is inclined to doubt this theory of the origin of the book, on the score of its morality. Does the book not claim to be Mosaic? Are we not expressly told in the beginning that "these are the words which Moses spake"? There are two answers to that question. Apart from the hints of a later date, to which we have already called attention, in the narrative section (cf. ch. xxxiv.) there are interpersed, even throughout the speeches, words which could not have been his. Compare, for example, the archeological note in ii. 10, 11, dealing with the Emim and the Horites, and implying that Israel is already in possession of Canaan. This, however, is so obviously an intrusion that it ought not to be prest; it would not prejudice the Mosaic authorship of the speech as a whole.

But, if, after the removal of such intrusions, Moses did not really "speak the words" which he is said in the introduction to have spoken, what then? The second answer is this: we must remember the freedom claimed by ancient historians in the composition of their speeches. A very happy parallel is to be found in a statement of Thucydides, in which he illustrates the principles on which he composed his speeches. "As to the various speeches made on the eve of the [Peloponnesian] war, or in its course," he says, "I have found it difficult to retain a memory of the precise words which I heard spoken; and so it was with those who brought me reports. But I have made the persons say what it seemed to me most opportune for them to say in view of each situation; at the same time, I have adhered as closely as possible to the general sense of what was actually said." This was the practise of the ancient world, and, owing to its classical prestige, it even maintained itself for a time in modern literature. The speeches are in the spirit of Moses.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"His preaching much, but more his practise wrought;
A living sermon of the truths he taught."

THE MASTERY OF CHRIST

By Charles H. Parkhurst, D.D., Presbyterian, New York.

Ye call me Master; and ye say well; for so I am.—John xiii. 13.

There are two aspects under which the character and mission of Jesus Christ can be contemplated—aspects which, altho not mutually contradictory, of course, are nevertheless so dissimilar that one and the same person rarely adopts both of the two, in their completeness, into his conception of Christ's import and office-work. And which of the two one will adopt depends largely upon one's intellectual equipment and moral bias. It is difficult always to be completely mastered by any two ideas that lie at any considerable angle with each other. The mind is not very large at the best, so that it is like trying to arrange two styles of furniture inside of one and the same limited apartment.

But that is scarcely the worst part of the difficulty. It is not so much brain, after all, as it is disposition, that has trouble in coming to such a conception of Christ as takes in His entire character, and as thus can render one's Christianity an all-the-way-round Christianity. A fractional Christ will not yield a whole Christian. And it is the rather common habit of using such part of Him as we can understand most easily and as we like best, that explains why it is that so many of us Christians are so imperfectly Christian, and why it is that the Christianities of different Christians get along so uncomfortably with each other and contrast so awkwardly with each other.

The complementary aspects, now, under which Christ is contemplated are those of Christ as a lover and Christ as a master—the revealed affection of God and the revealed kingship of God. It is nature to love to be loved, and it is not nature to love to be governed. So that the double aspect becomes difficult for us to adopt, not simply because of the strain to the mind, but because one of the aspects frets the disposition. And while the kingliness of Christ frets the disposition, because the imposition of another's will is always irksome, the affection of Christ humors the disposition, because it offers an apparent escape from our deserts and operates as a sedative salve upon our bruised conscience.

And the doctrine of God's love is the popular doctrine that it is, not simply because love is a quality that stimulates in the heart a sense of moral beauty, but because love, when divinely exercised, is thought of as a kind of insurance policy taken out against possible calamity. So there is produced this singular and incompatible situation, that while love and selfishness are diametrically opposed to each other, we are caught admiring God's love for selfish reasons. While a preacher can always count upon being contemplated with lenient consideration when he expatiates upon God's tenderness, he knows that he will have to take things just as they come when he lays the emphasis of his exposition upon the doctrine of God's kingliness and Christ's mastership.

And yet there is in us all a certain quality that is not quite satisfied with any conception of God that lays itself out entirely upon His attribute of loving-kindness. A boy will be enamored of the love evinced by his mother, but there is something still remaining over in his constitution that feels a regard—altho of a different kind—for the more virile features of character likely to be evinced by his father. However much we may be fascinated by sweetness, there is that in us which instinctively requires, as its supplement or complement, the presence of another quality that we shall probably call vigor or strength.

And we know likewise what an enhanced influence of upbuilding is exerted upon the boy if one of his parents—say his mother—is distinguished not only for that affectionate gentleness, so a part of the true mother, but characterized also by a certain element of

gracious firmness which lends itself to sweetness as a kind of unobtrusive support.

So, if we consult what are our truest thoughts in the matter, I am sure that a religion which contents itself with being only a celebration of the love of God leaves in us an unsatisfied spot, an unfilled niche, a consciousness more or less distinct that however beautiful a thing the love is, there is something missing that is needed in order to the love itself being as fine a thing as it is capable of being.

The appearance is that the virile side of current Christianity is to a considerable extent a rather missing quantity. It is feminine rather than masculine, and is suffering because it is not both. Christ as the lover, rather than Christ as the Master, is the uppermost thought—the blossom without the twig that it is supported upon. And men with any robustness of character would take offense at any such conception of the one-sided sweetness of God's thought toward us were it not—as already indicated—that it is in God's love that our hope of safety lies, just as it is the moral dignity of God and His holy masterfulness that constitute our danger. If God were nothing but love there would be no danger; and if there were in Him only will and holy mastery there would be no hope.

So even at the expense of believing in a God that has not holy dignity sufficient to make His affection creditable, men will skip the virility of God and attach themselves only to His plastic femininenes; very much as a boy who has been doing wrong will try and arrange things with his mother and carefully keep out of the way of his father, and yet is never quite a complete boy unless he stands loyally beneath the combined pressure of the joint parentage.

The prevalence of that easy fractional way of conceiving of God's character, together with the results of religious invertebracy flowing therefrom, has come about in part as a reaction against the exclusively hard way in which God used to be contemplated. And the trouble with this reaction, as with reactions generally, is that they never know when they have gone far enough. Old-school theology was given to photographing God under the pose of a despot who was consumed with a sense of His own glory, and who was so poor in the affectional qualities of His nature as to have only sufficient love wherewith to effect the salvation of here and there one of what might have been supposed to be His children. Old-schoolism naturally engendered a reactionary new-schoolism; and if old-schoolism was hard, its reaction in the shape of new-schoolism has shown a good deal of disposition to be soft. And he only is a safe or complete believer who saturates conservative solidity with an infusion of tender benignity.

Now in all our pulpit deliverances theoretical interest in such matters as this does not count. Our objective point ought to be, and is, to discover that nucleus in the man, that constituent center, which is determinative of the man, and which denotes what he is fundamentally. You may be thoroughly apprised of the volume of a man's affections and yet not know the man. Those affections are not a reliable index of his moral latitude and longitude. They do not fix for you his exact position in the moral universe. They do not safely indicate the man's actual worth.

Love is a delicious atmosphere in the human soul, and in that particular no word of criticism can be passed upon it. It is like the fragrant genial air that in June comes into the world to soften earth's asperities, subdue its frosts, render plastic its hardness, and relax the stiffness and inertness with which all the winter long the forests and shrubs have been blighted. So that while we admire all this splendid summerishness for the comfortable beauty of it, we admire it still more for the way in which it soaks down into the spots that are deeper than atmosphere and more tough and obdurate.

At a spot deeper in the man than his affections is his will, and while his love may be tender, his will may be hard, which means that he may be affectionate but unrighteous, full of June in his feelings but full of January in the obstinacy with which he stands by the laws of his own enactment and transgresses the statutes imposed upon him by God and nature and therefore reveling in the testimonies of God's loving-kindness but without ever having allowed that kindness so to permeate to his innermost, so to extend to the will-center of his being as to subdue that will into acquiescence with the perfect mind of God: in that way sorting over the features of the divine character, taking so much of God as he likes and relegating the rest of God to the backwoods; eulogizing so much of the

Bible as says, "For God so loved the world," but grinding the same Bible under his heel when it says, "The soul that sinneth it shall die."

Now character is not to be produced by any such compromise short-cut as that; character is like gingham, it has got to have a warp and a woof both, threads of sweet beauty crossed by threads of established righteousness. And even God's love has not done its work in the world till it has become such a permeating summer in the soul, till it has so reached the throne-room of the human will, as to cause the deep undertones of the soul to blend harmoniously with the perfect music that sings itself forth in the thoughts and ordinances of God.

One mistake—and quite a serious one—that we sometimes make in reading our Bible is that in turning over into its newer portions we forget to carry with us still certain features of God's character that have come to their portraiture in the Bible's earlier parts. To use the phraseology of the photographer, we might say that in the two Testaments we have two pictures of God taken in rather distinct attitudes or poses. And it is important for us to notice that the first picture taken of Him, and shown to the world, exhibits Him in His kingliness, or what our text would call His masterliness, His attitude toward us in the relation of moral authority, as one who imposes commands and requires them to be obeyed; as one who sets the key in which the music of humanity is to sing itself out, and that key the note of righteousness, life that is holy, conduct and purpose that ring out in unison with God's own eternal impulse.

Not that there are in the Old Testament no suggestions of the divine affection, but that those suggestions are not offered in a way to obscure the fact that the first thing to be laid down in the order of tuition is that man is to think in the lines of God's thought, and to have his interior life conformed to the standard of the divine holiness. That is first, and it is in pursuance of that end that the Old Testament, far more distinctly and emphatically than the new, celebrates God in all those features of power, magnificence, and colossal infinity, that fall in so naturally with His position in the universe as its original author and sovereign ruler. In those old books language taxes and strains itself in the endeavor to produce imagery that shall be consonant with the character of the Divine Being in His capacity of royalty, the one Being from whom all law emanates and to whom all obedience is due, whether of things or of souls.

And the New Testament, when it comes, does not settle off from that foundation, and while revealing God to us under another one of His aspects, paints even the more winning features of His character upon that old background of royalty, and lets that background come sufficiently into view to convince any sincere student of the portrait that the background is there in all its old and original seriousness, and in a way too to indicate that the gentler lines that are put upon the picture are not drawn simply for the purpose of eliciting the affectionate admiration of the beholder, but in order also to draw him in a sweet reconciling way to that deep-settled basis of God's character lying in His purity and holiness.

We must remember that even the Cross of Christ, with all its bewildering fulness of divine affection, is not set up in the world merely to be reveled in as a luxury, but also to serve as a utility, as a mellowing atmosphere in whose gentle warmth the hearts of men may be touched into love, and not only touched into love, but lovingly subdued into obedience, that so men may not only become sweet in their relations to one another, but sound, solid in all that interiorness that works out in a man's personal righteousness, profoundly knit into the moral framework of God and His universe.

And it is that tone of life only that challenges our complete admiration or that can be made available for settled effects. If we have thought of it carefully—and we have much to rebuke ourselves for if we have not—if we have thought of it carefully, we have realized that the supreme charm of Christ's life, or rather I would say that the final ability of that life to draw us to it, and to hold us subdued to its sway, lies not exclusively in the tenderness of its attributes, in the gentleness of its attributes, in the gentleness and sympathy of its uttered words, or even in the tears compassionately shed, but in its deep and immovable establishment upon eternal grounds; ready always to pity and to suffer, but never ready to swerve from the line of what was everlastingly right; reaching out arms of embrace toward men, but persistently and tenaciously knit into God and His

eternal righteousness; like some great mountain of beauty swathed with an atmosphere of genial fragrance, crowned with every tint of forest-verdure and blossom, but with all its gracious fascinations rooted into a deeper soil and undergirded with rocks reaching down, stern and massive, clear to the center of the globe.

It is said of the disciples that they left their nets and followed Him; there is a way of following Him and taking our nets along with us, accepting as much of Christ as makes things pleasanter, but declining so much of Him as would hold our life under rigid but holy constraint. People object to rigidity, but moral rigidity is the very nucleus of character, that anchorage into grounds of eternal righteousness so tense that no strain at the cables will drive the ship upon the rocks—what I would call holy vertebracy.

And that comes by being *mastered*. Beautiful stability always means standing under the pressure of some splendid mastery. That is why the planets do not break from their orbits, rush out into measureless space, and meaninglessly roam forever and ever in the eternal distances; they are held under the dominion of their superb sovereign, the sun. It takes two things to compose the complete beauty of this beautiful world of ours; it takes warm sunshine, what we might call the sun's love of the world, the sun's heart-throb, making its beat felt among all objects lying under the fervid sky, among all creatures moving through genial atmosphere; and it takes also the very strictest kind of submission—submission absolute and unvarying on the part of everything in nature, all the way from star to atom—submission absolute and unvarying to the particular statute to which it is individually amenable. That is the finishing charm of the material world—sunny loyalty, sweet obedience.

"Ye call me Master; and ye say well, for so I am." Is our Christianity simply a surface tenderness of heart toward Christ as our lover, or has His love so permeated our being that we have acquired the holy art of loving Him with an affection that is not only tender but that is also worshipful and submissive? clinging to Him as our friend, but kneeling before Him and obeying Him as our Master?

REDEEMING THE TIME*

By G. Campbell Morgan, D.D., Congregational, London.

Redeeming the time, because the days are evil.—Eph. v. 16.

In the Revised Version, the margin has, "Buying up the opportunity," a clearer translation of the original word. The word translated "redeeming" has its base in the market-place. It comes from another word which means the market-place. Now in our own land, at home, one very often sees in rural districts the market held upon one certain day of the week somewhere in the center of the town, sometimes under cover, sometimes in the open; but to that common meeting-place come those who have goods to offer for sale and those who desire to purchase, and they transact their business in the hours of the market in that open market-place; and it is just from that same idea that this word comes. In the Eastern towns the same habit obtains. The merchantman came to the market-place in the center of the town, bringing his wares with him, there to transact his business; and he watched the market and waited for a favorable opportunity either to buy or sell as the case might be, and when the opportunity presented itself he bought it up, he acted, he did business; he did that which he desired to do. He bought up his opportunity.

Now the Apostle says to us, who are the children of God, we are to buy up the opportunities because the days are evil. Paul never forgets the relation that exists between doctrine and duty. He perpetually lays down for us the great principles of life, unfolds before us the great truths of the Gospel of Jesus Christ, but he never does that in order that men and women may possess the knowledge as theorists merely. He always does it in order that he may lead on to a practical application of the truth he declares.

Notice first the reason that Paul gives why Christian men and women should buy up the opportunity—"because the days are evil." Now if it were possible for us to find our way into Ephesus as it then was, taking

* Stenographically reported for The Homiletic Review.

that as an example, and if we told the men of Ephesus, the leading men of the city of Ephesus, that they had fallen in their lives upon evil days, they would angrily have resented the charge. They would have said: "There never was such a time for Ephesus as this. We were never so prosperous as we are to-day. We were never as wealthy as we are to-day. We never have reached such a place as we have to-day. Progress has marked the past, and to-day we are rich and wealthy." At that time there was a very peculiar combination in Ephesus: commerce and religion had been united; that is, of course, the religion of Ephesus. The great temple of their worship was also the banking-house of the merchants; and as the merchants poured their wealth into the temple for safe custody, that became an act of worship; and men were perfectly satisfied with themselves in Ephesus. Men thought that it was a day of prosperity and a day over which they might rejoice; but Paul was writing, not to the men of Ephesus, not to the crowd, not to the citizens of the city, not to the rank and file of the people who dwelt there, but to the church of Jesus Christ, to the children of God, to the men and women of heavenly vocation; and, writing to them, he says the days are evil days, and so they were. They were evil to the men and women who had turned their backs toward idols to serve the living God. The prosperity of Ephesus was the adversity of the church. That in which the men of Ephesus made their boast was what rendered the days evil days to the called-out, separated, sanctified men and women whom God was preparing for the high vocation that lay beyond in the heavens.

The apostle says to these people: "You are to redeem the time; you are to buy up the opportunities." Our calling also is a heavenly calling; the life of Christ bestowed in conversion and coming in all its fulness in the moment when we are surrendered to Him, subduing us unto Himself, is preparing us for the high calling that lies beyond. For the present moment the word to us is that we are to buy up the opportunities, and just as surely as the apostle said to these people of Ephesus, "the days are evil," so he says to us, "the days are evil."

Now in what sense are the days in which we live said to be evil days? Because you know that the world is perfectly satisfied. You know how constantly we are being told there never was such an age as this, an age of progress, an age of advancement, an age of enlightenment. There is a danger of some men dying of pride before the century ends because it has been such a wonderful century. Our cities have marks of progress on every hand. Our commerce is more wonderful than it ever was, and throughout the land you hear the voices of the men and women of the earth telling you that these are the best days, days full of hope, characterized by progress, days in which the race may be perfectly proud of themselves—and in these days the message comes to us, "evil days."

The majority of the men that you come into contact with in ordinary life are not godly men, but ungodly men. I am talking, of course, for the moment, to those who come in contact with men in the place of business and mix with the great crowds. It may be that many of you that are here, Christian ministers, do not know exactly what it is to spend most of your life amid men that are ungodly men; and you know that it seems at first sight as if godliness of character cannot very well be helped by association with ungodly men. You are forever among them in your place of business; you are bound to mix with them as matters stand in our cities and in our life to-day. I do not say that these men are all disreputable or profligate or fallen. Never forget that a vast amount of the ungodliness of this age, as of every other, is cultured and refined, but it is none the less ungodliness. You can have an ungodliness which is educated and cultured and refined and accomplished, but it is ungodliness—and I say the majority of the people with whom you come in contact are ungodly people. The days are evil days, then, in that sense, for the development of Christian character. Take the activities of your own life for a single moment in this age when we have got away from simplicity, when we are living a complex life all around; did you ever try how little you could live on for one single week in your life? Did you ever discover how you are giving thought, almost compelled so to do by the very character of the age in which you live, to an enormous number of things which you could very well do without, material things all of them, with no touch of spirit in them? What shall we eat; what shall we drink; wherewithal shall we be clothed? These are the questions that we are bound to face to-day in a meas-

ure in which our forefathers didn't have to face them. I am quite sure we face them a good deal too much, but, making every allowance for that, we still have to say that the majority of our hours in this age of rush and restlessness and competition are given up to the consideration of these things. You know that isn't helpful to spirituality. These are evil days.

Then we are told that this is the age of progress. It is the age of rush; it is the age of movement; it is the age of effort. The old sacred art of meditation and contemplation is almost dead. It is the age when men and women are trying to live by the excitements of certain kinds of religious services even within the church, and the old solemn hours of quiet loneliness with God that made the saints of the past—where are they to-day? We are carried up and borne forward before we know it upon the rush that characterizes the busy years of this century. When men and women come to me and tell me, "What we need in the church, don't you see, is just to catch the spirit of the age and keep level with it," I say: "In God's name, no. What we need is to be born of the Spirit of God, and that will send us against the spirit of the age and never bear us alongside with it." All the rush and the restlessness of the age that have crept into the church of Jesus Christ mark these days as evil days, and the very atmosphere by which we are surrounded to-day is an atmosphere which is against the government of God. Oh, do not let us deceive ourselves. Do not let us have our meetings and sing our praises about what we have done and where we have reached. I tell you that if Jesus of Nazareth came back to London and preached the Gospel He preached in Jerusalem, they would crucify Him quicker than they did in Jerusalem. I tell you if He came again with the same words, the same teaching, the same actual statements of divine will and government, He would find no room for Himself in the very cities that bear the name of Christian to-day. The very atmosphere in which we live and move and have our being to-day is an atmosphere against the government of God; and the most terrible thing is this, that while men are against the government of God, they are praying, "Thy kingdom come; thy will be done"; and the most terrible blasphemy of the age is not the blasphemy of the slum, but the blasphemy of the temple and the church and the place of worship, where men pray these prayers and then go out to deny every principle of divine government in their lives. And Christian men and women are living in the midst of all this, and the message that came to men at the church at Ephesus is the message that comes to us, "Buying up the opportunities because the days are evil."

The apostle says that the fact that these are evil days is a fact which is to urge you to new watchfulness, to new carefulness, to new zeal. You are to translate all these contrary facts into opportunities for prosecuting the commerce of God. God calls every child of His to be His representative in the world, taking hold of the things that are against the development of spiritual character and turning them into opportunities for prosecuting His work upon the earth. And when we have said all we have said concerning the days, we have simply laid down the foundation upon which we may build for God. We have simply stated the opportunities which throng upon every side for doing His business and buying up the opportunities for Him.

Take any of those I have spoken of. Do I say that the majority of the men that you are surrounded by every day are ungodly men? Every ungodly man that you do business with is an opportunity that you may buy up for God, if you will. Every ungodly man that a godly man comes in contact with during the business days of the week is an opportunity for the display of his godliness upon the ungodliness of the ungodly man. Are you a man of business? Is your time taken up in the office and the store? Every ungodly man that you do business with is your opportunity to buy up for the kingdom of God.

The business man should remember: "I belong to the heavens, and when I touch the earth I must touch it with the equity of the heavens. When I sell goods I must bring into my transaction the righteousness of the heavens. If I sell a certain measure over the counter, I must remember that the God of the heavens, to whom I go for higher service, hates an iniquitous measure, hates an unjust scale, and in every piece of transaction which I do in my business I am to bring into it the principles that make the foundation of the heaven of God. I am to bring into all those transactions the principles of righteousness upon which God is building His city and accomplishing His work. I am to make a name for Jesus Christ in my busi-

ness. I am so to transact my business amid ungodly men that they shall say, 'You can trust that man because he is a Christian.' " It will be a great revolution before that day comes. People do not say that now, alas, alas, alas! And we, because we have labeled men Christians that are not Christians, because we have said these men are God's own children and they are not His children, because we have a false label on the nation and a false label on men, and a false label everywhere, what we need is that the children of God, the members of the church with the light of the heavenly calling upon them, should take hold of ungodly men and should look upon them as an opportunity for influencing them by the godliness of our own lives.

The unrest of the present age is a glorious opportunity for manifesting the quietness and the calmness in the secret place of the Most High. Oh, for quiet men and women, men and women that know how to be at peace in the midst of the strife. That man who, whenever he walks into the committee meeting, brings heaven's calm as he comes! His words are few, but his presence tells. As he comes you feel that you are coming into contact with a man who amid the rush and the bustle and the hurry of a godless age dwells in the secret place of the Most High and abides under the shadow of the Almighty. A blessèd thing to have men and women who have learned the secret of quietness and so buy up the rush of the age and turn it into account for a manifestation of the peace and the quietness of God.

JABEZ

By the Rev. Johnson Barker, LL.B., North Devon, England.

And Jabez was more honorable than his brethren, and his mother called his name Jabez, saying, Because I bore him with sorrow. And Jabez called on the God of Israel, saying: Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me and that thou wouldest keep me from evil that it may not grieve me. And God granted him that which he requested.—1 Chron. ix. 9, 10.

The memory of a good man is embalmed in these words:

"The evil that men do lives after them:
The good is oft interred with their bones."

So says the poet. They are words he puts upon the lips of one of his historic characters. Are they true?

Great is the vitality of evil, I know. Witness the Fall and its results. But if the vitality of good were not as great or greater, where would have been the victories of Christianity in the past, and what would be the hope for it in the days to come?

"By one man's disobedience many were made sinners." True. But is it less true that "by the obedience of one shall many be made righteous"?

"By man came death." True. "But by man came also the resurrection of the dead," and tho "in Adam all die," yet "in Christ shall all be made alive." These statements must surely mean that, however great the vitality of evil, it is surpassed and conquered by the vitality of good.

"The evil that men do lives after them"—no doubt. Every man has proof of it in his history, his character, his blood. But so also and as surely does the good: and the good outlasts and outlives the evil, else we might as well give up our moral conflicts in despair. They say of Richard Baxter that the influence of his personal piety and spirit and teaching was distinctly perceptible in the town where he labored, a hundred years after he was dead. And you and I are better men to-day than we ever could have been, by reason of the goodness of men who lived so far away from us, as St. Peter, St. John, and St. Paul. So great is the vitality of goodness.

The bones of Jabez have been so long interred that in the days of Jesus Christ on earth there was not, I imagine, a single fragment of them which had not crumbled into indistinguishable dust; yet, here amid a dry chronicle of names, the man's goodness lives: and looking at it through the dimness of more than twoscore centuries, the memory of that goodness lies here, green and fresh, amid these barren genealogies, like some sweet oasis in a desert.

"And Jabez was more honorable than his brethren"—therefore his memory abides. Theirs has perished.

Born in sorrow; through life he carried the memory of it in his name. What the sorrow was we do not know.

He bore the memory of it in his name—age—and, you may depend upon it, he bore the memory of it also in his nature. Do you think the influences under which a child is born are lost upon the child himself? Whether the atmosphere surrounding it be love or not love—whether the child be received with welcome as the gift of God, or with impatience and unwillingness as one burden more added to the life; whether the sunshine of joy be in the first air it breathes, or the darkness of anguish and of grief—to the child himself do you think it makes no difference? I tell you that human education begins from the beginning, and the very cradle has its lessons which shall never be unlearnt.

A mother's sorrow overshadowed this man's childhood. His first half-conscious memories were memories of grief, and as the result, you have a nature touched to finer sympathies and deeper affections and nobler character: "more honorable than his brethren"—tho born of the same father and mother and reared in the same home.

It is the old, old story which is forever on the preacher's lips. You meet a nature of unusual delicacy and tenderness; of finer nervous sensitiveness, of more natural elevation and godliness, than common; and as a rule, probe deep enough, you will find a mother and a sorrow somewhere at its roots. The better part of many a man's manhood flowed first within a sorrowing woman's veins. And so this Jabez—this child of sorrow—grew up to be unto his mother's heart the child of strength, of comfort, and of grace.

"And Jabez called on the God of Israel."

He was a man of faith, you see. He believed in God. Upon God, by her suffering, the mother's heart was thrown, and, as a mother's faith always does, it made an easier pathway unto that same God for the footsteps of her son.

Schooled by the home sorrow, his mother's faith had taught him trust in God. Schooled by the home sorrow, his heart was made quick and sensitive to learn.

And so again we touch the old, old story of the preacher: "The Lord is nigh unto them that are of a broken heart"—and they are nigh to Him. Nigh by reason of the broken heart. For the consciousness of the divine nearness and confidence in the reality of the divine help, a just estimate of the real value of life and of the true value of the things of life—these are lessons which never can be learnt so well—which never can be truly learnt at all, save through the discipline of sorrow.

THE CONTENT OF THE GOSPEL MESSAGE OF THE MEN OF TO-DAY*

By Prof. George A. Coe, Ph.D., Evanston, Illinois.

Tho I did not choose or formulate this topic, I gladly accept the point of view that it implies, and also the limitations that it imposes upon this discussion. I am not required to discuss the methods of presenting the gospel; I am not expected to say all that is true about that message or about the characteristics of the men of to-day; I am requested, rather, to formulate as well as I can the central practical idea of the gospel, with especial reference to its bearing upon our twentieth-century life. The wording of the topic implies, further, that the gospel needs to be reexamined in each new "to-day" in order to discover its point of most direct application under the circumstances then prevailing. Jesus said: "I have yet many things to say unto you, but you can not bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all the truth." I suppose that this progressive guidance into truth will go on age after age unto the end, and that the message of Jesus will never be formulated by any age in a manner adequate to display all its possible riches for the succeeding age. The navigator of a sailing vessel, tho he forget not the harbor of his desire, does nevertheless change his course from time to time according to the state of wind and current and tide. His vessel moves now on one tack, now on another, now with topsails all set, now under bare poles, yet the purpose and the meaning of the voyage change not. One who should offer precisely the same gospel message to children and to mature men and women,

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one who supposes that what was seen or could be seen a generation ago in the purposes of Jesus can express His full purpose for us; he who forbids us freshly to see with our own eyes, freely to appropriate through our own sense of need—he is like a sailing-master who knows not how to tack or how to shift sail.

The elements of our problem are these: 1. What was real to Jesus, and what did He desire to make real in the world? 2. What kind of men are we, and what new needs, if any, are we developing? 3. What grounds of fellowship or of contact between these two can we discover?

I shall assume without discussion that, in order to determine what the gospel message is, we must go back to Jesus Himself. We are often told that the religious consciousness of to-day is Christocentric, that we are trying to break through all incrustations of custom, all complications of tradition and doctrine, to the simple, understandable and commanding figure of the man of Nazareth. What is the gospel? we ask, and we answer: The gospel is not a printed word, or a proposition of thought, or even a code of conduct, it is Jesus Himself in whom the word is made flesh.

But do we realize all the simplification and all the concentration of issues that this implies? Do we see, for instance, that it implies something simpler than the New Testament? To be Christocentric is to penetrate behind the religion of Paul and John and Peter, to its source in a person simpler and more human than any one of them. The New Testament presents us not so much an uncolored historical sketch as a set of impressions that Jesus made upon the minds of His disciples. In these scriptures we behold how each one of several writers thought and felt toward Jesus; we discover what purposes Jesus inspired in them—purposes to preach, and write, and suffer. Jesus is everywhere revealed in these writings, yet the revelation is mediated by various personalities and various historical influences. This is true even of the synoptic gospels. These too are rather the outflowing of a great impulse on the part of their writers than a merely objective, matter-of-fact description of events. Our assured knowledge of the life of Jesus, as a consequence, is lacking in details. We do not know, apparently we shall never find out, through what stages His religious life developed, especially how He became conscious of His Messianic mission. If it were possible for one of us to be transported backward through time so as to see Him with our own eyes and hear His very words, what impression would He make? No one can answer this question with any high degree of probability, and perhaps it is better that we can not satisfy that kind of curiosity. For we are now obliged to concentrate our attention upon the most salient points. We can not be lost in details or fail to see what is the main point. It is true that we do not see the whole landscape, but the summit of the mountain stands out in utter clearness above the clouds of historical uncertainty. Tho we can not construct a full account of Jesus's inner life, we can know what kind of man He was, and what kind of world He wants this to be. Tho we can not trace the development of His religious experience, we can know, in a general way, how, in the maturity of His powers, He regarded God and man, and how He felt toward both.

Now, this assured knowledge of Jesus is of a kind that brings moral and spiritual issues to a sharp focus. The record is adequate to enable us to choose for or against what Jesus was and what He wanted for the world. Nay, the record is so adequate at this point as to compel a choice. It is difficult to see how one can contemplate even the fragmentary biography that has come to us without realizing, dimly or clearly, that here one meets the ultimate issues of life. I take it that what our age is trying to do when it cries, "Back to Jesus," is to make vivid this central, simple, and utterly intelligible issue.

What, then, is the gospel message as it stands incarnated in Jesus? One hesitates to reply lest the simplicity of the answer should be taken for superficiality. Suppose, then, that we formulate the question in a slightly unusual way, so that, approaching it from what is possibly an unaccustomed direction, we may escape the tyranny of habit. Suppose that we ask what Jesus found most real in life, what was His real world, and what was to Him His real self. The real world to Him was the kingdom of God, and His real self was just that of a particular member of the kingdom. Doubtless the kingdom was thus real to Him because He took it as His good, because He actively made it His world. Certainly He did not passively accept the first impression that the world of His day must

have made upon an observer. He did not rest in appearances. Certainly Roman power in the state and Phariseeism in religion were obvious enough. Why were they not His real world? Because He would not have it so, because He had inner strength to condemn them, to disbelieve in them, to set Himself with all His might against the attitudes toward God and men for which they stood. He found His real world in the way that we find ours. Your real world and mine is just the world that we actively build, and build ourselves into, because we will have it so. The real world is never a mere summary of scientific facts, never an object of merely dispassionate observation; it is rather that which is exprest in the reaction we ourselves make, and the "tang" of reality comes precisely in our feeling of actively participating in something. That which we take as worth while, the values that we react toward in conduct—these are our real world. The reality of a great painting is not the canvas and pigments of scientific analysis, but the something more which exists only as a value for persons who can appreciate paintings. To many men, certainly, great paintings are simply non-existent as works of art; they exist only as canvas and pigment, or as dollars which other persons are willing to pay. The commercial reality and the artistic reality of a painting arise in the same way, namely, because some one takes the thing that way, makes it such or such an object to him. The world of dollars is more real to one, not because of any intrinsic quality in dollars, but because of a relation to dollars which this man sets up by his own valuation—reactions toward them. In precisely the same way, the painting gets another kind of reality for another kind of man.

So it falls out that what the world shall mean to us depends upon what we make it mean. We are not passive beings upon whom the world merely stamps itself—we are part creators of the world; the world is in process of becoming, it is plastic. There is no statue in yonder mass of clay, we say, and yet the clay becomes a statue to him who knows how to make the proper reaction. When we ask what this world is, the real answer that each one of us makes lies in an effort to mold the world into some ideal form. This is not to deny that there is some kind of reality in electrons and ions, in radium and helium and the other elements. There is some kind of reality there, and it has its own way of going on whether we will or no. Nevertheless, there is nothing final for us in the physical universe unless we choose to take it as final. A scientific man is never forced by his science to be a materialist. If he stops with mere matter, it is because he chooses to stop there. He might make other demands than those of the laboratory, he might institute moral and spiritual experiments, he could always strive to penetrate into things a little deeper. If he stops with the physical aspect of the world it is because he will stop there, not because the facts require him to do so.

I am talking, of course, of faith, and I am hoping to make clear the ancient statement that faith gives substance to things hoped for, it makes them our real world. The gospel message is first of all a call to have faith; that is, to adopt as our active, working attitude and policy the standpoint of the highest moral and spiritual values; and this message grows directly out of what Jesus was. It grows out of His practise primarily. For Jesus had senses with which to perceive physical things, He had desires by which to appreciate pleasure and power and all that wealth can buy, He had feelings that were touched, oh, how keenly! by the suffering and sin that make so many men doubt whether there is a good God. Jesus had and felt all this, but He had strength of will to demand a better world. He would not accept the world of mere things, or the world of evil and pain, as final, and He would work to abolish it. He dared risk the working assumption that the best conceivable is practicable, and that our highest needs express the innermost nature of reality. So, He looked up and said "Father," and he looked upon narrow, unspiritual, selfish men and said, "Brother."

Do you say that these things were real to Him because He enjoyed a peculiar mode of intercourse with God? Do you fancy that He could not doubt as we can? Yet, if we may trust the record, He did doubt, for He cried, "Why hast thou forsaken me?" and there is every reason to suppose that He described His own experience when He declared that the way to know the truth is first to will to do God's will. No, the kingdom of God was real to Him primarily because He took life that way and went to work on that principle. Precisely this is the issue between faith and unfaith—not what we think of the Bible, not what we hold regarding the doc-

trine of the Trinity, not what we think of the church, but whether we will take as our real world the kingdom of God and then go to work to make it effective. This is the message as far as it has to do with faith in Jesus or in His teaching. We have faith in Him whenever we join Him in taking the kingdom of God as our real world, and membership in the kingdom as our real life.

But what is this kingdom of God? It is primarily the fellowship of all who make love the principle of their life, a fellowship that includes both God and men, both this life and that which is to come. Thou shalt love God, thou shalt love men; where love is, there is God, for God is love —that is the whole story. Work it out into details and apply it to any concrete situation, and there you have the kingdom of God, there the gospel is accepted and believed in. Where this is not, there faith is lacking, there the name of Christian is out of place, no matter what else may be there. This is the simple center of Jesus's own life and of His desire for us. Possibly, as some hold, He had an idea that the kingdom was shortly to be set up through some cataclysmic stroke out of the sky, just as His countrymen believed that the Messiah would come. But if so, this was nothing more than the incidental form of His great idea. However the kingdom comes upon the earth, whether it comes down like a sudden shower from the sky, or whether it grows up like a mustard-seed, its nature as a fellowship of those who love is precisely the same. This, then, is the content of the good news: God, the Father, whose care extends even to sparrows and field-lilies, who holds no grudges, who finds the reality of His life in the society of those who love; every man God's child simply because the Father loves him so; the duty and privilege of every man to put in his life where Jesus and His Father put in theirs, namely, in building forward the kingdom of love.

This is the everlasting message. It is adapted to childhood and to manhood, to lower races and higher races, to family life, to social life, to industrial and economic life, to international relations. It is the message for a world of sin. For where will you find a law so self-evidencing, so inexorable, so searching, so rebuking to every sin as the law of love? Where will you find a motive for repentance as strong as that which grows out of the contrast between love in the life of God and of men and all that is involved for oneself and for others in self-will and self-indulgence? What can so transform our life as the consciousness that somebody finds us worth loving and trusting?

This is the everlasting message, but what is its special point of contact with the men of to-day? I answer, the new sense of humanity that is taking possession of men's minds. Men are coming to feel that humanity is the one thing really worth while in this world—not a part of humanity, but the whole of it, not a royal family or a favored class, not my political party as against the whole people, not my nation as against other peoples, not even my precious self, but humanity. I do not foresee or fear any such revolution as some persons foretell, but I do foresee a redistribution of power, a redistribution of the control of the material condition of existence, and a shift of emphasis in legislation, all in the interest of humanity. I believe that these changes are as inevitable as that the race should continue to progress at all, and I believe, further, that the present task of Christianity is to lead this human impulse to its true goal. That impulse will find its ultimate meaning, its final outcome, just where Jesus found a meaning in life, in a divine human fellowship that includes all the means of existence, all the institutions of society, all that is meant by time and by eternity. The gospel can interpret this movement to itself, and lend it the power of the greatest moral conviction that ever took possession of men.

What would happen if the institutions that call themselves Christian should accept this view of the message of Jesus for our day, and should uncompromisingly espouse the cause of humanity in all its industrial, social, and political phases? Perhaps some of these institutions would quickly become poor, even like Him who had not where to lay His head; perhaps they would lose half or more of their members; undoubtedly many individuals in official position would suffer martyrdom in some of its modern forms; very likely the world would say, "See how Christianity is failing," just as it was said to Jesus, "Physician, heal thyself"; yet, for all that, might not one hope that, even through humiliation, suffering, crucifixion by the powers that be, the followers of Jesus would obtain a double portion of His own power to save?

THE CHRISTIAN, A MAN OF MARK

By John E. White, D.D., Baptist, Atlanta, Georgia.

What do ye more than others?—Matt. v. 47.

It was not in the high tide of His popularity, when all the world seemed going after Him and when He might have been bold and exacting; it was not at the end, when all the world seemed going against Him, and when He might have been desperate and defiant; but it was at the very beginning of His mission, when a mere man would have made fair weather for himself and his cause, that Jesus Christ set up the very highest and hardest standards of His kingdom.

What does this fact signify? It signifies that these standards were not an after-thought or a development, but that they are primary and fundamental. It signifies that in the divine order they are not the things to be agreed to after a while in the Christian life, when the fires of human nature have burned low, but are to be submitted to at the outset of the Christian life as the vital, essential, and practical laws of that life. In short, that there can be no Christianity where they are despised or disregarded.

Christ began His ministry of teaching by explaining and defining what should be the creed, the character, and the conduct of those who were to be His disciples. He went to the highest social and religious rank, then in the world about Him, and directed attention to those who made great claims for themselves, and said: "Verily I say unto you, except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God."

Then He went to the other extreme, the bottom rank of society, and, with characteristic consideration for people who are despised among men, He pointed out the publicans. "If ye, my disciples, are kind and good only to those who are kind and good to you, in what are you better than the most degraded class among you? Do not the publicans that well? If you are to do just as well as the publicans, who have no religion, what better is your religion than no religion at all? What do ye more than others?" The disciples of Christ are then to be better than the world's bad men and better than the world's best men.

To the follower of Christ who accepted Him as Lord and Master, it was made plain at once that in coming after Christ he came under a new law of life. He became immediately a marked man. People took notice of him that he had been with Christ. It was not the peculiar dress or the holy tone or any such external and superficial insignia that distinguished him. It was the mark of a brand new belief, a distinctive philosophy of life, a startling and original creed of duty in relation to his fellow men. It was the mark of a new character, a soul renewed, a mind and heart divinely laid hold on, that radiated a heavenly magnetism. It was the mark of extraordinary conduct, of unusual behavior under persecution, that compelled respect and even commanded praise. These things betrayed him. So distinctly at Antioch did the singularity of the apostles in these respects appear that the people of that city pointed at them and gave them their name, "Christians." It would have been far more remarkable if men who were embodiments of the principles and examples of the character of Jesus Christ should have been able to escape distinction than it was that such undistinguished individuals as they were should have become famous as they did. So it is true now that the distinction of the Christian man over the ordinary run of humanity should be inevitable and unavoidable. There is a superiority that inheres in the Christian man logically and naturally. The imprimatur of God is on him. The severest indictment to be made against a professor of the religion of Jesus is that he can be lost in the crowd.

There are three distinguishing facts of the Christian's life: first, his creed; second, his character; third, his conduct. Christianity is first a religion of believing, then a religion of being, and then a religion of doing.

It is "believing" first. This is the divine natural order. Nothing could be more unintelligent than the cheap talk we hear against "all creeds." Every man has his creed; that is, if he is anything or thinks as becomes a man. Bad men have their creeds. The Devil has his creed. Christ certainly had a distinct creed. He believed things definitely. He taught truth in crystals of thought—the things He had received of His Father. In almost every respect Christ's

creed was at variance with or a revolutionizing extension of the religious and ethical conceptions of His own and past ages. In His one statement to the Pharisees, "The kingdom of God is within you," He reversed three thousand years in earnest religious thinking. In its spirit most of all Christ's creed was an upsettal of the world's philosophy prevailing then and since. He had a creed about God, a most original and wonderful article of His creed that was: also a creed about man, scarcely less so. In fact, He had a creed about practically everything that comes up for men to think and talk about relating to the deep issues of life. One who desires can find out precisely what Christ's creed is on any modern proposition involving a moral principle.

Now the Christian's creed sets him apart. He believes things very different from the common codes of men. The Christian's creed consists of all that Christ believed and taught plus—that something plus is very important—"plus" Christ Himself.

Jesus Christ gave to this world His highest truth, His clearest revelation in thoughts that awakened and in words that made the human heart burn, and then, like Palissy the artist, who threw himself into the furnace to bring out the supremest tints upon the porcelain, Christ flung Himself and everything He was upon the Cross "and gave Himself up for us all."

Therefore the creed of the Christian is all that Christ believed and thought, plus Christ Himself, who is the center of it all and the exhaustless source of the energy that enables a man to practise the great principles. This is the amazing wonder of the Christian's faith. This was Paul's creed at Corinth: "Jesus Christ, crucified." This is the one creed known among men that has truth as truth, goodness as goodness, and also inseparable from it an efficient power to reproduce it in the human life.

From another view the Christian's creed is remarkable. It goes further in every way than human nature justifies. It transcends natural piety. It overleaps all conventional goodness. It is more generous than charity requires, more liberal than thrift allows, more unselfish than prudence dictates. It risks the scorn of conservatism in every way. It issues its imperative not only for the great main programs of life, but for every thought, every feeling, every deed. Some one has suggested that the difference between the morality of the world and the creed of the Christian may be illustrated by the difference between an ordinary weathercock and the mariner's compass. The weathercock distinguishes only the four quarters—east, west, north, south—and by it men roughly guess their way. The mariner's compass is a much more wonderful instrument, it not only gives the four cardinal points of north, south, east, and west, but thirty-two points are exactly marked and named so that the sailor can guide his ship with severest precision and find his way in storm as in calm. With his creed there is no need for a Christian ever to go wrong.

Moreover, the creed of the Christian is remarkable for its boldness. It says more, promises more, professes more, hopes for more. Its claims are stupendous. Its pledge and provision are glorious beyond imagination. Its program is imperial beyond the dreams of any conqueror. How can a man holding such a creed as this be a common man?

The Christian's creed fulfils itself in what we call Christian character. The word becomes flesh. Have you ever thought this question to its humanly satisfying answer? "What was it about Christ that gave Him such personal peculiarity and power?" It was His Christian character. "The fulness of the Godhead dwelt in Him bodily." That is, He incarnated Godliness or goodness. This was His charm.

What is it that makes a Christian? It is the God in Him. If we receive Christ, just in proportion as we do receive Him our characters are Christlike. We want to get rid of the idea, break with it utterly, that a Christian is just an improved sinner. He is more, and vitally more than that. The transfer from the kingdom of the world into the kingdom of God takes place at the center, not at the circumference of a man's life. A Christian is a better man from the heart out than he was once, and than he ever could be without Christ. 'Tis a power outside of us making for righteousness inside of us, not merely by improving what is found there, but by the impartation of a divine spiritual dynamic. The woman took a bit of leaven —took it from somewhere else and put into three measures of meal till the whole was leavened. The peculiar attractiveness of the Christian character is the strangeness of a

divine something in a human somebody. This is the Christian's character mark. The man that fills up on Christ, assimilates the Spirit of Christ, will need to go no further to learn the secret of personal magnetism.

In his remarkable tribute to Robert E. Lee, Lord Wolseley said, "I shall never forget his sweet, winning smile, nor his clear, honest eyes, that seemed to look in your heart while they searched your brain. I have met many of the great men of my time, but Lee alone imprest me with the feeling that I was in the presence of a man who was cast in a grander mold and made of different and finer metal than all other men. He is stamped upon my memory as a being apart and superior to others in every way; a man with whom none I ever knew, and very few of whom I have read, are worthy to be classed. I have met with two men who realize my ideas of what a true hero should be: my friend Charles Gordon was one; General Lee was the other."

I wonder if it did not occur to the great Englishman that the marvelous mesmerism of quality that set Lee and Gordon higher than all others in his admiration, was the fact which those two men had in common—the fact that they were both glorious lovers and followers of Jesus Christ, and that it was His light within them that made them so radiant and powerful.

If Christianity is first "believing" and then "being," it is in the last and most trying analysis, "doing." "What do ye more than others?"

A jocose friend sometimes says to me: "Be good and you will be lonesome." He is right if you speak of that peculiar goodness Christ exalted in the Sermon on the Mount. The man who will love those who do not love him, and pray for those who persecute him, will be gloriously alone in the average company. I say "gloriously," for there is no spiritual joy so keen as that loneliness that results from superior conduct. "Had I melted into my surroundings life had not been so lonely, but I lived among the stars an abstemious ghost," said Joaquin Miller, writing of a period of trial in his life. It was something to have lived among the stars. Oh, it is something inexpressible for the Christian to refuse to melt into his surroundings, for it means that he dwells with Christ in true comradeship.

Mr. D. K. Pearson, the Chicago millionaire, addressing other millionaires, says about this: "You fellows are missing the fun of your life by not giving away your money to build up things and help humanity. Just try it." Have you ever tried this great joy of being lonesome because you dare to be superior to the multitude? There is no joy like it. Cut right into the quick of your human nature; go raspingly against its grain. It hurts, but if you will do it the pang will soon turn into a pæan.

What a fetish we make of human nature! To hear some of you talk about how natural it is for you to think and feel and do so and so, it would seem strange that you don't stop wearing clothes because it would be so natural. "Human nature" is the demagogy of the devil. It was to cure human nature and make men partakers of the divine nature that Jesus Christ came into this world. The ordinary and common way of doing in moral matters, the average standard of moral conduct, is very low even for the publicans, not to speak of the Christians.

The world lacks just one touch to turn it toward Christianity and that is the touch of preeminent Christian conduct. The Christian ought to be a better husband and father, a better wife and mother. The Christian home ought to be a finer place than is common or the city street. The Christian ought to be a better business man. If his methods of business are keyed no higher than the tone and habit of the street, and he is characterized by no finer sense of duty to truth and no keener considerations of humanity, but is as sharp and grasping as anybody else, what is he better than the publicans? The story is told that a certain distinguished lawyer in New York, who was an officer in a Christian church, was associated with a no less celebrated Jewish lawyer in an important case. When the suit was ended in their favor the question came up about the fees they should charge their clients. "I think it is worth $5,000," said the Jew. The distinguished Christian laughed. "You leave that to me, I'll have you a check for $10,000 before to-morrow night." When he called on his Jewish associate and handed him a check for $10,000, the Jew took it, leaned back in his chair, and said sardonically, "My friend, almost thou persuadest me to be a Christian." I do not know the merits of that matter, but the comment speaks for itself.

The Christian ought to be a superior citizen. Upon public questions, social problems, and the issues that require the best wisdom of men for their solution, the Christian can no more lay down his first allegiance to the spirit of Christ than he can safely abjure his faith in God on his death-bed.

If a Christian man stands before me expressing thoughts and avowing opinions that are as far from what he himself admits in the Christian point of view, as the idea of hell is from the idea of heaven, tho he may laugh in my face, I dare to tell him, with my back against the throne of God and my face toward a future that he will not laugh at, "You ought to be ashamed of yourself to be a lie, a living lie, even for the brief space of your speech."

But what is the use, some one asks, for us as Christians to try to stand up in opposition to the majority? Well, what are Christians for, anyway? Besides, I would not say that the principal thing in a Christian's duty is to stand up against things, but it is to go in and change majorities if he can; go in and reduce them; go in and sweeten the current of public opinion.

I know a great river that drags among the mud levels of North Carolina. Its waters are neither clear nor clean. At frequent intervals in its course there come the sweet, fresh creeks flowing out of the high distant uplands. They pour in their generous sacrifice, but do not long seem to affect the turgid tide that rolls muddily and moodily in its slow fashion toward the sea. But you are greatly mistaken. Those sparkling tributaries are the salvation of that river and of that section. The river would rot ere it reach the sea and scatter death through the land without them. Where those sweet creeks pour in to mingle with the muddy waters the fish in great schools come to spawn, and thus to make the section prosperous. On the banks of that river the rich fishermen have built their splendid homes and erected about them the best civilization of the State, because those fresh, clean currents from the uplands have been and are the saving health of the Chowan's miasmic flood.

Time is the broad bed of a great river. Public sentiment is its muddy stream running over the low flats of human nature, with its mean passions and its selfish ideals. But Christians are the gracious tributaries whose waters, clear as crystal, proceeding out of the throne of God, and of the Lamb, cleansed by the sunshine of the hills of heaven, and kissed by the freshening flowers of grace and life, pour in their rivulets of Christlike thought and feeling and save the world's public opinion from rottenness and death.

God's Choir

By W. Edward McLeod, D.D., Presbyterian, Estherville, Iowa.

All thy works shall praise thee, O Lord.—Ps. cxl. 10.

The general impression prevails that God created the universe on such a vast scale for the display of His power and the glory of His grace in man's redemption. But it was purposed in the heart of God that all created things should blend their music in one harmonious song, so that around His throne there would circle the sublime chorus of harp and voice, sea and sky, waving fields and swaying forests, and all the sounds of heaven and earth in sweetest melody. In John's vision of heaven prominence is given to the celestial choir occupied with a new song before the throne. There the sound of harpers and singers is like the voice of many waters and great thunders. May we not infer that the universe is so created that all sounds of wind and wave, loudest thunder and lowest whisper, the roar of the spheres and the play of sunbeams on the ether—all blend in sublimest music with the hallelujahs of the redeemed in God's celestial music-hall? On the morning of creation, perhaps on the first Sabbath, "The morning stars sang together, and the sons of God shouted for joy."

Professor Albertson, with his receiving-machine, tells us it is a demonstrable fact that the nearest planets and farthest stars each gives forth a sound, producing angelic harmony. This in two ways: First, by the motion of the stars through space, and, second, by their inherent or reflected light. The spheres communicate motion to the ether, as does also the light, which together produce harmonious sounds in sweetest strains of melody—the music of the stars! The fact is we are all deaf, or we should understand that the whole universe is but one harmony—the stars of night only the ivory keys of a great instrument on which God's fingers play the music of the spheres. David believed that all nature could express

itself in music. So he called upon the heavens to rejoice, the earth to be glad; the fields, the mountains, and the hills to add their tribute of praise. Even the spicula of hay, and the globule of water are resonant with the voice of God. The songsters of the woodlands and meadows seem to vie with the feathered songsters of the sky, as to which can carol greatest music. All nations of men singing in different languages compose the human part and blend their voices in the universal chorus. If our ears were opened, we would soon be convinced that everything renders to God its tribute of praise.

In the book of Psalms we have a universal medium of praise for all nations, and all time. To be in harmony with the universal chorus of all created things, one must share with David and Isaiah the song of the mountains and hills, and the trees of the field as they clap their hands for joy. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery: its vines and fruits; its valleys, thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere.

This all-inclusive imagery inspires a larger love for God, and creates a bond between our hearts and the flowers, the fields, the brooks, the forests, the mountains, and all things around, beneath, and above us. But the part that rings the clearest, and sounds the sweetest in Jehovah's ears, is that sung by the redeemed, who sing the "New Song of Moses and of the Lamb."

The Harmonious Life

By C. I. Scofield, D.D., Congregational, Dallas, Texas.

And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.— 1 Thess. v. 23.

It is, perhaps, the most obvious fact of human existence that the enormous majority of men and women live in and for the physical part of their being. Jesus Christ, in the Sermon on the Mount, pointed to this fact. He found the face of humanity covered with the mask of anxiety, of care, of apprehension. Over the face that God meant to be open, serene, beautiful, the centuries had written the wrinkles of care, of preoccupation, of anxiety. And all about what? Food and raiment! And these things, in His rebuke, stand for the life of the body, the life of the senses.

Between stoicism and epicureanism stands Christ accepting neither, rejecting both. As against the stoics He stands for development, not repression. As against the epicureans He stands for the rule of the spirit of man over his body instead of the rule of the body of man over the spirit. Jesus Christ's first ministry was to the bodies of men. Disease, a physical consequence of sin in the world, was banished by His healing touch and word. He twice fed multitudes by His creative power, and He turned water into wine for the wedding-feast. He did not find evil in food and raiment, but only in making them the chief concern of life. After His resurrection His own hands, so recently torn with cruel spikes, prepared breakfast for His hungry disciples.

At the opposite extreme, some men and a few women live the life of the intellect. Another great company of men and women live the life of the emotions. They are swayed by their likes and dislikes, are unduly cast down or unduly exalted. Blown about by every wind of doctrine, they are unstable as water.

Neither spirit, soul, nor body is man in his normal state. His intellect is perverted by pride and ambition.

The soul of man, the sphere of his affections, emotions, and will, was and is, if possible, in worse case. Man, through his soul, ought to love God supremely. Instead, he loves self, loves sin. His will ought to be as sensitive to the movement of the divine will as the magnetic needle is to the magnetic current. Instead, his will is set to get his own way, to achieve the things which he desires.

And the body of man is what sin has made it. The home and servant of the spirit and the soul, it has obeyed sin in the lusts thereof. Doomed to die, tho the spirit and the soul can not, the body is filled with the seeds of disease, the heritage of weakness, suffering, and decay.

Jesus Christ begins by making this problem of man's degradation of spirit, soul, and body through sin His own especial and exclusive problem. The only help He has from

man in redeeming man is that man's intellect devises the cross, man's perverted soul hates goodness so much that it dooms incarnate goodness to the death of the cross, and man's body furnishes the hands which nail Him to the cross. All else Christ does. The blood which flows from the wounds inflicted by man atones for all man's sin, and purchases his complete redemption—spirit, soul, and body.

The model and exemplar of the holy, or "whole," man is Jesus Christ. In Him was a human spirit perfectly interpenetrated by, and perfectly responsive to, the divine spirit. In Him was an emotional and volitional life perfectly normal and so perfectly beautiful. And He was the exact opposite of the stoical ideal. All that a Puritan was not, He was.

He entered humanity as a pure stream enters a foul pool, cleansing it, but also renewing it. He put honor upon all the primal instincts and passions of man while insisting that their only true development lay along the lines of purity and holiness. And His redemption brings the whole being into balanced symmetry and beauty.

Reverence

By the Rev. F. A. Rees, Manchester, Eng.

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Exod. iii. 5.

Reverence means the feeling of respect mingled with awe which one has in the presence of somebody or something that is great and worthy.

I. You ought to be reverent when you are in God's House. Yet, in saying that, I do not signify that you are to come up to church under any sense of dread or restraint. But you are to come remembering that you are not coming to the house of a neighbor or friend, but to God's house, and therefore you ought to be very devout and reverent. I remember coming across a fine incident in the biography of Mr. Duncan Maclaren, who was once a member of parliament for the city of Edinburgh. When he was quite a boy, the foundation stone of the Edinburgh Post Office was laid by the Prince Consort, and his father had procured for the function a ticket for himself and for his son. When he returned it was perfectly evident that he was not sorry that he had gone. His mother asked him about the ceremony, but he could never get beyond the great man who was the hero of the occasion. He told her how a minister had offered up a long prayer; and he told her with breathless admiration how the Prince Consort had taken off his hat, and closed his eyes, and bowed his head, and never moved a muscle till the very end. Then he crowned the eulogy by declaring that when he became a man he wanted to be like the Prince Consort. And what was it about the good man that made such a powerful appeal to the little lad? Why, it was his reverence.

II. You ought to be reverent in your homes. You remember the old commandment to honor your father and your mother. And I think there is pressing need for reminding young people of that obligation. A few Sabbaths after the death of the great Kaiser William, Emperor of Germany, Dr. Parker of London told a touching story of his life. His empress made it a rule that when any of her sons left his room in the evening he must turn down the lamp to save the oil. Those of us who use lamps know very well that when a wick is thus screwed down, there is often an odor given out that is far from pleasant. It was this objection that got the son into trouble even when he had risen to be Emperor. The early habit had become a mechanical thing with him, and the servants had much work in airing the room before he should return to it. Ultimately they resolved to make a representation to him that the saving was no saving, when all the extra labor connected with it was considered. When the head servant, who was charged with the message of leaving the lamp up, presented it to his august master, he was hardly prepared for the strange effect. The strong man seemed to quiver, and at length when he overcame his emotion, he replied that he was sorry he had been causing unnecessary work, and he would try to refrain from turning down the lamp in future. But if at any time he should forget they must excuse him, for he rather liked the odor because oftentimes it reminded him of his dear mother and of her brave struggle to bring her family honorably through it all.

It is the humble and reverent attitude of the soul that puts us right with everything that is good and true in this broad universe.

OUTLINES

Payable on Demand

Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession.—Ps. ii. 8.

I. God's willingness to bless is unlimited.

II. The only condition is that we "ask." This means: 1. A relation sufficiently intimate to put us in the "asking" relation to God. 2. An insight sufficiently spiritual to recognize blessing when offered. 3. A faith sufficiently strong to appropriate the gifts when bestowed.

The Penitent's Prayer

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.—Luke xxiii. 42.

Christ's position between two thieves on Calvary, tho an additional insult, was an accomplishment of prophecy. But one thief became penitent.

I. His environment rendered this improbable. Though probably a Roman bandit, hardened in guilt, he could not resist the women's tears, Christ's prayer, and the Holy Spirit's agency.

II. Tho late, his penitence was sincere. This is shown by the rebuke administered to a former companion, by his confession of guilt, and by his testimony to Christ.

III. How remarkable his faith! He recognized the divinity and official character of Christ. He alone of all around the cross seems to have exercised unshaken confidence in Him.

W. H.

The Sin of Being Overbusy

And as thy servant was busy here and there, he was gone.—1 Kings xx. 40.

I. The parable. A battle is being fought; one of the camp attendants goes to see how his side is faring; meets a warrior returning with a captive; warrior hands over his prisoner to the camp attendant with strict injunctions to see that his charge does not escape; prisoner evidently a man of importance. Servant brings prisoner into camp; looks around and sees many things to be done before the army returns from the battle; thinks he can attend to these as well as guard the prisoner; during one of these times of divided interests the prisoner escapes.

II. The excuse. "Thy servant was busy." He was not an idler or a careless servant. He did not work only when the boss was around; "not with eye-service, but in singleness of heart. He was also attending to his own work. He was a "busy man."

III. Ground for condemnation. He had left undone the one thing which he should have done. He had received special orders to give his whole time to the particular task of guarding the prisoner. The importance of the task was such as to justify his neglect of regular work. A question of relative importance; of priority.

IV. Lessons. 1. The duty to our neighbor can not be rightly and properly done until we have fulfilled the task which is our special and peculiar work, viz., our personal salvation. The neglect of our own life unfits us for helping others. 2. There are degrees of importance in duties we owe ourselves and our neighbors. When surrounded by many and conflicting duties, select the one that is most important: give one's whole time and energy to it. Unless we have some such plan we shall be "busy here and there" and accomplish little or nothing in the end.

P. T. O.

Wise Men and their Ideals

For we saw his star in the east and are come to worship him.—Matt. ii. 2.

The wise man is always a star-beholder, a star-follower. He lives by the splendor of ideals. Wise men following shining ideals inevitably come to the vision of Christ in whom all ideals are embodied.

I. The ideal thought of the world is represented in the thought-life of Jesus.

II. The ideal beauty of the world is realized in the soul-beauty of Jesus.

III. The ideal compassion of the world is the actual compassion of Jesus.

IV. The ideal magnanimity of the world is matched by that of Jesus as he bore outrage and wrong and was not made bitter, nor gave any unworthy answer.

V. The ideal of life's worth, of highest character, of fullest love are manifest in Jesus.

The difficult and critical task is to arouse in men a passion for these ideals. Once awakened to interest in these, men will find Christ, for, like the star in the east they all lead to Christ.

From George A. Gordon's "Through Man to God."

The Kind of Man God Likes

The Lord hath sought him a man after his own heart.—1 Sam. xiii. 14.

Paraphrasing these words into simple language, we have the theme—"The Man that God likes."

I. Negative qualities. 1. Not an adult of large experience and superior wisdom; but a youthful life of hope and possibilities. 2. Not a saint or perfect being; but human and prone to err. 3. Not a prince, but a man of the people, independent of wealth or aristocracy.

II. Positive qualities. 1. Elementary consciousness of God, possibly imparted by parents and contact with nature. 2. Loyalty. 3. Courage of conviction—"Is there not a cause?" said the hero as he faced the profane adversary. 4. Unselfish; another Hero said, "Therefore doth my father love me, because I lay down my life." 5. Admitted weakness penitent—the hardest battle is with pride, conceit. 6. Trustfulness; faith. C. R. S.

A Life Complete

I have fought the good fight; I have finished the course; I have kept the faith."—2 Tim. iv. 6.

In the funeral oration delivered by the great agnostic, Ingersoll, at the grave of his brother, is the following dark figure: "Whether in midsea or among the breakers of the farther shore, a wreck at last must mark the end of each and all." In glorious contrast with this gloomy view stands this familiar valedictory—rejoicing, not in a "wreck," but a "finished" career. Because:

I. It was lived in accordance with a good plan. Note definite article of the revised text. The "wrecks" in insurance and banking circles of the last few years have occurred because men did not choose to follow "the" best plan.

II. Not only was there a good start, but persistence unto the end.

III. Not merely a pleasure voyage; Paul's life ship carried a valuable cargo; "kept the faith." "The Message to Garcia," safely carried, completed the heroic commission. Life's career is incomplete if the message is lost, even tho the messenger run the full course.

Thus, the life on the cross could not say "finished" until His saving mission was ended. C. R. S.

An Important Problem

What is your Life?—James iv. 14.

I. It is a gift. This means responsibility.

II. It is a preparation. It means getting ready for something.

III. It is a conflict.

IV. It is a test. A new ship has a trial trip. A boy has to go at first as an apprentice.

V. It is an uncertainty. How long will you live? Will you make a success of your life? You must decide what you will do. Your life can not be bought with money. What will you do with it? It is too precious for you alone to care for. Give it to Jesus. He will make it glorious. J. P.

SUGGESTIONS FOR ADDRESSES TO FRATERNAL SOCIETIES

By Franklin Noble, D.D., Falls Church, Virginia.

Permanence of Friendship

A friend loveth at all times, and a brother is born for adversity.—Prov. xvii. 17.

I. Friendship is the lasting relation. Partnership is limited by its terms, hired service waits on wages, even relations of kinship we outgrow; but a father makes a friend of his boy when he is grown to manhood: he loved him before, but now he is his friend.

II. Friendship is a necessity of our social condition. Business interests build up a community, but they can not hold it together; we come into straits which call for help which selfish interests deny. If business is the right hand of prosperity, friendly regard is its left hand, even if the right hand does not know what the left doeth.

III. Friendship is a part of character; stronger as it is disinterested. False friends forsake one in misfortune, but then is when a true friend can not leave. It rises up to defend one from wrong, and its spirit is stronger when nothing can be made by it.

IV. Friendship is Divine. Our Lord made it the maturity of discipleship: "I have called you not servants, but friends." When a man is called "a friend of God," that is the full growth of the loving confidence which is ready to step up higher.

Mutual Dependence

None of us liveth to himself.—Rom. xiv. 7.

THE triumph of wire fencing in the "chicken netting." Not brutal like the barbed wire, its slight, almost invisible wires, each held by half a dozen others, with yielding firmness, will turn very unruly stock.

I. The strong life hangs upon the natural, mutual support of all the members of the community. A headstrong man imagines he is his own master, but may find that he is strongly held by his wife and children and other influences, which seemed to pull in different ways, but are really his best security.

II. The natural law of mutual support is a moral law. We owe to others consideration, and help according to their need. The deeper currents of our being flow to us from others who have done us good, and ought to flow out from us to yet others.

III. We should value an organization which helps us conform to this great social law. Here the better humanity joins hand with the spirit of Christ. We owe something to every good man. We are in the succession of helpers of whom the Lord is chief, and we are dishonestly putting off our debt, or else honestly trying to pay it.

Burden-bearing

Bear ye one another's burdens, and so fulfil the law of Christ! . . . Every man shall bear his own burden.—Gal. vi. 2, 5.

I. NOT a bad thing to bear burdens. Our empty steamer on Lake Huron was safe only on a still summer day: a sharp breeze would have thrown her over. God kindly gives us each a cargo of cares. We need them if only for ballast.

II. Because men have burdens of their "own," which no one can take away, we ought to help where help is possible. 1. Let us not selfishly burden others. "We that are strong ought to bear the infirmities of the weak." 2. Let us "by love serve one another."

III. The joy of strength is in helping. "Comfort the feeble-minded, support the weak, be patient toward all men." 1 Thess. v. 14.

IV. Brotherhood is a high condition. James calls it "the royal law," James ii. 8. John calls it "abiding in the light." 1 John ii. 10, 11. The Lord Himself "took our infirmities, and bare our sicknesses." Matt. viii. 17.

The Dependence of Brotherhood Upon Character

He made a covenant with him because he loved him.—1 Sam. xviii. 3.

JONATHAN was a large-hearted man, and saw in David a brave manly spirit, and so he loved him, and showed his love by giving David his own weapons and accouterments, and by making a covenant in which they pledged themselves to lifelong friendship and help.

I. Brotherhood rests upon character. It began with mutual promises, which were based upon character. Its strength was in the character which called out the promise. The ideal covenant of marriage depends upon faithfulness; it grows stronger with experience of faithfulness, and if that fails it fails with it.

II. Covenanted fellowship gives opportunity for noble character. David and Jonathan grew nobler as they lived and worked together. An honest agreement will help us to be true and helpful. We can help one another in an example of love, and grow to deserve it more.

III. Near friendship sees where help is needed.

This gives a strong motive of love, and God puts us together in families to strengthen us in this spirit.

The highest fellowship, seeing our greatest needs, enters into the spirit of the friendship of Christ. Toward that all our human relations tend.

Manner of the Spirit's Coming

And suddenly there came a sound from heaven as of a rushing mighty wind . . . cloven tongues like as of fire.—Acts ii. 2–4.

I. FARINDON, speaking of the Spirit's descent, says: He came "in a sound to awaken them." The disciples needed to be awakened to the importance of their embassy and confirmed in the principles thereof by an inner light and power.

II. "He came in the wind to move them." To press the divine truth fearlessly.

III. "In fire to enlighten them and warm them." They were to be the lights of the world, therefore their need of light from the central flame. It was necessary that they should burn with holy enthusiasm.

IV. "In tongues to make them speak." They were to witness: the spirit of God loosens tongues. No silent followers under the dispensation of the Spirit.

ILLUSTRATIONS

Accord.—In the appended lines Mr. Joseph A. Torrey describes the desirable state of one who is in harmony with heavenly things:

As the musician tunes his instrument,
Ere yet harmoniously be interwoven,
The melodies of Mozart or Beethoven,
His viol's note with keynote fitly blent,
So when I come into thy temple, Lord,
From out the world's distractions and its noises,
I shut my ears to all but heavenly voices,
And tune my soul to be in true accord
With the celestial strains thy saints do sing,
With choiring angels harping evermore,
By day and night encompassing thy throne.
And as I, listening, catch the heavenly tone,
My soul on music's wing doth upward soar
And throb responsive to the heavenly string.

Contentment.—Those who grumble at the weather, the world, and all things in general will find a helpful little lesson in this bit of rhythmic moralizing from the Atlanta *Constitution:*

Oh, there's life an' love amazin' in this worl'
fer one an' all;
Warm yer souls up in the sunshine—ketch
the blossoms as they fall!
From the gray, frost-sprinkled meadows feel
yer way to skies o' blue!
Thar's wisdom in all weathers, an' jest any
kind'll do.

Vital Instruction.—Careful and long-continued instruction may of itself be useless except to store information, as thread is wound upon a spool. But if the spool and the thread are an induction coil, every added line strengthens the magnetic power within, when the electric current is turned through it.

So, if instruction is what it should be, it has a value far greater than the mere storing of information; and every added precept induces increased spiritual power in the soul, whenever that soul is connected as a member of the body of Christ.—Isaiah xxviii. 13.
—*W. J. M.*

Law.—Some spring day you find a young bird lying on the ground, its wings broken, or perhaps its life crushed out; while the other fledglings are safe in the nest above. Or, here is a flower that has pushed itself above the soil in early April; every voice of its kind reasoned, "You would better wait a while"; every neighborly finger tried to hold it back; but it had its own way, and of course the frost nipt it and left it white and helpless. A fish could see no sense in having to stay in one element all the while; there were other creatures on shore; why not he? And so he threw himself out of the water, and on the hot sand panted his life out.

They all violated the inherent laws of their kind. They all broke some rules. They disregarded their peculiar decalog, and disaster followed.—*T. H. H.*

Work.—In the following account a traveler in the Fiji Islands tells us what happens to races that do not show themselves capable of steady industry:

The aborigines cut out, with crude tools, holes in logs for carrying water. They are cumbersome, but are better than nothing for the native. He does not know that there is anything better, hence is satisfied. We said that they were all lazy. They were born tired, and have been tired ever since. This race must, of course, give way to the stronger—the white man. In the Fiji Islands there are two deaths among the natives to one birth. This would indicate that the race will soon become extinct. They won't work, and hence must give way to the race that will. The Indian will soon take possession of the island. God said, "By the sweat of the brow shall man live." When this law is broken, disaster follows. The aborigines in Australia will, no doubt, some day become extinct.

Persistent Plodding.—The reward of diligent toil is rather humorously told in these verses by Louis E. Thayer, in *Success:*

He wanted a job and, like everyone else,
He wanted a good one, you know;
Where his clothes would not soil and his
hands would keep clean,
And the salary mustn't be low.
He asked for a pen but they gave him a spade
And he half turned away with a shrug,
But he altered his mind and, seizing the spade,
—he dug!

He worked with a will that is bound to succeed,
And the months and the years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but
he plugged
Just as hard as he ever could plug;
Their words never seemed to disturb him a
bit—as he dug.

The day came at last when they called for
the spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,

And victory shone in his face.
We can't always get what we hope for at first—
Success cuts many queer jigs,
But one thing is sure—a man will succeed—if he digs.

Responsibility.—Jacob Riis in his biography of President Roosevelt says: "I happened once to mention to the President that when I came next to Washington I would bring my little boy with me. 'And don't forget when you see him to ask if he goes regularly to Sunday-school,' I said. To the President's laughing inquiry, I made answer that the lad might occasionally be tempted by the sunshine and some game on the golf grounds, whereupon I would caution him to keep his record clean against the day when he would see the President. The thing had long since gone out of my head when I brought Vivi to the White House. But not so with the President. For he took the lad between his knees and asked if he went to Sunday-school like a good boy. And the boy was made happy for he had kept his slate clean." Now, the divine challenge comes to us continually to be true to every duty. And the very fact that God thus appeals to the best in us and lets us know He is expecting the best from us helps keep us straight.—*T. H. H.*

Consequences.—We are warned to be careful of our words, acts, and thoughts by the pungent reflections in the following little poem, author unknown:

You can never tell when you send a word
Like an arrow shot from a bow,
By an archer blind, be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You can never tell, when you do an act,
Just what the result will be,
But with every deed you are sowing a seed,
Tho its harvest you may not see.
Each kindly act is an acorn dropt
In God's productive soil;
Tho you may not know, yet the tree shall grow
And shelter the brows that toil.

You can never tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe;
Each thing must create its kind,
And they speed o'er track to bring you back
Whatever went out from your mind.

Symbols of Character.—In one of his articles on Japan, William E. Curtis says the Mikado claims to have received the symbol of his imperial power from the divine founder of the nation. The symbol, which is preserved in an ancient shrine near Tokio, consists of three articles, a mirror, a crystal, and a sword. The mirror represents his Majesty's conscience; when he looks in that, he sees the ruler of 43,000,000 of people and is reminded of his responsibilities. The crystal is the emblem of purity; when he looks at that, he is reminded of what his personal character should be. The sword is the emblem of power; when he looks at that, he is reminded of the authority and dignity of his office and of the power that is placed in his hands to maintain the right and correct the wrong.

Herein is a parable; for to every man, as to the Emperor of Japan, there is given a triple symbol. The mirror is his conscience to which he must be true; the crystal is the demand for a pure life; the sword stands for the triumphant struggle he is expected to carry on.—*T. H. H.*

Good Speech.—If we all followed the motto that James Whitcomb Riley gives in the verses found below, how much better and happier this world would be:

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge ye: by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said!

Transfiguration.—A friend and I were standing by the roadside one early autumn day when we noticed a sheet from a newspaper caught up in a whirlwind and carried far up toward the blue, until it became a mere speck in the sky, when it so reflected the rays of the sun that it appeared to us like a crystal, instead of an ordinary piece of paper.

It illustrated to us how the sun could make these dull planets look like stars. It brought

to my mind also an incident in the life of Christ. At the time of His transfiguration it was noticed that the glory of His person was reflected by His garments. Each of the three accounts of the Transfiguration mentions this fact. "His garments became white as the light"; "His garments became glistening, exceeding white; so as no fuller on earth can whiten them"; "His raiment became white and dazzling." The travel-stained, well-worn vestments dazzled when the glory of the Christ was transmitted and reflected by them. And this is but a representative fact. The heart, the sinful, dark, dull heart, the common-place life, may be made to shine gloriously by receiving and reflecting the Spirit of Christ. An insignificant service, no more than giving a cup of cold water in the name of a disciple, the smallest service that we can render, will sometime be glorified with unexpected reward.

—*R. W. T.*

Failure.—It is the man who is not afraid of failure that never really fails. This is well set forth in verses selected from *Success*:

I am the Ghost of Failure, whom all men shun and flee;
I drive the foolish multitude to strive with panting breath;
The doctor without patients, the lawyer without fee,
The merchant without customers grow pallid when they see
The grayness of my presence—I am haunting them to death.

And some I mark in babyhood who never shall be strong,
And some I stripe in manhood till they droop and fall behind;
But some I meet in Arcady, ajourneying along
So merry in the sunlight and the roses and the song
They can not feel my shadow. They are blest as God is kind!

I meet men in the battle when the fires of hazard glow,
I break their lusty lances and I turn their courage cold;
And some I dog in silence from the springtime to the snow,
In waking and in sleeping—yet they never seem to know
My hand upon their shoulders till they're old—ah, very old!

I am the Ghost of Failure, who haunts the daylight gleams;
The hero meets me with a smile, the coward with a grimace;
The artist sees me in his paints, the plotter in his schemes,
The king confronts me from his throne, or flees me in his dreams;
But the wise man smites me to the earth—he looks me in the face.

THEMES AND TEXTS

The Shut Door. "Shut thy door."—Matt. vi. 6. F. W. Gunsaulus, D.D., Chicago, Illinois.

Jesus' Summons to Men of Faith. "According to your faith be it unto you."—Matthew ix. 29. L. Mason Clarke, D.D., Brooklyn.

The Christian's Horizon. "Thou hast set my feet in a large room."—Ps. xxxi. 8. Louis Albert Banks, D.D., Denver, Colorado.

Transformation by Beholding. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—1 Cor. iii. 18. Alexander McLaren, Manchester, England.

The Penetration of Jesus. "On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. . . . Philip findeth Nathanael, and saithun to him, We found Him of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile!"—John i. 43-47. Donald D. McLaurin, D.D., Brooklyn, New York.

Plain Living and High Thinking. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."—Prov. xiii. Nacy McGee Waters, D.D., Brooklyn, New York.

FUNERAL TEXTS.

The Christian's Alternative. "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."—2 Cor. v. 8.

The Unnatural Way to Die. "Few and evil have the days of the years of my life been."—Gen. xlvii. 9.

The Earthly Father and the Heavenly. "And Israel said unto Joseph, Behold, I die: but God shall be with you."—Gen. xlviii.

Death and Salvation. "I have waited for thy salvation, O Lord."—Gen. xlix. 18.

The Socialism of Death. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers."—Gen. xlix. 29. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."—Gen. xlix. 31.

The Insight of the Dying. "And Joseph said unto his brethren, I die: and God will surely visit you and bring you out of this land."—Gen. l. 24.

CHURCH TECHNIC

FIRE PROTECTION IN CHURCHES

By William T. Demarest, New York.

An insurance expert reported, not long ago, that in the United States five hundred and seventy-five churches had been wholly or partially destroyed by fire in one year. The total loss amounted to $1,352,660, which was covered by insurance to the extent of $798,655, so that the net loss which fell on the congregations was over $500,000. There is comparatively little variation from year to year, according to this expert, in the amount of fire losses on church buildings, so that the above figures may be assumed to be average ones.

Probably no class of public buildings is so much neglected as are churches in the provision of simple means for extinguishing fires. In public halls, theaters, and even in modern office buildings one sees fire hose and chemical extinguishers in practically all passage-ways and wherever special danger may be thought to exist. But until within a very few years no such appliances were to be seen in churches, and at this time the church building that is thus equipped by those who have it in charge is the exception.

There is always the grave chance that fire in a church may occur at a time when it is filled with people, and when panic and disaster may result unless there is at hand the means speedily to extinguish it. In cities and towns the fire department may be able to save the church building, but they will rarely be able to respond promptly enough to an alarm to save the people themselves. These are some reasons why church officers should see to it that fire-extinguishing appliances are at hand. Practically every fire is a very small fire in its beginning. Delay constitutes the only danger. In the country church, where there is but an inadequate fire department on which to rely, if there is any, all the more reason for safeguarding property and people exists.

Undoubtedly the simplest adequate device for protection against fire is the chemical extinguisher. It may be said that the fire bucket, kept filled with water, is a simpler device, but it can hardly be claimed to be either adequate or sightly. Chemical extinguishers are in no wise unsightly when placed about a church, they are always ready for immediate use, and a fire out of all proportion to the size of an extinguisher can quickly be put out by one. The cost of extinguishers is not great, especially when one considers that the first cost practically ends the expense. Prices vary from $15 to $30 each, according to size and style.

Extinguishers are made in two general styles. In both the contents are the same. The body of the extinguisher is filled with a solution of soda. A small bottle of sulphuric acid is held in a receptacle above the soda and water until the extinguisher is to be used. Then the acid is introduced into the solution and there results a powerful gas which forces the contents of the extinguisher through a rubber tube to a nozle by which the stream may be directed on the blaze. The liquid has fire-extinguishing properties far superior to those of plain water, and the gas which it liberates also aids in putting out the fire. The difference in the two styles of extinguishers consists in the means whereby the acid is turned into the solution of soda and water. In the simpler and cheaper form, the extinguisher is turned upside down to put it in action. A difficulty is that in the excitement of the moment the extinguisher may be reversed too soon and much of the contents lost before the fire is reached. The better style and one that is not much more expensive, has a hand-wheel at the top. When this is turned, it breaks the bottle containing the acid. The stream is released by turning a cock where the rubber tube is joined to the extinguisher.

The question is often asked: How many extinguishers are needed properly to quip a church? The answer is simple. One is better than none. An ideal arrangement would be to have one in each corner of the auditorium, one in each vestibule, one on each gallery, one close to the organ, and one or two in the basement, convenient to the heating apparatus. Of course, the size of the church will govern the requirements. If there is a separate Sunday-school or chapel building, that also should be equipped as should other large rooms. The extinguishers

must be in plain sight, not put away in closets, and directions for their use should be tacked on the wall close to each extinguisher. Such directions, on neat cards, are usually supplied with the extinguishers.

In addition to the extinguishers, it will be well to provide in the church several fire-hooks and axes. The former are useful for tearing down blazing curtains and other drapery, which might otherwise be out of reach, and the latter will serve to cut into a floor or partition to get at a concealed blaze. These are not expensive, $3 to $5 each, according to size and quality, covering the cost.

The fire hose, permanently attached to a water-pipe and ready for immediate use, is not available in many churches, unless there be provided at considerable expense a water-tank on the roof and a power pump to keep it filled. In many villages and towns, however, the authorities are now installing high-pressure water systems, and in such places it is possible to have a special pipe run into the church, to which fire-hose may be kept attached. Adequately to protect the building n this way will require such hose to be placed at various places through the building, and the installation will be found to be more expensive than extinguishers, as special piping will need to be done, and the cost of fire hose and reels must be added.

Another matter which should be considered by church officers and which concerns especially the safety of the congregation in case of fire, is the matter of exits. How quickly can the church building, when full of people, be entirely emptied? This question should be answered in every church, and, if more than two or three minutes is required, the exits should be looked to. If there are galleries, separate exits should be provided, even if they are used only in times of emergency. All doors should be made to open outward, and all should be unfastened during every service. It is not sufficient to provide exits ample for the congregation of average size. Trouble may come during a Christmas entertainment, at Children's-Day service, or at some other time when attendance might be considered abnormal. It is the emergency that should be thought of.

PREACHERS EXCHANGING VIEWS

The Origin of the "Law of Booty"

In the interests of criticism, I take exception to Prof. McFadyen's argument in your May number. The professor cites 1 Sam. xxx. 22–25 to show that the spoils of war were to be divided equally between those actually engaged in battle and those who were required to guard the baggage. "And from that day forward, he [David] made it a statute and ordinance unto this day," 1 Sam. xxx. 25. "There can be little doubt," says the professor, "that this is the real origin of the law of booty." But, he argues, "in Num. xxxi. 27ff. the law that the booty taken in war was to be divided between those who went out to battle and those who remained behind is traced back to Moses." He infers, therefore, that the passage in Numbers was written after the passage in 1 Samuel. An examination of the places cited shows just the opposite of Professor McFadyen's view. The place in Numbers is not given as a general law of booty. It was a special instance in the case of the large spoil captured from the Midianites. It was not made a statute and ordinance for Israel. When, in his day, David came to administer upon booty he had a precedent to go upon. He followed the precedent and did more, he made it "a statute and ordinance." It was not an ordinance before David's time. Professor McFadyen is probably correct in inferring that David's action was the origin of the "law" of booty. The passage is pretty clear on that point. David "made it a statute and ordinance unto this day." But the professor is in error—unintentional, no doubt—in stating that the "law of booty" is given in Numbers. There was no "law" at all until David's time. Joshua in one instance, Josh. xxii. 8, appears to have advised the same equitable division, but he appeals to no law; evidently there was none.

If Numbers was written after David's time, as Professor McFadyen imagines, and for the purpose of glorifying Moses, the law

of booty then in force would naturally have been ascribed to the great Law-giver. It is not so ascribed.

JOSEPH D. WILSON,
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Dr. Burrell's Trojan Horse

Editor of THE HOMILETIC REVIEW:

Dr. Burrell, in your issue for July, is to my thinking quite too indefinite in his specification of those who issue from the Trojan horse inside the orthodox citadel. Who are these horrific infidels who are assailing the faith? What are the faithful doing that they permit such goings on in Israel? Can it be that the New York pastor is the forlorn hope of a vanishing Old Guard, alone left to defend the citadel of the Saints?

Or, would it not have some cautionary significance to a less positive protagonist to reflect that this Trojan horse may carry in his bowels half the theological seminaries of this country, nearly all of the great universities, thousands upon thousands of pastors and preachers, hundreds of thousands of well-educated laymen; none of whom, or which, would or could pass muster on all points in Dr. Burrell's examination as to his interpretation of what he calls the "Incarnation," the "Deity of Christ," or the "Resurrection"—so much depends upon what just one means when he uses these terms. Anyhow, the Trojan horse is too ominous a figure for Dr. Burrell's purpose. It captured the city.

A. GREEK.

Funerals

Editor of THE HOMILETIC REVIEW:

Under the caption "Funeral Services" in the REVIEW for July, a contributor expresses some very wholesome sentiment. The custom of eulogistic discourse on such occasions is sure to lead to embarrassment. There will be cases in which the minister must give offense by omission, or else do the worse thing—resort to falsehood. A funeral eulogist may in rare cases be proper. But let that be left to others. The preacher is not an eulogist, he is a minister of the Gospel. A clear and constant recognition of this makes plain the preacher's path.

The purpose of the funeral message is two-fold—it is for consolation and instruction. But the consolatory element is secondary and subservient. The best service in consoling is to be rendered by the minister not in the public discourse, but in the quiet and privacy of a personal call in the stricken home. Yet, where the gospel of grace is preached, rich consolation naturally flows out and is appropriated where Gospel conditions have been fulfilled in the life of the deceased friend. But I have also mentioned instruction. And here I wish to revert to the frequently repeated suggestion that the funeral sermon be abandoned. Shall it be given up because many men have done unwisely? It is often argued that little good, if any, has ever come of it. Is not this due to the prevalent abuse of the occasion? It is known to me that in some cases, where the preacher has remembered his real business—good has been accomplished.

Why should it not be so? The funeral sermon affords an unparalleled opportunity to press home the truth. Minds are susceptible as they are not at other times. Hearts are tender as never in other circumstances. The very atmosphere compels serious thinking—of the great realities of life, death, and—God. Recognizing this, the true ambassador of Christ can, with great faithfulness and tenderness, press the claims of both the law and the love of his Master; and emphasize the truth that His law *is* love.

Moreover, some hear the Gospel at funerals, who seldom take the trouble to hear it elsewhere.

The Scriptures abound in suitable texts for such a motive; *e.g.*—"Let me die the death of the righteous"; "Thus saith Jehovah, Set thy house in order; for thou shalt die and not live"; "So teach us to number our days, that we may get us a heart of wisdom"; "Precious in the sight of Jehovah is the death of his saints"; "I know that my Redeemer liveth"; "Yea tho I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me"; "I am the way the truth and the life"; "Ye must be born again"; "What is your life?" "He that overcometh shall not be hurt of the second death." It seems to me that a sane, well-balanced, and *brief* presentation of such texts as these to funeral companies will, by the power of the Holy Spirit, result in good; and, more times than we know, in conversion.

A PASTOR.

RECENT BOOKS

ISRAEL'S LAWS AND LEGAL PRECEDENTS, from the days of Moses to the closing of the legal canon. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Cloth, 8vo, xxxv+301 pp. Charles Scribner's Sons. Price, $2.75 net.

This is the fourth volume of "The Student's Old Testament logically and chronologically arranged and translated," and a very useful volume it must prove to be to all who are interested in the contents or the development of Hebrew law. Perhaps the most conspicuous result of the modern study of the Old Testament has been the clearer recognition of the unique and splendid importance of prophecy. But an incidental and somewhat unfortunate result of that study has been that the legal literature has perhaps received less justice than it deserved. This volume of Professor Kent will do much to rescue it from this neglect. The study of the legal part of the Old Testament has been greatly hampered by the confused state in which those laws have reached us. Kindred laws are often found far apart, and all the legislation on a particular subject could only be discovered by an elaborate and tedious process of comparison and compilation. In the volume before us all this work is already done for the reader. All the laws on kindred themes have been gathered together so that at a glance one can see both the laws and their growth; and it becomes abundantly clear "that the different laws and codes reflect the developing moral and religious consciousness of many different ages" (p. 10).

The translation of the laws is prefaced by helpful introductions dealing with their origin and growth. It is a pleasure to find that, altho Professor Kent assigns the Decalog in its present form to the eighth century, he yet believes that "with the exception of the second, and possibly the tenth command, there is nothing in it fundamentally inconsistent with the conclusion that it came, in its original and simplest form, from Moses himself." Much good work has already been done on Hebrew law, but there is no book which presents the results of that study so clearly and attractively as this; and the reader of this volume will be convinced that Professor Kent is justified when he claims for much of the Old-Testament legal literature a permanent value.

THE CHURCH AND THE CHANGING ORDER. By Shailer Mathews. Cloth, 12mo, 255 pp. The Macmillan Company, 1907. Price, $1.50 net.

Here is a book with a ringing message, from an author whose work entitles him to a hearing. It will be read with profit by religious leaders who are trying to get themselves oriented anew as well as by students of current progress who are looking for the signs of the times. For Professor Mathews is a practical Christian man, as well as a scholar, and his ideas as to the religious, intellectual, and social situation of current civilization reflect something more than academic interest and opinion. The book contains the following chapters: (1) The Crisis of the Church; (2) The Church and Scholarship; (3) The Church and the Gospel of the Risen Christ; (4) The Church and the Gospel of Brotherhood; (5) The Church and Social Discontent; (6) The Church and the Social Movement; (7) The Church and Materialism, and (8) The Sword of the Christ. The book is a thoroughly progressive, yet constructive piece of thinking. It conceives the world and human society as growing and therefore changing. This growth and change have brought to light in the present generation new situations and new problems. The Church, perhaps more than it should, has tried to conserve the past and resist the changes that are taking place all about it. But it must, for the sake of its own soul and the world, get abreast of progress, and lead, rather than follow timidly or obstruct, the march of events. This book will hearten the younger and more aggressive, who have believed without finding faith for their convictions; and it ought to stimulate and, if need be, warn the comfortably established, routine types of men who see nothing in the present crisis of the church except the perversity of the human heart.

AN HONORABLE YOUTH. By John Coleman Adams. Cloth, 12mo, 214 pp. Universalist Publishing House. Price, 75 cents postpaid.

There are enough good things in this book, if put in practise by all the young men of this generation, to bring the millennium. It is a serious book, but nowhere dull. Especially to be commended are the author's strong and timely words on the Bible. Equally trenchant are his verdicts against "wild oats" and against rude manners.

CHRIST'S SECRET OF HAPPINESS. By Lyman Abbott. Cloth, 12mo, 80 pp. Thomas P. Crowell & Co. Price, 75 cents net.

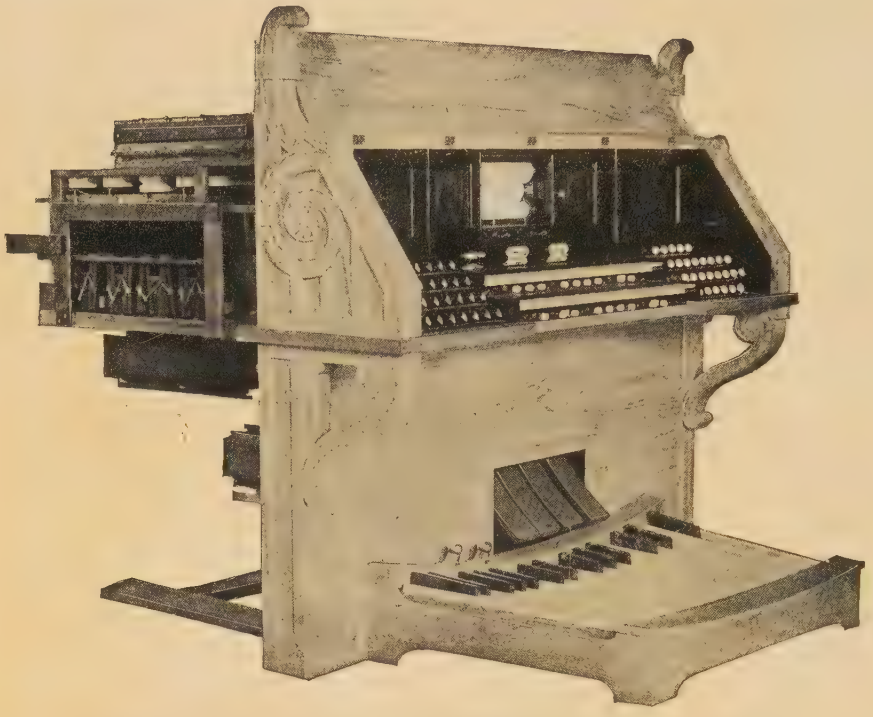
Most people desire happiness. Dr. Abbott clearly and felicitously points out the way: "Christ's secret of happiness is character. Each quality or attribute of character has its own peculiar blessedness. To interpret this truth as it is affirmed by Jesus Christ in the Beatitudes is the object of this little volume."

PREACHER PROBLEMS. By William T. Moore, D.D. Cloth, 12mo, 387 pp. Fleming H. Revell Company. Price, $1.50 net.

Of making books for preachers there seems to be no end; but then, quite as truly it may be said that of the need and use for such books there is no end. This volume is an *"omnium gatherum"* dealing with all the topics the author could think of, apparently, that have some bearing on the preacher's life and work. It offers nothing new, but about everything it says is true and more or less helpful. The problems of theology and of higher criticism might better have been omitted since in the author's space they could be dealt with only in a most cursory way. Indeed, a better book might have resulted if the author had selected fewer topics and had dealt with them more thoroughly.

THE BLUE BOOK OF MISSIONS FOR 1907. By Henry Otis Dwight, D.D. Cloth, 248 pp. Funk & Wagnalls Company. Price, $1.

A most reliable and instructive book for ministers, missionary societies, and every one interested in missions. It gives facts, figures, and statistics of the missionary fields of all Christian churches, and is an inspiration to all people who believe that Christianity is intended to become the religion of every nation.



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EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

The President and the Puritan

THE President's remarkably significant address at Provincetown has been severely criticized, especially in New England, for alleged historical error. An eminent critic has gone so far as to say that the address was thus deprived of historical values. This, because in commemorating the Pilgrims, who made Provincetown memorable by organizing a democratic government in the cabin of the *Mayflower*, the President ignored the distinction between "Pilgrims" and "Puritans," and drew the lesson of the event he commemorated from the Puritan character and career. The President was nearer right than his critics, tho neglectful of a distinction that deserved mention and commendation. The Pilgrims, who founded Plymouth in 1620, and the Puritans, who founded Salem in 1628, were men of the same breed. "Puritan," the name of the larger colony centered at Boston in 1630, is the proper generic term for both. The Puritans left England as profest but protesting members of the Church of England. The Pilgrims came hither as seceding members of that Church, after futile protests and bitter persecution. But no sooner had the Puritan colony settled at Salem than they proceeded to adopt the Congregational church-order of the Pilgrim colony, and welcomed the right hand of fellowship given by its delegates. Thus the President was quite right in giving the Pilgrims, whose colony was merged at the end of one generation in the much larger Puritan colony of Massachusetts Bay, the name of their common *genus*. The specific difference of the two was simply in the more tolerant spirit toward sectaries, in which the Pilgrim, otherwise identical with the Puritan, was in advance of his times. The moral and religious standards of both, and the militant attitude of both toward all iniquity—the characteristics which gave point to the President's address—are historically known as Puritan. The exaggerated criticism he has suffered seriously illustrates a defect inherited from the Puritans—making too much of the non-essential.

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Prohibition in Georgia

WE read of a saloonkeeper in Georgia who committed suicide on the day when the prohibitory law was signed by the Governor. As yet none of our great dailies have intimated that he was overcome with grief because prohibition doesn't prohibit. The mourners this time are all liquor-dealers or people who profit by that business. But the citizens of Georgia are not wearing black. They have perhaps been cogitating on Mr. Clinton Howard's recent notes on Maine, to this effect:

> Maine is the only State east of the Mississippi River that has more home-owners than home-renters; and Prohibition Maine has thirty-six per cent. more owners than renters.
>
> To every one hundred families New York has seventeen clear home-owners, and the saloon; Massachusetts has eighteen, and the saloon; Connecticut has nineteen, and the saloon; Maine has forty-six and no saloon.
>
> Rhode Island has 26,000 more families

than dwelling-houses—and the saloon; Connecticut has 43,000; Massachusetts 162,000; Maine has only 14,000.

Connecticut has twenty-nine per cent. more people and 300 per cent. more houseless families; Massachusetts has four times more population and eleven and one-half times more houseless families; New York has ten and one-half times more people and forty-two times more houseless families than Maine without the saloon.

Prohibition means homes for the people. It means children *out* of the factory and mill and *in* the public school. Without one dollar of revenue from the saloon, Maine has a larger percentage of the total population in the public school than any other of the New-England States, or than New York with its twenty million dollars of revenue from the saloon; and more teachers employed in proportion to her school population than any other State in the Union.

The operation of prohibition in Georgia will be watched with great interest. Since conditions exist in Georgia similar to those of Maine—both States having a rural population, mostly American—similar results may naturally be expected. Best of all, if the experiment succeeds it will save the negroes from the ravages of the saloon.

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The Papal Syllabus

"The Syllabus of Errors of Our Time," entitled "Lamentabili Sane," eagerly expected by religious circles in Rome for many months, and recently published in Latin by the Vatican, has excited mingled amazement and dismay in the minds of liberal Catholics. For it proves that Pius XII., known during his Venetian days as being reasonably broad-minded, has since his promotion to pontifical dignity fallen under the influence of a group of narrow-minded and bigoted Ultramontane counselors, who make it impossible for him to apprehend the attitude of highly cultured Catholics in Italy, Germany, and France. This Syllabus consists of sixty-five propositions which are conditioned by the teaching of the Roman Church. Protestants as well as Catholics are concerned with the promulgation of such a document, because the attempt is made to array for censure almost all the theological ideas which are included under the category of "Modernism." Indeed, the decree "Lamentabili Sane" has simply been called into existence through the penetration of many of these progressive ideas into highly educated Catholic circles. The propositions relate mainly to Church Authority, to Biblical Criticism, to Revelation, to the Person and Dignity of Christ, to the Sacraments, to the Constitution of the Church, and to the Development of Dogma. The topics, however, are of comparatively little consequence, for the main importance of this formidable edict lies in its hopelessly reactionary spirit. The most stupendous pretensions of the Church of Rome are insisted on. Here and there some of the rationalist and latitudinarian encroachments on orthodoxy are included, and thus with one or two of the sixty-five propositions evangelical Christians would sympathize; but these occur, as it were, fortuitously, the design of the Inquisition being to stigmatize as heretical all the conclusions of science which have led to incipient mutiny in the minds of many Catholic priests of the present generation. The incident vividly recalls the Syllabus of Pius IX. issued forty years ago, which set the Church of Rome in opposition to all the progressive tendencies of the most intelligent men of the nineteenth century, and to the enlightened sentiments they were seeking to formulate. That document embittered the last years of Cardinal Newman's life, and created a revulsion which was the main cause of that wave of anticlericalism now submerging so much of Continental ecclesiasticism. The French bishops have once more been constrained to express servile assent, just as when the pope last year insisted on their abject submission during the conflict between the Gallican Church and the French Government. It is of course being pointed

out by keen critics that such a Syllabus as this is utterly futile. Nothing is more easy than for recalcitrants to evade its prohibitions by teaching what is forbidden in altered phraseology. Particular propositions may be eschewed, but the sense can almost always be conveyed in other words.

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Fanaticism

A RECENT untoward incident at the Northfield conference recalls an anecdote of the late Charles H. Spurgeon. He was remonstrated with for smoking, and was told that he should do nothing that was not to the glory of God. "Just so," he replied, "when I smoke a good cigar, I smoke it to the glory of God." Unintelligent as this may have been to the remonstrant, its sincerity was unimpeachable. Of fanaticism there are various kinds. Moral fanaticism consists in demanding that the rule fixt by one's own conscience is obligatory on all consciences. This seems to have been exhibited at Northfield. Dr. G. Campbell Morgan, as reported, exprest a liking for an occasional cigar, whereupon several ministers declared that they would no more be present when Dr. Morgan was to speak. This reminds us of a remark by a good minister, now gone to the world of larger light, who said to us that if he had to believe that the wine which Jesus made at Cana was of the sort that can intoxicate, he should give up his faith in Jesus. That was moral fanaticism run mad. The mischief caused by tobacco is enormous. It shortens many lives. It occasions immense economic waste. It is to many an incurable nuisance. For a clergyman to indulge the tobacco habit we think sets the young especially a bad example, and we had far rather the example of a Spurgeon or a Morgan were on the other side. Nevertheless, the individual conscience has its rights. If, under certain conditions and restrictions, the conscience of a Christian man finds a cigar a thing to be thankful for, "Who art thou," said St. Paul, "that judgest another man's servant? To his own master he standeth or falleth." Yet we must give weight to that Pauline rule, "If eating meat maketh my brother to offend I will eat none while the world stands."

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How Do You Study the Bible?

PROF. WALTER RALEIGH of Oxford University, in one of the chapters in his recent book on Shakespeare, writes that few men have approached Shakespeare from the right point of view and then adds: "There is no book, except the Bible, which has been so misread, so misapplied, or made the subject of so many idle paradoxes and ingenuities. The most careless and casual lines in his plays have been twisted and squeezed in the hope that they will yield some medicinal secret. His poetry has been cut into minute indigestible fragments, and used like wedding-cake, not to eat, but to dream upon."

This characterization regarding Shakespeare's writings applies with equal force to Biblical literature. Every one knows how texts are wrenched from their contexts and how meanings sometimes extravagant are given words which they were never intended to convey. In another part of this chapter, this same writer remarks: "Without a knowledge of common Elizabethan usages, colloquial and literary, it is impossible to give Shakespeare the due share of credit for his handling of his native speech."

So, without a knowledge of Bible times and customs, it is impossible to understand the Bible as it should be understood.

The Bible-study principles given in Professor Adeney's "How to Read the Bible" are suggestive in this connection.

Be careful to work on a correct text. Endeavor to understand the exact meaning of

the words and phrases studied. Read every passage in the light of its context. Note the distinctive character and purpose of each book and Scripture. Make a separate study of the works of each Scripture writer, and in reading any passage consider it especially with regard to the rest of the writings of its author. Study each part of the Bible in connection with the period when it was written, and take into account the circumstances of its origin. Trace the historical development of revelation. Study the Bible in sympathy with the spirit in which it was written. Use common intelligence in the reading of Scripture.

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Questions for Preachers

Any thoughtful reader of Prof. Josiah Royce's article on "Immortality" in the current (July) number of *The Hibbert Journal* will realize anew the vital worth to a minister of an intelligent, even tho provisional, answer to the questions which he raises. What is time? What constitutes a person? Wherein consists the possibility of immortal life? These are great questions—so great that ministers sometimes shrink from them lest, as preachers, they become abstract, vague, and out of relation to common men and things. It is true that philosophical discussion of such themes has no place in the pulpit; but it is equally true that certain aspects of these questions are much in the people's thought to-day. No problem of present responsibility or of future destiny can be settled without reference to them; and the preacher who would reason effectively of righteousness, temperance, and judgment to come must take them into account. The author is of course an idealist, and idealism in itself is no word for pulpit use; yet the idealist's interpretation of life in terms of will pretty closely defines the preacher's office, and Professor Royce's treatment of the mystery of personality is fertile in sermon-stuff.

Man for instance is worth exactly what his will is worth; all else is the mere raiment of life to be put on or off at the bidding of circumstance. The sinner is at odds with himself; that is, his will is working against the development of any personality that can endure. The saint, sensible of a warfare in his members, is zealous to accord his will to the universal purpose so far as he can discern it; that is, to know, speak, and do the truth. A man's "past" thus becomes the sum of his decisions; his "future" represents the chance of opportunity of his finite will; while the "present" stands for the momentary deed and his expression of purpose in it. Altogether the article is a picture of the momentousness of human choices fitted to carry conviction to careless minds.

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A Prevalent Fault and its Cure

Sir James Crichton Browne, in an address delivered before the recent International Congress on School Hygiene in London, said, regarding a particular part of the country with which he was familiar, that "he could not but believe that the boys and young men were coarser in manner, more profane in language, more wantonly destructive in their habits, more self-assertive, and less considerate for the feelings of others, than were the boys and youths fifty years ago. They were better educated, no doubt, and might be all right at the core, but the crust was offensive; and our schools should set themselves to cure the cutaneous eruption by the inunction of that sovereign remedy for this and many other maladies recommended by Goethe—reverence."

To this sentiment observers on this side of the Atlantic would bear similar testimony. Whether the lack of reverence is the result of more prosperity than we can stand—for unalloyed prosperity tends to forgetfulness of God; or whether it is the pride of "I did it," a resultant of an inventive and scientific age, where one new accomplishment follows another in quick succession; or whether it arises from faulty child-training on the part of par-

ents who have become so enmeshed in the pleasures of the day as to forget their obligations may be hard to determine. Account for it as we may, it is to be deeply deplored. Its very existence should rouse us to stem the current and put in motion forces that will act as a corrective. Youths in most cases do the irreverent thing because the parents were his predecessors and participants in the act. The home, it would seem, is the sphere of operation; not, however, to attack, but to enlighten and convince.

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A Balance-wheel for Religion

A GREAT volume in explanation of the growth of Christian Science has been poured out from the press in the last few months. The same sort of effort was made to explain the "Dowie" movement, "The Holy Ghost and Us" movement, and other similar religious phenomena that now and then appear. New movements like these suggest some thoughtful inquiry as to the reasons or lack of reasons behind them.

Why do men feel constrained to start new sects or to stand out against the modern tendency toward a compact, world-moving cooperation in the churches? Some will say, excessive individualism (*anglice*, crankiness); others will say, mistaken zeal. Yet others will say, downright ignorance. For a man to come forward to-day, possest with the idea that he has a brand-new truth which must be exploited in a new church, is frequently an indication that he is unacquainted with the wonderful history of Christian thought. The best cure for many rampant sectaries would be a mind cure. The best cure for theological freaks is a heroic dose of philosophy. No man who has mastered the "Critique of Pure Reason" will ever be in danger of wanting to pose as a modern Elijah. And as for the pseudo-philosophies that masquerade under the guise of esoteric religions imported from India or Mars or a fourth-dimensional world, "leading captive silly women," none of these brummagem systems has yet been able to withstand the acid of critical investigation. Philosophy is no crutch of Christianity. Christianity needs no crutch. And philosophy is no panacea. But it is sure to prevent religious conceit. For it helps to check unwarranted inferences. That is its main function. It performs the service which Kant long ago attributed to it as a discipline for the delimitation of knowledge, which does not discover truth but claims the more modest merit of preventing error.

The student of religion has to deal with puzzles of human nature, with ethical conundrums, with those mysteries called, for short, the World, the Flesh, and the Devil. Words, texts will never explain them. And yet they must be faced. The teacher with a large principle of life, formed with reference to the messages of the world's great prophets, knows how to estimate the systems of a day, the cults that grow like toadstools; he does not try to prove things by quoting Scripture; he is able to discount the value of controversy and dogmatism; he is willing to examine the foundations of his faith; he can judge of the importance of many half-baked or overbaked creeds. And the crying evils of to-day will never persuade him that all is lost, that wisdom is born to-day or goodness killed outright. He knows better. The pulpit that does not want to be left hopelessly in the rear of the modern movement, that expects to influence the thinking man of this age, will simply have to grapple with the mighty problems of being in a conclusive fashion. There is no other choice.

THE MASTER AS A PREACHER

By President David Gregg, D.D., LL.D., Allegheny, Penn.

First Article.

The author of the Epistle to the Hebrews opens his wonderful writing with these words: "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." This Scripture marks the Master off as the Preacher of preachers—the crown and model of the pulpit—the man who spake as never man spake—the embodiment of the genius of "the ministry of reconciliation."

I see you putting your finger upon His name—"Jesus of Nazareth," and I hear you saying: "He is a local man, this model of yours. Can any good thing come out of Nazareth? How can a local man be a world-model? How can a provincial be a cosmopolitan?" Do not err here in estimating either the man or His place. He was not provincial, neither was the land in which He ministered provincial. He was many-sided. He labored in a complex situation. The existing conditions in His day were as complex as those in our day. In His work He came down to the actual facts of life. He met and labored among all classes and conditions of mankind. He did His work with His eye upon the world and upon all ages. His methods were cosmopolitan; for Palestine, the field of His labors, was cosmopolitan. Read the catalogue of the nations represented at Pentecost on the day of the advent of the Spirit! (Acts ii.) The surrounding nations were ever at the gates of Jerusalem, the city of worship. Dotted over the land of the Jews were numerous Hellenistic and Roman towns. Cities were named after Philip and Cæsar. Even in Jerusalem there was a theater. The coinage of the land was largely Greco-Roman. All this Schürer vividly sets forth in his book "The Jewish People in the Times of Jesus Christ." Palestine had contact with both the East and the West. Wise men from the East came to the cradle of Jesus, so cosmopolitan was the expectation of His coming, and so open was the life of Judea. Working in this world-wide field, the Master was a world-wide man and preacher. He was characterized by no sectarian exclusiveness. The heathen centurion was dear to Him, and the visit of the Greeks discovered His deep desire to draw all men unto Him. He had an open heart athrill with the spirit of all truth. He was the savior of the world, and God's gift to mankind. We can not do better than put ourselves in touch with the Nazarene, and ask how He dealt with men, and inquire what were the keys of His ministerial life.

To start with, I take these to be the keys of His life: "I do nothing of myself" (John v. 19). "I can of my own self do nothing" (John v. 30). Until we master these descriptive words, by which He explains Himself, we have not got the key to Christ. We may sum up qualities, grow eloquent in painting traits, but the figure on our canvas is not the Christ who has won the heart of the world and built up great Christendom. He spake out of His conscious relations with the Father. He was marked by an absolute, all-embracing submission. He lived wholly within the circuit of His Father's will. Thirty years of such a life with the Father lay behind the first act of His public ministry. If the life and witness of Jesus Christ are to be reproduced in us as ministers, and if men are to see God in us and flock to His feet, we must grasp the meaning and quality of His self-surrender to God and His obedience to the Father's will. He was distinctively the great preacher of the Kingdom of God, and as such He was himself loyal to all of its principles and laws. The

Kingdom of God on earth is a kingdom in which the will of God is done on earth as it is in heaven. He was His Father's son. His life was an evangel. He embodied in Himself all the glory of the Kingdom of God which He preached. In preaching the Kingdom of God, He taught broadly that it was a kingdom founded on the Fatherhood of God and the brotherhood of man. In teaching the brotherhood of man He emphasized what is known as the Golden Rule. He applied that rule to all the conditions of life. That law, He taught, carries in it the social millennium. And it does. The only Christianity which Jesus inculcated was applied Christianity. His preaching, therefore, was concrete. His illustrations were never mere ornaments, introduced to relieve a wearied audience or lighten the strain upon attention; they were concrete and practical expressions of vital truths.

While we have not as much recorded concerning the preaching of Christ as we could wish, yet we have enough to make Him an inspirer and an ideal. We have enough to show that His ministry was a ministry which cost. It was not a cheap affair. The evidence of industry and toil and meditation and severe study lie on the very surface of His life. As the greater part of an iceberg lies below the water-line, so the greater part and the best part of a teacher's industry lies out of the world's sight. Christ could not have taught the truths He taught without much time given to meditation; He could not have been the master of the Hebrew literature which He was without much study of that literature; He could not have thrown out those aphoristic sentences which sparkle like diamonds, and those perfectly wrought parables which make truth so lucid without the expenditure of time and brain and soul. They show work, both in their substance and in their expression. His thoughts are seed-thoughts. His teachings are epigrams. Whole systems of truth are comprest into single sentences. Crispness of style costs. His was crispness of style. While His teaching was mostly colloquial and conversational, still there are no less than six discourses of His given at length in the Gospel page. These are: The sermon at Nazareth; the sermon on the Mount; the parables

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at the seashore; the sermon on the Bread of Life; the discourse on the Last Day, and the discourse in the upper room at the Last Supper. The questions which He discust in His discourses were such as these:

What is the object of Life? That question He answers in the sermon at Nazareth. We are here to serve one another, to lift men up, to comfort, to console, to enlighten, to instruct, to redeem.

What is the secret of happiness? That question He answers in the sermon on the Mount. Character is the secret

of happiness. What we are determines our happiness—not what we have.

What is the secret of character? or, How shall I possess a holiness or wholeness that will make me blest? That question He answers in the sermon on the Bread of Life. The secret is communion with God, feeding upon Him, making Him the substance of our life—the nourishment of our soul.

What is the destiny of man, the issue of life, the outcome of this great drama of history of which we are a part? That question He answers in His discourse on The Last Day.

There are certain things we should mark and emphasize in the teachings of the Master. There is, for example, the agnosticism of Jesus. There were things he did not know, and he frankly admitted this (Mark xiii. 32). "But of that day, or that hour, knoweth no one, not even the angels in heaven, neither the Son; but the Father." A minister does not need to feel that he knows everything, and he should not pretend that he knows everything. There are some things upon which he can afford to be an agnostic, and must be an agnostic. Agnosticism has its place even in the Christian ministry. It is a good thing. There is many a thing of which a minister may wisely say, "I give it up!" Silence is sometimes divine. The Master's ministry was full of silences, as well as full of revelations and promises. Golden as is the speech of Christ, just as golden is His silence. Let us learn from His silences!

While we note the agnosticism of Jesus as a preacher, let us also note the assumptions of Jesus as a preacher! He does not waste His time. He starts with assumptions. We may legitimately find a lesson here—this lesson: there are some things we may take for granted. They are so self-evident that we can profitably assume them. You may call them what you please, axioms or postulates; but here they are, and they underlie the whole work and teaching of Christ. For example, He assumed these three things relative to men: (a) That they are lost. (b) That they are immortal. (c) That they may be saved. Our ministry must keep in line with His just here. We can make our ministry powerful by right assumptions.

Let us note another thing in His teachings, viz.: He was largely pictorial and illustrative. His pictures were cosmopolitan. His illustrations were as wide as nature and human life. He enforced truth by metaphor. He embodied it in a parable. This contrasts with our cold and logical form of address; but it accords with the taste of the Orient. "The Oriental speaker loves to clothe his discourse in a varied and vivid robe—in a coat of many colors." The Talmud proves this, and so do the stories of the Arabian Nights. Both in thought and in language Jesus as a preacher was pictorial. This is where you find in part the hiding of His power.

In prosecuting His illustrative and pictorial preaching, the Master taught by characters. He thus put His hearers into the school of man, and taught man by means of his fellow man—by means of his mistakes, his failures, his faith, his aspirations, his successes, his ideals, his life. This made His preaching intensely practical and human, as well as vivid and effective. Recount to yourselves the characters Jesus used, as He put the Gospel into human life. The physician, the Jew, the Samaritan, the publican, the Pharisee, Herod, the unprofitable servant, the much-forgiven debtor, the rich young ruler, the unmerciful servant, the woman who put the leaven in the meal, the importunate widow, the man who borrowed loaves, the man without the wedding garment, the blind who led the blind, the man who sowed good seed, etc., etc. He gave men the Gospel in human characters, for this is the

Gospel in power. All these traits of the preaching of the Christ make Him and His Gospel permanent. They are elements which deserve success. They give a satisfactory solution of the great and pressing problems of mankind. They recognize the permanent in man's nature.

THE NATURALISTIC REVELATION OF GOD

By Prof. John H. Denison, D.D., Williamstown, Massachusetts.

That was an astounding utterance of Jesus at the grave of Lazarus, "I am the Resurrection and the Life!" It seems to assert His divinity and to belie His humanity. Doubtless, like many other of His expressions, it appeared to the Jews either blasphemous or insane. It certainly would to us, if a man were to use such an expression to-day. But we must remember that Jesus was not proclaiming a dogma. He was trying to comfort the anguish of a disciple. Nor must we expect to comprehend, scientifically, this His deepest self-revelation; for our science is only in its infancy, and Jesus is the most wonderful phenomenon of all time. The stricken woman, to whom He disclosed His inmost self in His attempt at consolation, could but dimly divine His meaning. There is something in all of us which defies psychology. It was peculiarly so in His case. Judging from His words, Jesus possest what we should call a double self-consciousness. Buddha dreamed of merging his identity in the divine principle through a life of ascetic virtue. This dream of losing the individual life in the Infinite, Jesus seems to have realized by an absolute self-surrender to the Father's will, with the result that His own self-consciousness still remained—more forceful and individual than before, yet penetrated and dominated by this other, and supreme consciousness of the immanent Father. It was but a few days prior to this, in another great crisis of His life, when beset by enemies, and distrest by their tragic misunderstanding of His meaning, He had exclaimed, "The words that I speak unto you, I speak not of myself: the Father that dwelleth in me, he doeth the works." In fact, this double consciousness was the psychological characteristic of Jesus. It was what differentiated Him. It is not peculiar to the Gospel of John. It comes to the surface, here and there, in the other Gospels. It runs through the warp and the woof of the New Testament. It led to His crucifixion and also to the doctrine of His divinity. At times, the lower consciousness of His own individuality seemed entirely lost, and absorbed, in the higher consciousness of that supreme indwelling Presence, who was the source, not only of His being, but of His entire thought and purpose. His consciousness was then extended into the infinite. The man was but a mouthpiece for the Eternal. Particularly in the great crises of His life, this higher consciousness became overwhelming, and at all times it was so dominant and pervasive that He seemed to Himself to be reproducing the Divine Life, so that He could say, "He that hath seen me hath seen the Father!" It is, in fact, impossible to make anything but confusion out of Christ's teaching, unless we recognize this double consciousness, and accept the fact that, in all His deeper experiences, His individuality was for the time being merged, tho not extinguished, in that of the Father.*

But I do not want to dwell on the self-consciousness of Jesus. The point I wish to bring out is the conception of God which is revealed by it. This Infinite Being, this immanent Father,

* It is obviously impossible in so brief a paper to discuss Christ's consciousness of His preexistence,

this Spirit which at times overmastered and possest and transfused His own individuality—what is He on the naturalistic side?

"What is God?" you ask. "What is He, in terms of life? What is He to a man who has carried self-surrender to the point of self-effacement?—who has followed God to the danger-line, and—beyond? What is He, what can He be, to this living, palpitating flesh and blood, when it faces an earthly horror, or the cold fact of dissolution? What is God in that moment when the human ego, the thinking principle itself, ceases to act, because the nerve-cells, which appear to be the source and basis of life, have given way? What is God to man, if life itself be but the outcome of a material organism?" This is the question that comes to us all as we approach the grave.

Nay, in such an hour the question about God gives way to another. What is the real basis of life? Is it physical or is it spiritual? The basis of life! That is the God before whom all other gods pale! And the answer that came through the self-consciousness of Jesus was, "I am the Life!" By the grave of Lazarus, His heart wrung by the distress of the disciples so dear to Him, His message rejected by Israel, His own soul tasting, in dread anticipation, the agonies of Calvary, the consciousness of Jesus became like an open window through which the presence of the Infinite entered and possest Him, saying, "*I* am the Life!" There *is* no material basis to human consciousness. Penetrating, suffusing, immersing, upholding all things, is a Life!—a Life which thinks and feels, and wills and loves, which cares for those who trust it. Life itself is the basis of life! "In him we live, and move, and have our being. We are also his offspring!" So a great disciple of Jesus puts it. There is no physical basis to life. The less does not produce the greater! Matter does not give birth to mind! Eternal Reason itself asserts that Life alone can be the basis of life. It is well to remember, too, that the proposition has been wrought out in human experience.

For centuries, a succession of Hebrew prophets had devoted themselves to the discovery of God, not by prayer alone, not by thinking alone, but by trying to find out, and to do, God's work among men. As they advanced, their faculties cleared. God became more and more real to them. Both He and His work became better defined. They called Him "the *Living* God." Then came One who, beyond all others, did the will of this God, who lost Himself in it! This will, as He understood it, was to struggle for the world's moral survival, to save the world's spiritual life, at the cost of His own flesh and blood. It would seem as tho He, who was the Life, had been waiting all these centuries for a man whose consciousness was broad enough, and great enough, and self-sacrificing enough to be its Mouthpiece in terms of life, and then it spoke and said, "I am the Life."

This was the first great naturalistic revelation of God, which, at the same time, held on to His personality. It showed Him to be what every complete life is—both a personality and a force, a being akin to us, for He expresses His consciousness by the pronoun "I!" and akin to nature, because He is life. Life, like electricity or gravitation, is an invisible, inscrutable, mysterious force. Yet we can easily study it, for it is everywhere present in nature. Even in its lowest types, it has one great kinship, a kinship for matter. It is through this kinship that life does its wonderful work, its peculiar work. For the special function of life, everywhere, is to make for itself a body out of the material elements surrounding it. This is why we call it an *organic* force. Wherever life appears, we always find it engaged in organizing material elements into a body or shrine or symbol for

itself. By this it clothes the whole earth with the beauty and feeling and movement of life.

Next, we notice that life always appears in close association with the other physical forces, such as heat, light, chemical affinity, cohesion, electricity. It has a kinship for them all. It works with them all to build up the blade of grass or the trunk of a tree or the body of a man. And it is the creative force. It rules all the others. When life withdraws from a human body, the other forces work only toward disintegration. But life upholds, unifies, coordinates, beautifies, designs, and carries out an organic plan to its completion. Itself an immaterial force, it takes material elements, and, for example, builds out of them a human eye which flashes forth the immaterial light of intellect, and wherever it works it issues in some form of life. For life, as we know it in ourselves and in the world about us, is not only an organic force; it not only belongs to that group of forces which govern matter, but it is the designer, the end, the lord, and the glory of them all! Without it this earth would be but a corpse. Nay, in its highest form, as we find it within ourselves, it is not merely a force, but a personality, which thinks and wills and loves and distinguishes between right and wrong, which originates, designs, and creates. Now, when we thus contemplate life, when we see it to be not only a physical and material, but also an infinitely subtle and immaterial force, when we note that it is the lord of all forces, that it is in its highest form not merely force, but creative personality, then we see at a glance why men, in all ages, have intuitively felt that there was some kind of a personal creative life, or number of lives, either a God or gods, behind this vast order of nature, and that, as the Greek poet whom St. Paul quoted said, "We are also his offspring!" Here was no trick of logic, no mere argument from design, but an irresistible, all-round inference drawn from nature, as we observe it.

That God should be a life, nay, rather, *the* Life, corresponds to the facts of life. Thus the result, wrought out by

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that great laboratory work of the Hebrew prophets, agrees with the universal testimony of nature. It supplies us with the best conceivable "working hypothesis." Science itself demands an ultimate Somewhat! To meet that need Spencer took for his hypothesis "An Infinite and Unknowable Energy." But this is too indefinite! It does not go far enough. It is not specific. An "Infinite and Unknowable Energy," in order to be the source and basis and unifier of all this wondrous evolution, must be able to enter into reciprocity with every atom and every living organism. But a personal life is the only energy that can do this. As life, it is akin to every physical

force and lord of them all. As personality, it, and it alone, can enter into reciprocity with personality. For this is the exceptional, the unique characteristic of life, that while in its essence it is unknowable and invisible, yet it can so embody itself in physical form and tone as to be personally known and understood. No doubt, the essence of a man's life is an inscrutable thing! It defies the psychology of his fellow men. No one ever yet scientifically analyzed the personal life of a simple Hebrew shepherd. Yet, as Jesus observed, "His sheep know his voice and follow him, but a stranger will they not follow; for they know not the voice of strangers."

Yes, philosophically speaking, life is unknowable. But we can get acquainted with it. It can not be intellectually comprehended, but it can be personally known and felt. It can radiate its personal quality through an embodiment, and so life can feel life. The blind little fledgling feels the mother life palpitating through the warm body that broods over it, and nestles closer to that life. So can a finite life feel the Infinite life, and hide under the shadow of its wing.

In whatever direction we apply this working hypothesis we find it interpretative both of nature and the Bible. It harmonizes creation and evolution. Evolution is the organic method of the life. Creation is the stamp of its personal design. This theory explains the origin of life on our planet. The all-pervading personal life is present everywhere, preparing the physical conditions for its own manifestation. But not until those physical conditions are prepared does it manifest itself. Life is the first great Cause. It was before the fire-mist. The original nebulæ proceeded from it. Life is the one eternal, self-existent energy, the basis of all other existences, the unifier of all elements. Neither ion, nor molecule, has existence or adaptation apart from the life. It is from the life that matter derives its qualities. The correlation of forces, and the forces themselves, all changes, combinations, and affiliations have their past and present basis in the Life. Life is their remotest background. It is their immediate foreground, as well.

The organic laws by which we raise wheat and make bread are simply the methods by which life works—methods personally designed for our education as children of the Life, and so adapted to our hand that we become partners with the Life in the great laboratory work over which the personality of the Life presides. Our mistake is that we reverse the process. Because the Life is invisible at the outset—because it does not manifest itself till the apparatus is complete—and disappears from our view when the apparatus is wrecked, therefore we imagine it is the apparatus which produces life.

Now, let us follow Jesus as He applied this working hypothesis, or, rather, this truth of His innermost consciousness and experience to the great questions which confronted Him at the tomb of Lazarus. First, what is a *man's* life? It is clear that at this point Christ's consciousness led Him to take the naturalistic view. He looked at it just as we must, if we accept the testimony of nature. Human life is, to start with, like any other life, an organic force. If we watch its earliest movements, we can see at first no material difference between it and a dog's life. The primary cells formed by the two kinds of life can not be distinguished. To the superficial observer it appears as tho this life was produced by the material matrix. But this was not Christ's hypothesis. Christ's hypothesis, developed from facts of His consciousness and observation, was that the Divine Life is the real source and basis of everything. But the Divine Life does not give birth to any distinct type of organic life until the material matrix for it has been formed. When the physical brain is

completed in the human embryo, then from the Divine Source, ever present throughout nature, there appears within that brain the dawn of intellect and will. The human life begins to be a personality, but it does not cease to be an organic force. True, it is a higher type of life than that which works within the blade of grass or the breast of a song sparrow. But it has not ceased to be, like them, its humbler brethren, an organizer of material elements, a builder of what we call a body.

The notion that the personality of a man can be separated from his organic force, that the spirit or soul is a distinct entity which can be divided from the organic energy and survive it after death in some kind of phantasmal shape is absolutely antagonistic to the testimony of nature. The notion that intellect or will-power can, in the hour of death, disengage itself from the physical vitality, and continue to endure as a purely immaterial force, having no relationship to the physical forces about it is without warrant of either nature or Scripture. No, if the human life survives death it will continue to be just what it always has been; namely, an organic energy. It must survive in its integrity, or it will not be a survival. It will be neither life nor humanity nor personality! In brief, it will not be ourselves!

But, to the mind of Jesus, the human personality as He found it was not the highest type of personality. He judged from experience. The highest type of personality, the true goal of man's evolution, involved a spiritual consciousness such as Jesus Himself possest. This was, to Him, the terminal bud and flower of the human life. It was, so Jesus thought, the purpose of the Creative Life to form within the human mind a center of consciousness for His own indwelling Spirit. But this purpose has been defeated by man's self-will in refusing to listen to the suggestions of the Divine Spirit. By following the Spirit, by doing all things to please the Father, Jesus felt that He had Himself gained this larger human consciousness, and so come into the full possession of this indwelling, Divine Life. But this Divine Life, this Holy Spirit, as He called it, was also an organic force. It not only breathed power and love into the moral nature; it healed and quickened the physical nature as well. Not alone the mind, but the human body was its temple, its home, for which it had an affinity. And, if a man could be found who would follow the Spirit and share the sacrificial life of God even to its bitterest pang, to the sacrifice of his flesh and blood, nay, even to the destruction of the physical organism, then would this organic life of the Eternal Spirit quicken that man's human organic life, impart to it heavenly potency, and awaken in it a nobler organic energy which should build for itself a subtler organism, a celestial body, a statelier temple of the life.

What then, to the mind of Jesus, was death? He called it a sleep. "Our friend Lazarus sleepeth," He said; "I go to awaken him out of sleep." It is true that in death the physical organism perishes. "By this time he stinketh," said Martha, when bidden to remove the stone. But the physical organism never *was* the source or basis of life. No, to the mind of Jesus there could logically be but one basis; namely, the Divine Life itself. And from that Divine Life the human personality can never be detached. Death is simply the suspension, for a time, of the organic energy, because the stimulus of the Divine Life has been temporarily withdrawn from it. Sleep is a suspension of a function, not an extinction of energy. The human being we call dead is simply slumbering upon the bosom of the Divine Life. It needs but the call of the Spirit, and the organic energy will revive and take up its work. And that brings us to the question, What is the

resurrection? Much of our courage depends on the way we look at a fact. To Martha the resurrection was "a far-off, divine event," hanging upon the will of a distant God. To Jesus, the resurrection was the infinitely compassionate and loving personal Life, the source and basis of all existence, whose throne of grace and organic energy was within His own bosom. Here again He was logical and naturalistic. He who is the infinite vitality, the self-existent source and basis of all things, always works through organic methods. First, the life prepares the matrix, then enters it and does his creative and vitalizing work within it. It is like his laboratory and his temple! For thousands of years the Infinite Life had built and evolved type after type, until He had formed the one Ideal Man, the one human personality so absolutely surrendered to His sacrificial spirit, that He could dwell and work in that man, could suffer in Him and through Him, and so identify Him with Himself that He could say of Him, "This is I! This is my Life! This is my Son, the true reproduction of myself. This is my organism of life. Through him I will give spiritual personality, through him will I call men to be children of my Spirit, to share my life of righteousness and sacrifice, and, when their flesh and blood fail and my children have fallen asleep on my bosom, I will, in due season, through the voice of my spirit that is in him, once more awaken their organic energy, and it shall build again, of subtler elements, celestial forms clothed with the power, and bearing the image of the heavenly Life that works within them." This, in truth, is the only real resurrection—not to have this mortal body reanimated; not to be called back from the bosom of the Infinite Life, to take up again the struggle with sin and poverty and sorrow, and then, through some sharp stroke or slow decrepitude to face once more the king of terrors. No, not that, but to rise in the heavenly strength of a Christlike personality, wielding the organic energy that belongs to such a personality, clothed with its bodily radiance, endued with its immortal form and force, a Son of God, no more to die. That is the real resurrection!

But if this be the real resurrection, why did Jesus tamper with these stricken friends of His by reanimating the mortal body of Lazarus? Why should He, "the resurrection and the life," so stoop to the childish weakness of His disciples as to work for them this partial and delusive resurrection, saying, "If ye will believe, ye shall see the glory of God"? Was, then, the Son of God moved to weakness by an excess of human sympathy? No; a careful study of His life shows that, however much His heart was wrung by sympathy or anguish, He never lost sight of the larger fact. Deeply as He felt the little tragedy which confronted Him at the grave of Lazarus, sorely tho His heart was wrung by the death of the man He loved, it was not this that moved Him most, not this that drew from Him both tears and groans, but the world-wide tragedy, the horror of darkness for which it stood. Not physical death, but blindness, the blindness of us all to that Infinite Life by whose care and love, whether living or dying, we are ever surrounded and penetrated, whose heart of love attends our every sigh, and suffers under all our pangs, who will, in a brief space, abolish death! Blindness and its dreadful sequence of distrust and inconsolable anguish—that was the tragedy!

Could He but send one partial yet significant ray of light into that darkness; could He but illustrate the power and presence and kinship of Him who is the Life, it might for all future ages light man's pathway to the grave! No, it was not as a deliverance merely for Martha and Mary, not to put a temporary end to a tragedy, but to give a revelation to the blinded heart of hu-

manity that Jesus called, "Lazarus! come forth!" And the dead came forth. And not only they of Bethany, but all men since have there beheld the glory of God. For, taking the story just as it stands, it reveals in terms of nature and of life, what God is to our poor perishing humanity. It is a naturalistic revelation of Him, in His human kinship and sympathy. And, once really grasped in its full significance by the human heart, no other conception of God can ever take its place.

A THEOLOGY FOR THE WORLD

By the Rev. John W. Conklin, New York.

Charles Cuthbert Hall says, "The cosmopolitanism of the Christ is a perpetual challenge to His Church." But there is another challenge, no less loud and pressing. It is that of the world for which the Christ died. It is, in its persistence, like that of the Philistines to Israel in behalf of the giant Goliath. Yet it is not all defiance. The note of hungry pleading is mingled with that of proud challenge. The theologian of to-day must have the world in his eye and take the world to his heart. He can not frame his system in his study, with only his Bible open before him. He must know all people and their religions. Like the psychologist and sociologist he must gather his data wherever man is found. Christianity is a world faith or a delusion. She must dethrone other faiths in their palaces or she is a failure.

The Holy Spirit is pledged to convince, not elect nations or races, but the world, of sin, of righteousness, and of judgment. To do this the Church is the force. She is the "commercial traveler," the "drummer," to introduce and establish her "line of goods" and displace others. What is her best policy? What tactics shall she practise? What claim shall she make in the religious marts of the world? Must she claim "everything in sight"? Is it necessary even to ascribe to her faith the infallible properties which many of her members may personally associate with her? What is necessary in order to induce an honest seeker to change his diet, his medicine, or his religion? Must we prove to him that ours is absolute, infinite, and infallible? That is not the business way. It takes too much time and labor. It is too open to question and confutation. It is enough to demonstrate to his satisfaction that we have the best. The best is what he wants. For that he will forsake the inferior.

If the Christian, facing the world, can prove his religion to be the best, he should be a winner. Whatever he may believe as to its absolute perfections he needs simply to prove to his customer its all-round superiority to other faiths.

Let him seek to demonstrate to "all people" in the first place that Christianity has the highest God. Comparison of gods is scriptural. While the Christian believes in one only he must meet the non-Christian on his ground. For his purpose he need not claim for his God infinite capacities, but only that He is the Most High. And without pause he may rush to His highest quality: He is a Redeemer. He came to dwell in man and broke His body and His heart to draw man back to his true Father, his true life, and his true home. The cross is the highest position to which a God ever climbed. Power, wisdom, justice—these are not heart-winners to any great degree. But redeeming, bleeding love will "draw all men." "God was in Christ reconciling the world." Here is a claim made by no other re-

ligion. The great lack of Mohammedanism is a divine cross, and other faiths are no better. A God Most High because He "took upon himself the form of a servant" and the death of the cross is a loving, winning challenge to the world.

Christianity has the highest law. The world is ever seeking improvement in law. To give the best is surely a telling advantage. Good law is not a curse, tho sometimes so preached. The highest law in the world is the law of the Christ and that is the law of God. The summary of the Ten Commandments is not the highest. "On these two commandments hang all the law and the prophets," but "the law and the prophets were until John." "This is my commandment," says Jesus, "that ye love one another as I have loved you." There is no law on earth like this. The cross gives it its magnificent force and scope. "Love your enemies." "Bear ye one another's burdens and so fulfil the law of Christ." Babylon, Egypt, or China may claim laws similar to those of Sinai, but no one claims one equal to the law of Christ. It is unique and the highest. Christianity has the highest sanction for law,—the highest motives to obedience.

Unobserved law is useless. The strongest motives to law-keeping are fear and love. Jesus gave to both an unequaled emphasis. Fear hath torment, but torment is often wholesome. Such lessons as those of the sand and rock-founded houses, the foolish and wise virgins, the rich man in torment "pierce to the dividing asunder." The law of reaping as one sows furnishes, to a thinking spirit, strong restraint from wrong-doing. Along with these comes the tender exhortation, "If ye love me ye will keep my commandments." The loyalty that comes from a passionate love for the Crucified, for Him "who liveth and was dead" has proved itself supreme as an incentive to righteous living. No law on earth has sanctions so deep and strong as these.

Christianity has the highest life. A Brahman from India came to visit Max Muller in England. He had studied the Bible to overthrow it. He had succeeded, in his own belief, with the Old Testament, but when he came to the New, Christ caught him and held him. He was disappointed in the lives of English Christians, but he could not let go of the Christ. His is the life of lives. Never mind now about His parentage. Dispute not as to whether He knew everything from His birth. He is the King of humanity. He is King because He is the highest prophet and the highest priest. He earned His crown. He lived a life never reached but always calling, "Follow me."

Christianity has the highest heaven. Immortality—or life after death—is in the world's heart. Death does not end all. Our faith promises conscious, emancipated, social, ever-enlarging existence in heaven. Not the endless rebirths of the Brahman, not the absorption of the Buddhist, not the sensual paradise of the Mohammedan, but the being "like him, for we shall see him as he is." "Nothing that defileth or maketh a lie."

The judgment is a part of this glorious consummation. A judgment when earth's wrongs will be righted and adequate compensations will be made; a judgment in which the street Arab, the child-widow, and the chained slave will come into the tender embrace of Him who is "no respecter of persons," and who is an everlasting Redeemer. Every kindred tribe and people will be before two thrones—the white throne and the throne of grace. Certainly no doctrine of "last things" is as high or as satisfactory as the Christian.

These five best things are "good tidings of great joy." They are meant for "all people." But, it may be said,

no mention has been made of the Book. The omission is designed. The Book will take care of itself. It gives us these supreme truths and they speak for it. It needs no other championship. We believe and prize the Bible because it holds and gives out these treasure doctrines, not the doctrines because they are in the Book. As George W. Cable says, "Hundreds of us unconsciously satisfy ourselves with trying to teach the Bible instead of simply using the Bible to teach Christianity." And again, "O for the rare gift to come to the study of the Word of God as if strangers to men's claims for it until its truth, sinking into mind and heart, establish its authority and convince us of its inspiration."

The world wants a God—we present the Most High. The world wants a law—we offer the highest. The world wants help to keep the highest law—we present the strongest motives. The world wants a pattern life—we "preach Christ crucified," yet "alive forevermore." The world wants a heaven—we offer "the Father's house with many rooms." There is no suggestion of compromise with other faiths. They may have approaches to some of these doctrines, but not one is endangered by their competition and certainly no other faith has the combination. The gospel "drummer" will win most when he holds forth "the few great things that can not be doubted."

CHRIST AND THE BEAUTIFUL

By the Rev. Edward H. Eppens, Memphis, Michigan.

The old academic question whether beauty for its own sake is a worthy object of thought, a question over which so many bloodless, inky battles have been fought, is at last settling itself in the practises of a practical age. Many serious people, heretofore unalterably opposed, in theory at least, to the pure enjoyment of "merely" beautiful things, seem to have seen a new light. They remove unsightly bill-boards; they are getting ashamed of the cheap decorations of public buildings and conveyances; they prefer nature's grain to the imitation painted abominations; their churches are no longer meeting-boxes with six holes on each side for light, and a hole in the end for ingress: they are beginning to think of outward appearance *per se*.

This is not wholly a new movement. Greek life was permeated with the subtle spirit of beauty-worship. Greek religion is a witness to the power of a beautiful world over the imagination of an imaginative people. The Renaissance was, among other things, a revolt against the ugly realism of a prosaic religion, and the reassertion that "the lust of the eyes" was an irrepressible issue of life. And the movement has been given a fresh impulse by every artist who has ever tried to make a religion of his vocation, whose life-aim has been to create and to enjoy a beautiful object simply because it was beautiful. But it was reserved for this late day that the outward aspect of flower and stone, of cloud and mountain, of skin and color and brushwork, should become the object of a regular cult in literature and life.

Heretofore man had sought and, naturally, found morals and immorals in the aspect of things, had judged of the looks of things by their assumed intended meanings and natures, had argued from the hidden to the obvious. Theology and science would not allow beauty to have any message of her own. She was the slave, tho comely, of the true and the good. A hundred could argue that Oscar Wilde's poems and White's façades and Cellini's snuff-

boxes could not be beautiful because the artists were immoral; ten might insist that the artist could not be so very immoral, because he had wrought beautifully; but only one would be sure that beauty and morality had no necessary causal connection. The emancipation of the beautiful from the thrall of the higher lordly idea, while it often meant excess, has at least made it possible to examine outline and color on their own merits. Beauty may preach, music may tell a story, the novel may have a moral, but the modern mind, even with the serious Anglo-Saxon, is satisfied to forego the preaching, the story, the moral.

This, then, is a modern interest, largely; how modern it is, we hardly realize. The sad historical episode of iconoclasm and Winckelmann's drawing the curtains of the post-chaise to keep out the view of the "horribly ugly" Alps are as good as a folio dissertation on the esthetics of yesterday. The evolution has been rapid and decisive.

And how does the Christ stand related to this question of beauty? At first thought one is apt to judge that His position toward what is now known to be a tremendously important factor of life must have been, to say the least, a sympathetic one. The reverent disciple has been certain that in the life and mind of the Spotless One may be found the very effulgence of the Godhead. He was the fountainhead of wisdom; He taught what man needs to know; and what He did not teach, so the facile inference ran, man did not need to know. It was but one step from this perfectly natural dogma to the pious method of reading into His words all the philosophies and all the feelings of a later day. The history of Christian theology, where it has been Christian, is one long attempt to make Christ mean and say and be all in all, from the kosmocrator of illimitable power down to the fetish of the superstitious bushman.

That the artist should be found in the Author of the parables was a foregone conclusion. And the non-critic who failed or who refused to find flaws in the parables could easily make the perfect man into the perfect observer who saw and understood all that was to be seen and understood in the cloud, the lily, and the sparrow.

But the moment one subjects the available material to a careful examination with reference to this question a most unexpected result presents itself. The foregone conclusion is seen to have no basis whatever. Nobody who has not approached this subject with the high motive of doing honor to Christ's unique mind can realize how disappointing the material in hand turns out to be. The attempt to find the artist in the gospel-picture of Jesus is not a worthy attempt, and it can yield no fair results. For better or for worse we are restricted to a most meager account of the life of the Nazarene; there is nothing else—it is the Gospel-picture or nothing. And this picture gives proof that the matter of art (to use the modern term) is absolutely outside of the sphere of Christ's activity.

Of course, the modern investigations into the life of Christ have acquainted the student with the fact, at one time so reluctantly admitted or so persistently denied, that the office of saviorship in the spiritual realm appears at a disadvantage when it is made to cover the whole expanse of life. A savior of souls may be absolutely unrelated to a thousand facts of life, and the fair picture of the Prophet of Nazareth could not but be distorted so long as it was expected to include matter dragged in from a different world of ideas. It is the commonplace of the modern Christology, as it is the experience of a man's daily life, that moral excellence or perfection may be utterly independent of the physical aspects of a physical world. A good man is not expected to be a painter; his

integrity is no bar, but just as certainly no guaranty to artistic distinction. We think no less of Calvin as a Christian theologian because he cared precious little for *Alpengluehen*. A savior from sin, if redemption be his life-purpose, has surely a sufficient reason for ignoring esthetics, even tho beauty has a divine message of joy and richness for the human heart.

Yet, when all is said, was it not most natural for loyal followers to take it for granted that their Master would show at least a passing interest in the external aspect of beautiful things?

> "I but open my eyes, and perfection, no more and no less
> In the kind I imagined, full fronts me; and God is seen God
> In the star, in the stone, in the flesh, in the soul, in the clod"—

and should the God-man see less? We, to-day, delight in the fire of the ruby, the perfect workmanship of the snow-crystal, the healthy peach-bloom on the cheek of a child; the world is so glorious; wherever we turn, so we but look, stands a loveliness not to be described. A little girl will watch the sunrise with awe and admiration; the farmer, inured to the sight of ten thousand trees, yet has the sentiment not to fell that grand elm on the hillside; the city waif hungers for flowers: the founder of a world-religion must surely have felt the inspiration of the call of Nature!

The Orient is not beggarly in its appeal to the eye. Western civilization likes to express itself in the forms of an intellectual geometry; Eastern civilization speaks more freely and joyously through the color of emotion. The Western mind is to the Oriental feeling what our reasoned rectangular buildings are to the flaming fantasies of an Eastern pagoda with its banners, processions, and plashes of vermilion and green and yellow enlivening all. But the costumes with which Tissot has familiarized us do not color the pages of even a Luke, the painter. The sky is as gorgeous over Jerusalem and the plain of Galilee as it ever was in Venice or Fontainebleau, but it is not reflected in the New Testament. It must drip blood and be filled with apocalyptic portents before it is fit to be a revelation of the heavenly things. The thousand and one picturesque details of Syria and Palestine which have since filled the records of travel from Eothen down to a matter-of-fact Baedeker, the desert charm, the calm of olive-grove and palm-oasis, the tinkle of the spring, the rolling of the clouds from Lebanon, the glint of eastern light on fantastic weapons, the tropical luxuriance of tropical flowers, the marvelous sunsets beyond Mediterranean: all this, the joy of the eye, receives but slight attention at the hands of the serious writers of the Gospel-story.

On every side lay the subjects which afterward inspired the Tintorettos, the Miltons, the Handels, and the unnamed cathedral-builders. Earlier writers had, indeed, availed themselves of these sights. Many of the psalmists had "considered the works" of the Almighty. Orion and his hosts riveted their attention. Beautiful in elevation, the joy of the whole world, was Mount Zion. The writer of the book of Job has not yet been excelled in his descriptions of the wonders of nature. And the pages of Isaiah glow with admiration. "Jehovah hath made everything beautiful in its time" was the deliberate conviction of the Wisdom literature.

And the life of Christ offered many an occasion when the esthetic interest could have found food for thought. He often sat at the seaside teaching. The hill-slopes in the quiet of the dawn were no strangers to him. He walked in triumph among the crowds whose picturesque appearance has since intoxicated the minds of artists. The temple gate of Nicanor, covered with gold and silver, the golden gate on the

east side, and the still more beautiful gate on the south invited the worshiper to exalted feelings when he came to attend the feasts in Jerusalem.

There are, to be sure, some casual references to grapes, birds, thistles, sunsets, sheep, harvests, trees, grass, leaves, pearls, but everywhere the didactic element predominates; all the objects carry a religious message. They are parables. They do not speak for themselves, but for some other idea.

In the use of this particular form Christ proved Himself to be the supreme craftsman. He took the form, by no means new, and filled it with a glorious content. Nineteen hundred years have not sufficed to exhaust the beautiful meanings of the Prodigal's Return and the Samaritan's Charity. The whole history of Greek literature may be ransacked for a poem that will be worthy to stand as their rival. But Jesus would not have been a Jew had the beautiful form outweighed, even here, the spiritual message.

Three times only, or possibly four times, the capacity for esthetic enjoyment is allowed to assert itself in the gospel record of the strenuous life of Jesus. We may set aside the charge brought against the companion of sinners that He was a wine-bibber as a subject altogether too controversial for our purposes. There remain, then, the reference to the lilies of the field with their more than Solomonic glory; the wedding-feast at Cana, where He dispenses the means of convivial joy-making; and the anointing with the precious oil, adjudged by the practical Judas as economically "useless." A recent luminous writer has, quite properly, found in this last episode "the charter of all undertakings which propose in the name of Christ to feed the mind, to stir the imagination, to quicken the emotions, to make life less meager, less animal, less dull." This is true; but the citing of this story as the all-sufficient charter for art endeavors shows how disappointing it is to seek in the life of Christ a justification for man's legitimate esthetic interests. The result is as little satisfactory as would be a justifying of all our modern philanthropic movements affecting a thousand issues of life by citing the single story of the Gadarene demoniac.

And in all three cases it is the moral issue which occupies the foreground; the sin of worry, the positive demands of Oriental hospitality, the proper sacrifice of precious things as a symbol of supreme devotion—against a burial! Such cases, endearing as they are to the sympathetic reader, illustrate a hundred thoughts better than they do the love for the beautiful, as we understand it, the feeling which will prompt the unsophisticated Savoyard shepherd-boy to stick a flower into the ribbon of his hat.

The very term "beautiful" has a hard time of it in the gospels. The only things "which outwardly appear beautiful" (ὡραῖοι) are—whitewashed graves! The word καλός is applied to actions and objects good, fit, proper, useful, noble, worthy; the beauty lies in the purpose, the motive, not the form. The reference is ethical, social, religious.

It would be improper to make a fault of all this. The issue is confused if it be thought that the New Testament is full of ancient Peter Bells—

> "A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more."

As we have seen, wisdom was not altogether shut out from this source, but we can largely account for a prophet's power and timeless influence when we reflect that his vision was an inward one, not conditioned by the occasional sights and sounds of his surroundings. What may be a weakness in other men may be a strength to the seer. The old Carthusian monk voiced a sentiment as old as religion. When the author of Præterita asked him about the effect of the mountain scenery outside upon

the minds of the brotherhood, "We do not come here," said he, with a curl of his lip, "to look at the mountains." Conduct, with the Jew, was practically the whole of life.

This applies to Christ. How immeasurably high does He stand above our modern careless trifling with the shapes and tints of things, possible in only too many cases because of our neglect of the weightier matters of the law and the gospels. His concern was the beauty of holiness. To seek esthetics in His life is like seeking geology in Genesis or history in the Revelation. The savior of souls had no time to recline at table like the Romans and watch the death-throes of the expiring red mullet as it changed its iridescent colors.

Glorious dithyrambics have been penned on God's partiality for the beautiful. The crystal growing in eternal darkness, the desert flower blooming unseen, the morning stars of a geologic age singing together to the glory of their creator: what is the use of these unless they, like all beautiful things, please God? But Caliban on Setebos argues correctly: Then God "loves" disaster too, and sorrow, and the cruel maiming of his helpless creatures for sport. These are facts which the common sense of most people has refused to sophisticate into a grand delusion, and they dispose at once of the idea that the pleasing forms and colors of creation are an index of the character of God, unless the dualistic paganism be reinstated that what is not pleasing comes in spite of God.

The Christ was above art. The world thanks Him for that. Canvas is cheaper than hearts. No true man has ever doubted that it is no profit for a man to gain the whole world with all its glorious treasures and lose his soul. There is reason in the feeling that it is artistic trifling for a man to think of the outside of things before he has made sure of the inside. Heaven, whatever it is, is not a subject for Doré's brush, or even Tintoretto's, or even for the rosy-fingered Dawn. Spirit will yet come into its own.

One objection lies at hand: Did the synoptists correctly portray the life of their Lord? What if the mastermind was utterly beyond the comprehension of these chroniclers? Where is the man who may boast of having penetrated into the inner consciousness of the Sinless One? These questions are natural. And yet we reflect that it is easier to see color than the mind behind it; if the writers could not understand the earthly things, how would they understand the heavenly mysteries? The harder includes the easier. And they understood the harder. Even the matter-of-fact Mark felt that here was a new light shining into a dark place. With all their deficiencies —and these writings do not pretend to be accurate transcripts of the life so much as casual reminiscences of a later time—they give an account which is substantially trustworthy. The light could not be hid under a bushel. It was a revelation that revealed. The disciples, in all probability, failed to see the artistic in Christ because it was not there, because, granted His high aims and life-purposes, it could not be there.

The Christ stands as the representative of the world's highest good, unencumbered by the shifting standards of fashion, unmoved by the uncertain demands of an esthetic cult. We are beginning to understand how wonderfully rich in beauty are the most commonplace objects lying all around us; the dull eyes of a growing humanity are at last being exercised in the power of seeing the beautiful everywhere. But that is only the hem of the exquisite garment of God, the token of the higher world which eye can not see, the ear can not hear, the mind can not understand. This is the proper field for the prophet and the world-leader. And this is the world of the Christ.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

Are we on the verge of a Jehad, or holy war, in the Near East and throughout the Mohammedan world? That is a query reiterated throughout the whole of the European press, religious and secular alike. In Morocco passionate patriotism is absolutely identified with religious fanaticism. In that country the Sheikhs and their wild followers are not only accustomed to murder European doctors and engine-drivers, but they delight in opportunities of the massacre of Christians as a prime qualification for Paradise. The Sultan, Muley Abdul Aziz, is one of the living potentates most to be pitied. His well-known attempts to introduce progressive reforms have simply provoked the religious zeal of the tribesmen against Christians and Jews, and now two rivals are in the field, appealing to the many saintly personages who are eager for the instant proclamation of a holy war. While these lines are being written, rumors of the assassination of Abdul Aziz are in circulation. It must be remembered that the Sultan is the highest spiritual, as well as temporal, power that the Moors recognize, and that, as an acknowledged descendant of Mohammed, he possesses a peculiar claim for the assumption of the Califate which is denied to the Sultan of Turkey. Hence the crucial peril involved in the present outlook. Should the Sultan's brother, Muley Hafid, recently proclaimed as Sultan at Marakesh, succeed in deposing him, his reputation for rigid orthodoxy might enable him to kindle the flame of a Jehad throughout Islam.

These considerations, however, must be looked at in the light of circumstances of immense importance in other regions of the Near East. The dream of Moslem zealots embodied in the idea of Pan-Islamism is not so seriously regarded by those intimate with actual conditions as by those whose knowledge is comparatively superficial. Events are now transpiring in Turkey, Egypt, and Persia, which demonstrate that Islam is torn by hopeless dissensions. It should never be forgotten that at the root of Mohammedan discord lies the very old dispute between the Sunni and Shiah sects. Christians generally little comprehend the intense bitterness which has for many generations characterized the rivalry between the "Orthodox" Moslems, that is, the traditionalists who are firm believers in the Sunna, and the "Sectaries," or Shiites. The former section includes the whole of the Turkish nation and the Tatars, who cherish the "Sunna," or sayings and example of Mohammed. Their opponents, of whom the Persians constitute the most rigid representatives, swear by Ali and his authority. No bridge is possible between the the two great sects, especially as each is subdivided into several jarring cliques. At this moment lives are being sacrificed in many villages on the Persian frontier where Sunnites and Shiites are persecuting each other. The Sultan of Turkey and the British and Russian Governments in this case also discover how tortuous is the entanglement between international politics and the conflicting spiritual cults of various races.

Prof. Adolf Deissman, of the University of Heidelberg, has conferred a real benefit on students by his newest contribution to the literature of Biblical archeology in the shape of a handy abridgment of his great work entitled "Biblical Studies." The substance of this is contained in a small, but valuable new treatise which throws fresh light on the New Testament from peculiar sources of information. These consist mainly of Greek and Latin inscriptions on stone, metal, wax, papyri, potsherds, and wooden tablets. Many of these precious records are scrawled on bits of papyrus or fragments of pottery; but, commonplace as they might at a first glance seem to be, they prove that the Greek of the New Testament was the Greek of common life. A discovery of this kind imparts a new value to the Epistles of the New Testament. It turns out that they were for the most part real letters, written in ordinary, every-day language, not in artistic or literary form. Dr. Deissman also shows that early Christianity borrowed from the popular religion by which it was confronted a far larger number of terms and expressions than has hitherto been imagined.

Once more in the historic evolution of Continental cults many Catholics seem to be approaching a parting of the ways. Old observers like myself vividly recollect the sensation created when the learned Dr. Dollinger led off the Old-Catholic wing in Germany, and when the eloquent Père Hyacinthe attempted to form an analogous communion in France according to what was, at any rate, generally

supposed to be his ambition. Both movements gradually subsided into quiescence. Neither made for actual Protestantism, the leaders in each case ardently desiring the restoration of pure and pristine Catholicism. The Pope now finds himself face to face with another and a much more violent upheaval. It should be carefully noticed by those who are interested in the current of Continental ecclesiasticism that the present crisis is much more complicated than that of any preceding juncture within living memory. It is most important to observe that no Protestant factors enter into the situation. The case is not similar to that created in Germany when Bismarck caused tremendous friction between the Vatican and the German Government through his action with regard to the famous Falk Laws, often called the May Laws. The German people will not soon forget how their great jurist and statesman, Dr. Falk, with all his ability and influence supported Bismarck in the strenuous "Kulturkampf" directed against the Roman-Catholic Church. That meant Lutheran Germany pitted against Papal Rome. The present position is different indeed. Pope Pius X. is fighting not against Protestant "heretics," but against progressive, loyal, earnest, and enlightened Catholics. It is a question of obscurantist and bigoted medievalism against twentieth-century science and thought. An ominous phrase—"the Pope and Modernism"—has recently come into Continental use. Another sign of the times is an extraordinary letter just published, which has been addrest to Pius X., under the title "What We Want," by a group of Italian priests. These are actually to be regarded as "rebel priests," for their letter is a reply to the Papal discourse of last April, in which his Holiness spoke of the "rebels who profess and spread abroad under artful form monstrous errors on the authority of the Bible, the evolution of dogma, and the emancipation of the Church." The fact that this reply to the April promulgation is issued close upon the appearance of the Syllabus of Errors which has just made so vast a sensation is abundantly significant, but still more so is the style in which these Catholic clergymen dare to address the Pope. They talk to him thus: "Your program, Holy Father, '*Restaurare omnia in Christo*,' is a noble one, but reflect that, to give effect to it, pious wishes and holy intentions are not enough, and that the way you have chosen is in direct opposition to it. You have, as it were, shrunk in horror from science and democracy, which we have tried to lead back into the Church's fold; you have shut the gates against them." After severe criticism of the Pope's habitual choice of cardinals, bishops, legates, nuncios, and apostolic visitors in the dioceses, the writers protest that they mean to be "not rebels, but sincere Catholics, to the salvation of Christianity." They declare that they will "stand firm, prepared to endure everything, and to sacrifice everything except the truth," altho they "know well that their words will have no weight with the Pope and that everything will be done to make them apostates."

Europe has still to make up its mind, however unwillingly, concerning a satisfactory method of solving the terrible Macedonian problem. Greek villages are being burnt, and the Bulgarian and Servian Governments are blamed by the Greek Patriarch. Bulgarian villagers suffer outrages, and the Bulgarian Exarch censures the Greek Government. Greek and Bulgarian bandits operate among the tangled mountainous regions of Macedonia. There is no proper Macedonian nation, for that beautiful but unhappy land is inhabited by mixt races, chiefly Bulgarian and Greek, and these belong to jarring sections of the great Eastern Orthodox Church. The Turkish officials play off one section against another, and craftily trade upon the mutual jealousies of the sects whose very affinity is the tap root of their spiritual antagonism.

The faith-healing mania which a year ago was rife among high society in Berlin has subsided, but it has broken out in an extraordinary epidemic among the lower classes in several districts of Germany. In Silesia a leader of the movement, who claims to be "the Christ," is actively "healing" and maintains that he is able to call back the dead to life. He declares that all doctors are representatives of the devil. A child who was suffering from diphtheria is one of his most recent victims. He angrily upbraided the relatives who wished to send for a physician, and when at last a doctor was called in the little sufferer was beyond earthly help. One of the same faith-healer's followers has committed suicide in a frenzy of fanaticism. In Cassel many of the people are subjects of a similar religious mania.

THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

THE FREE CHURCH BISHOP OF THE MIDLANDS

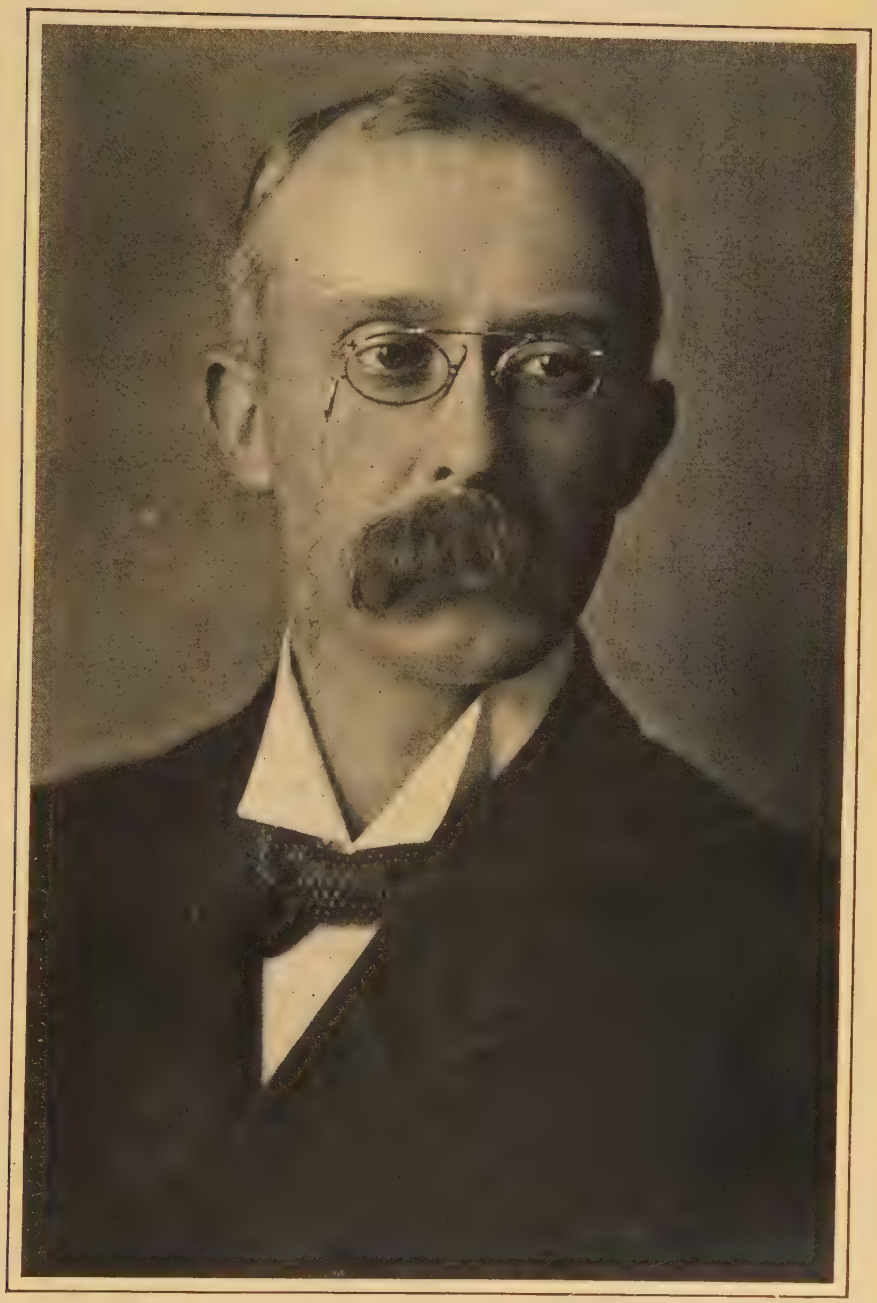
Rev. J. H. Jowett, M.A.,—A Sketch and Interview

By the Rev. William Durban, London.

English Congregationalists boast that they own a preacher in J. H. Jowett, of Birmingham, who brilliantly sustains the homiletic traditions established in "the metropolis of the Midlands" by John Angell James and Dr. Dale, his predecessors at Carr's Lane Church, and by the Baptist contemporary in Birmingham of Dale, the beloved and lamented Charles Vince.

"As was expected, Mr. Jowett has definitely declined the invitation to succeed Rev. F. B. Meyer at Christ Church, Westminster Bridge Road." That announcement in the English papers ministered profound gratification to the minds of citizens of all classes in Birmingham. It appeared in the middle of May this year, after a brief period of suspense, while Mr. Jowett once more anxiously considered the problem of his removal to London. It has been repeatedly propounded to him. He has never yet felt any spontaneous impulse to gravitate to the mighty British Babylon. Birmingham is the palpitating heart of industrial England. Its fascination for those who once come under its spell as residential workers is proverbial. Its churches are famous for their fidelity to their pastors. Nowhere in the world is a faithful ministry more adequately appreciated, and in no city have long pastorates been more favored. The people of Birmingham have in generation after generation seen distinguished men live and die among them. But the great city happens in these days to be suffering from a lack of prominent and influential men. A quarter of a century ago the public meetings were constantly addrest by such men as George Dawson, Charles Vince, R. W. Dale, Canon Miller, and Canon O'Sullivan, the two last-named being then the leaders, respectively, of the Anglican and the Roman-Catholic parties. In those days Birmingham wielded an influence which has probably never been paralleled anywhere in the world by any provincial city. What Birmingham said was heeded by all the kingdom. When Mr. Jowett left his sphere of early ministry at Newcastle-on-Tyne in response to the call from Carr's Lane, Birmingham, he entered on a very anxious task. It is no secret that the first months of labor in the Midlands constituted the most trying period of his life.

The new minister of Carr's Lane Congregational Church was an entire stranger to Birmingham. He was called on to succeed a preacher of international celebrity. And his pulpit style was utterly unlike that of his predecessor. R. W. Dale was thickset in build, dark and hirsute in aspect, with deep and even hoarse voice. His utterance was ponderous, deliberate, but deeply impressive in every sentence. He read his sermons with very slight elocutionary effect, relying on his extraordinary gifts of thought and style. He differed as much in his general mannerism and style in the pulpit from his predecessor, John Angell James, nervous in movements and silvery in speech, as from his successor. For J. H. Jowett is really the antithesis of Dale. He is slight in build, alert and vivacious in appearance and gesticulation, rapid in delivery, and delivers his sermons and addresses by the help only of a few notes, never using a manuscript. Everywhere throughout the kingdom Mr. Jowett is eagerly welcomed, and an announcement that he is to preach crowds even the largest building. It was my privilege to hear from him a masterly sermon at Westminster Chapel on a recent Sunday morning, when he exchanged pulpits with Dr. Campbell Morgan. The great sanctuary, in which about three thousand people can be accommodated, was thronged with an assembly of West-End Londoners. Many hundreds of would-be worshipers failed to find an entrance. And as Mr. Jowett is this year chairman of the Congregational Union of England and Wales he will be in constant request in all parts of the land, and will be unable to satisfy more than a very small portion of the demands on his attention. His election to this honorable position is op-



THE REV. J. H. JOWETT, M.A.
MINISTER OF CARR'S LANE CONGREGATIONAL CHURCH, BIRMINGHAM, ENG.

portune, as he is now in the vigor of the prime of life, and his preaching is characterized by the blended charm of matured thought and of the freshness still reflected from early manhood.

Mr. Jowett has gained his hold on the popular imagination very largely by his homiletic power and skill as a snapshot illustrator of his topics. He does not deal in classic allusions which would be obscure to the majority. But he constantly hits off with the utmost lucidity, in the midst of vivid and impassioned passages of argument for the truths he is enforcing, references to facts overlooked by the ordinary mind, yet luminous and instantly appreciated when he displays them in a few simple sentences. For instance, in the sermon to which I was recently listening, he was dwelling on the stern severity of Jesus Christ, and was maintaining that this was not incompatible with the sweetest gentleness. Said the preacher, suddenly turning round so as to arrest special attention, "Do you not know that no fountains of water are so sweet and pure, so soft and delicious, as those mountain springs which gush forth from masses of granite and ripple over the hardest rocks?" That is exactly in the style of this preacher's illustrations. But all his sermons are expository. He is neither broad nor narrow. He does not worry the congregation with pleas for or against critical theories. He is as Scriptural in his method of sermonizing as the old Puritans of the Tudor period, when the Protestant Reformation gleamed with morning radiance through the medieval gloom. In their arrangement his discourses closely resemble those of the late C. H. Spurgeon. There is also an entire absence of rhetorical sensationalism, and his sermons to the Birmingham people echo the plain, strong, but always pure and exact Anglo-Saxon style of those memorable orations to which they listened from John Bright when that "tribune of the people" was their member of Parliament.

During a recent conversation with Mr. Jowett when he was visiting London, I asked him for an expression of his views on preaching and the ministry. "I was first inspired with a desire to become a preacher," said he, "by the late Dr. Enoch Mellor, who was, alas, removed from our midst in the very prime of his usefulness. But I always acknowledge that perhaps the chief among the various great formative influences that have shaped my life was my intercourse with the beloved and lamented Henry Drummond. He it was who enthused my soul with moral passion. Nothing in my university life could compare with the advantage of knowing Professor Drummond, who exercised incalculable power over the intellects and hearts of young men during his all too brief career. Drummond alone purified the very atmosphere of the university, and he showed more than any other individual of our time what a young man can do for other young men. The influence of Drummond remains to-day as potently as ever in my life as a bright impulse to purity and truth."

I asked Mr. Jowett who among living preachers were his own favorite ideals.

"The very foremost of my pulpit ideals among men still with us is certainly Dr. Alexander McLaren. Altho the great Manchester preacher has retired on account of his advanced age, he is still, whenever he chooses to appear in the pulpit, *facile princeps* among us all. Throughout his life he has been indefatigably pursuing his Hebrew and Greek studies, and he is as distinguished for his mastery of the Bible in the original languages as for his marvelous oratory. McLaren has constituted himself the perfect pattern of a minister consecrated to his pulpit. He has steadily refused to dissipate his ministry by plunging into the distracting arena of political and social controversies. His one constant aim through his long and brilliant career has been to investigate the realms of divinely revealed truth and to deliver to his people the results of his researches. He is the finest living example of the invaluable order of fully surrendered preachers, who understand that the pulpit is the stronghold of the ministry, and that on it nothing must be allowed to encroach, especially in this distracting age. Next in order among the great preachers who have most strongly appealed to me I would place Dr. Alexander Whyte. During the four years of my university curriculum at Edinburgh I never failed once every Sunday to worship at Free St. George's Church, thus enjoying constant opportunities of listening to the oracular utterances of that pulpit master. I have always been thankful that this privilege fell to my lot. To listen to Dr. Whyte is truly an inspiration. His skill in textual treatment is incomparable. In

his hand the words of prophets and apostles gleam again with living fire."

I did not neglect to ask Mr. Jowett for some description of his method of preparing for the pulpit.

"I do not for a moment pretend to the facility in preparation which seems to be the fortunate gift of some of my brother preachers. I confess that with me the process of shaping a subject for the purpose of a sermon is very slow. My sermons are all the result of simmering in the crucible of my contemplation, in many cases for a considerable period. I am not one of those facile students who can take up a text and deal with it right off. At any rate I could never satisfy my own requirements by such a mode. It has always seemed to me that the difficulty of the earnest preacher lies not so much in the selection of either texts or topics as in the process of assimilating his own feelings, thoughts, and emotions with the spirit of the particular portion of the sacred Word that he has decided to venture on. Sometimes by a felicitous suggestion a text grips me and I could not get away from it if I would. That is the best thing that could happen to a preacher. He feels then that instead of his finding a subject, a subject has found him. If he is attached to the study of the Bible for its own sake, as he surely should be, this will often happen. Passages that he comes across will shine forth to his delight with new meaning and he will long to display that meaning to his congregation."

"Which of the various homiletic methods do you preferably and most frequently employ?"

"Of course, I do not ignore or neglect any of the recognized methods of pulpit treatment. I appreciate the value of the critical, the doctrinal, the exegetical, the historical, the topical, and the expository sermon—each in its place. But I am before all an expository preacher, as all my regular hearers well understand. And I have long been convinced that, in its fullest application and employment, exposition includes everything that the preacher can attempt. A regular ministry year after year to a stated congregation affords a magnificent opportunity which the evangelist with a roving commission can not enjoy. For it enables the preacher who understands his business to follow the sacred writers in the richly varied ramifications of unfolded revelation. No substitute for this plan can succeed in the long run, but this can not fail to build up the church. Instead of tending to monotony, the method of preaching consecutively on one of the books of the Bible for a protracted period produces an amazing abundance of different topics, and leads to all kinds of ramifying thought. On the other hand, the man who thinks that his style is likely to be more varied and more enlivening because he selects texts at random here and there and anywhere, is self-deceived, because he must unconsciously follow a choice dictated by his own temperament—the inevitable road to tiresome monotony. I have preached for months on some epistle, with wonderful blessing; for I was constrained to study and treat many matters as they came up in turn which I should certainly otherwise have avoided, notwithstanding their supreme importance."

At this point I interpolated a query as to the attitude which should be adopted by the preacher in relation to the startling intellectual changes of our time.

"I am no believer," answered Mr. Jowett, "in mere conservative obscurantism, nor have I any faith, on the other hand, in the tendency to adopt without reflection or study every revolutionary proposition that may be enunciated by 'quick-change' thinkers. The results of scientific research are unspeakably welcome to me, no matter how much they may appear to interfere with our previously accepted theories. And the critical theories of real scholars, while sometimes premature and often invalidated by eventual discoveries, have undoubtedly in many cases pointed the way for pioneers to whom we are all gratefully indebted. Some of the critics have been too wildly speculative, expecting us to accept mere hypotheses as equivalent to ascertained facts. That is an unwarrantable phase of dogmatic assumption, and the preacher who is fascinated by this is in peril of entanglement in ugly morasses; but, at the same time, he who closes his mind to the value of new light which breaks in upon humanity all along the centuries, is a mere exponent of fervent ignorance. Our earnestness may easily become heat without light. The higher criticism has its legitimate province, and that province is an indispensable one. But there is another movement observable just now, which is of equal importance. I refer to the attempts of such brilliant leaders of scien-

tific thought and research as Lord Kelvin and Sir Oliver Lodge. As the latter is principal of the Birmingham University, one of the greatest institutions in the land for education in science and art, he is my neighbor, and I am naturally profoundly interested in his earnest endeavors to demonstrate the reasonableness of Christianity on scientific grounds. He is influencing the minds of very large numbers of young people. I would add that I consider that one of the chief needs of our time is a revival of Puritanism in some of those elements of it which made this nation great. It was mainly through Puritanism that Evangelicalism gained its ascendency. Of course, I am not an advocate for a recrudescence of the spirit of Puritan gloom. But we surely do need to-day more of the grand old Puritan zeal and grit, of the courage and fervor with which our Puritan forefathers proclaimed the awful issues of detachment from Christ and the kingdom of righteousness, and of the faithfulness of the Puritan preachers to the immediate duty of declaring the truths of redeeming grace. And I am thankful to say that this spirit has never died out. It is alive to-day and there are reassuring signs that it will again be manifested with all its old vigor."

The Zoological Classification of Sermons

By Philip Wendell Crannell, D.D., Kansas City, Kansas.

The true sermon is a vertebrate. It is a composition constructed on certain architectonic principles, which, themselves invariable, produce an almost infinite variety in their application. It would be folly to expect unvarying dimensions and proportions. Function determines morphology. The formula of the sermon is extremely complex because life is. It is made up of "t," the theme; "o," the object; "i," the intellectual; "l," the life, or vitality of it; which assuredly spells "toil," modified by "a," the audience, "c," the circumstances, etc., etc. This formula, vitally worked out, produces startling differences of shape, all good. There is the "race-horse" sermon, clean-cut, fine, delicate, swift, meant for speed, not strength. There is the "Clydesdale" or "Percheron," for draft and heavy loads, broad of back, sturdy of limb, comparatively careless of form, and slow of motion, but with what telling force! There is the "bulldog," which, having gript a point, holds on like grim death, till the task is done. There is the "eagle," soaring on its mighty wings into the loftiest, the "sparrow," which can seek but lowly goals, nevertheless finds God's altar for its nest. These are all legitimate, but the sermonic world furnishes a few monstrosities, due to a failure to observe the great laws of function and proportion. The "jelly-fish" or "sponge" does not call for notice. It has dimensions but no proportions; it is secure from overthrow, for it can be no flatter than it is.

The "buffalo" or "bison," with its impressive and formidable front and its feeble and inconclusive conclusion, is a common type, due quite likely to the preacher's failure to sit down first and count the cost; like the Irishman painting the fence, when he gets near the end he has to work fast with time and material.

In the "kangaroo" type the proportions are reversed, and the conclusion is out of all proportion to the beginning. This springs, perhaps, from the haste to arrive, and forgetfulness of the fact, which the veritable kangaroo does not forget, that for real progress there must be a solid basis from which to start.

The "dachshund" is not seldom seen, in which there is length, but lowliness. Its legs reach to the ground, but they have not far to reach. A man whose mind is alert to see truth in its various phases, and his heart in touch with God, is not likely to be often guilty of this.

The "wasp"—not in reference to its quality, but its shape—is a thing of three divisions of which the third serves principally to hold the other two together. A sense of proportion is lacking. The second division should either become an "aside," frankly a link, or it should be raised to a certain parity with the others. There are, of course, now and then, cases where this connecting link can not be so treated. But its vital importance should be manifest.

And, last, there is the sermon which, "a needless Alexandrine, like a wounded snake, drags its slow length along." If it has any articulation, it is hidden; if it has any limbs, they are rudimentary; if it has any progress, it is imperceptible; it is the same size all the

way along, or rather, with the exhausted energies of the preacher, it "peters out." The little girl was told to catch the snake by the tail. To which she answered: "Why, it *is* a tail!" This is the "tail" sermon. If it is ever justifiable, it is only when "the sting is in the tail."

Orderliness in Singing

By the Rev. George H. Feltus, Watertown, New York.

Frequently there occurs an irreverent confusion in singing, particularly at the informal services of the church. The commotion is sometimes caused by two different verses being sung at the same time. Again it is because one voice, after the singing is supposed by the rest to have ended, pipes up on another stanza. In other cases it is the organ which produces the commotion by remaining silent when the congregation expect a continuance, or vice versa. The cause of each instance is obvious. Perhaps the organist has not been admonished how many stanzas are to be sung, or the single voice has not observed some silent signal for the ending made by the leader. Or yet again, and more reprehensible, some one in the congregation, assuming to be a leader of the music, takes it in hand to omit a stanza or two to reach the end quickly. This is sometimes done even by the choir in a desire to abbreviate the service after a long sermon or for other reason. But, whatever the occasion, the result is confusing, producing an irreverent commotion.

Another phase of this disorder is in the abridgment of the hymn with total disregard to the thought. When the omissions are spontaneous they are almost certain to be without concern for the sense of the hymn. Even when the omission of a stanza is announced impromptu, there is liable to be obliviousness to the fact that the hymn is intended to express a thought. For example, the favorite piece, "Nearer, My God, to Thee" has each stanza closely connected in sequence and the heedless announcement, "first and last verse only, please," is just as fatal as for a sermon to be stript of its theme and presented only as an introduction and conclusion.

A simple remedy is proffered after an experiment successful through several years. Give an explicit announcement once in each of the informal services, prayer-meeting, young people's, Sunday-school, etc., that when a hymn is announced it is to be understood that the entire hymn is to be sung unless otherwise announced. With this general understanding there will be no guessing at which verse is next to be sung, and it is highly improbable that any one will be presumptuous enough to violate the mutually understood order. With this as a standing rule, if it is desired to abridge a hymn, it may be announced with the number what stanza is to be omitted, or how many sung. If, further than this, after a hymn has been started without any qualifying announcement, it is desired to cut the singing short, the leader in charge gently but promptly at the end of any verse can call the number of the next verse desired. By this means the length of a singing may be regulated to suit circumstances without any confusion and with an intelligent abridgment of the theme. In a short time a congregation becomes accustomed to this principle and seldom violates it.

The Almighty the All-merciful

A Hymn

By the Rev. J. H. Sammis, Sullivan, Indiana.

Strong Son of God, and kind as strong,
Mercy and might to thee belong,
Thy sovereign love in grace exceeds
A seraph's thought, a sinner's needs.

Thy loving-kindness shares our grief,
Thy greatness stoops to our relief,
How strong to compass our defense!
How kindly to our penitence!

Kings pour their tribute at thy feet,
Where matchless might and mercy meet
And lisping babes behold thy face,
Great God and brother of our race.

Among the mighty thou alone
Reignest in love upon thy throne;
While years depart and ages wane,
Love is the scepter of thy reign.

Come praise Him, ye who daily prove
The gracious counsels of His love;
And ye who boast of wealth and might
Make deeds of mercy your delight.

LIVING ISSUES FOR PULPIT TREATMENT

Garden Cities

I. In America.

"The best thing a man can have is steady, well-paid work with a good home in the country"—flying this banner to the breeze, The Garden Cities Association of America was incorporated January 5, 1907, to establish in America industrial garden cities where such an ideal for labor can be realized. Many consider it the most important progressive movement recently undertaken in the country. The aim is not only beautiful garden cities, but cities with work—factories, stores, gardening. This movement, therefore, is not to be confused with the place called Garden City upon Long Island. This idea is larger than that. That is a residence for wealthy Long-Islanders. This movement would develop country homes for the working classes—where, around some model factory, they can have cheap but attractive homes, each with its little garden and where there can be also small parks, playgrounds, and cooperative institutions. The Garden Cities Association of America has offices at 1 Madison Avenue, New York City, with many well-known citizens as its directors.

II. In England.

The Garden-City idea, however, is an English one and is taking practical shape at Letchmouth, thirty miles from London. Mr. Ebenezer Howard, of London, in his book "Garden Cities of To-Morrow," published in 1898, first stated the new idea. It was of the essence of his idea to obtain a large section of land wholly or almost wholly undeveloped, and then lay it out, at least to plan it out, from the start as a perfect whole. It does not follow that it was all to be built at once. That must take time and capital, and, above all, people.

A second principle of his idea was that the new cities should be literally what the name implies—Garden Cities, truly cities, yet truly in a garden.

The Garden City proposes to allure the people into the country, not indeed by offering them the provisions of the city, but by combining so far as possible what is best in city life with what is best in the country. Mr. Howard's proposal was to have, and in as ideal a way as may be, schools, churches, library, gymnasium, bath-house, club-house, tavern, public house (not saloon), theater, kindergartens, stores, shop windows, electric lights, all the brightness of the city, yet all within the fresh air, a broad space, and also the quiet of the country.

But the Garden City was also to have factory and farm. The factory was to be in a park and the farm to have a Club-house and Library near it. It is not proposed to make these Cities Beautiful mere attachments to the City Horrible. They are not to be suburban sleeping-places for people who spend their daytime in the city. The cities are to be self-sustaining. Failure to insist on this would defeat the main purposes of the movement, to make these cities homes for the working folk.

A Trust City

The building of a city to order is the most recent development in the operation of great industrial combinations. The United States Steel Corporation is making such a city on the Calumet River near the sandy shore of Lake Michigan, about twenty-six miles from Chicago. The town is to cover 16,000 acres—about twenty-five square miles—on both sides of the river, the residences being on the south side and the mills on the north side. The steel-manufacturing plant will be the largest in the world. The town will have every modern improvement, and every house will have its own lawn, and be built on the best architectural models. About 12,000 workers with their families, making a whole population of some 60,000 people, will be gathered here wholly employed in the steel mills or in occupations directly contributory to supplying the employees' needs. A short ship channel to the lake will make an ample port from which direct water commerce will be possible, providing for the most economical shipment of the steel products. The expense of the enterprise will be about seventy-five million dollars. The town will be named Gary, after Judge Elbert H. Gary, to whom the idea of bringing together in one center all the industries of the United States Steel Corporation is credited.

SAYINGS AND DOINGS

Governor Charles E. Hughes in a recent address struck a blow at political favoritism as follows: "And in the administration of our State governments we must remember that when a man takes office he holds that office for the people and not for any special interest; he holds that office for the community, not as the appointee of any individual. I tell you, my friends, friendship is a very serious matter sometimes in political relations: that sense of obligation that causes one to desire to recognize those who have helped in time of need, by reason of that generous disposition which is a part of the American idea to do the nice thing by a friend. It is so easy thus to corrupt the administration of justice! We want men who won't ask their friends to do what they ought not to do. If we can eject from our legislation and our administration all favoritism and recognition of interests that do not square with those of the community; if we can deliberately and fairly proceed in an intelligent manner, and after deliberation and analysis deal with the abuses that exist, we shall go steadily forward, and in this great land which furnishes the finest opportunities ever offered for the development of manhood we shall realize the blessings of freedom in a way that the world has never known."

Kaiser Whilhelm still preaches during his travels. He has been cruising, as he usually does in the latter part of the summer, in Baltic waters, sailing in his yacht from one spot to another. On Sundays he himself conducts divine service on board the *Hohenzollern*. On a recent Sunday the Czar of Russia was present, and notwithstanding that there is no intercommunion between the Lutheran and Russo-Greek Churches, the two Emperors of different faiths worshiped together. In the afternoon the Kaiser attended the Greek service on board the *Standart*, the occasion being a very special one, as that particular Sunday was the name-day of the Empress Dowager of Russia.

Jacob H. Schiff, a well-known Jewish banker, thus expresses his aversion to the Zionist movement among his people: "What binds Jew to Jew, no matter where his home may be, is the conviction, on the part of the Jew, even if this be not always conceded, that as Jews we have something precious, of high value to mankind, in our keeping, that our mission in the world continues, and with it our responsibility of one for the other. Because of this, our destiny is among the nations as part and parcel of the nations. Judaism still remains the mother religion, without which neither Christianity nor Mohammedanism could have come into existence and lived; to endeavor to withdraw from among the nations the source from which the great daughter religions still draw their nourishment, appears like flying in the face of the divine resolve, which, for its own purpose, has dissolved the Jewish state and dispersed its people over the earth, as missionaries to bring about and hasten that 'when over the whole earth the Eternal shall be One and his Name be One.'"

Bishop Lawrence of Massachusetts in a recent address said: "On the one side the doctrines of the Reformed Church of England are being denied, on the other the creed is being emptied of its meaning. Men recognized as of clear heads and honorable characters are called dishonest, and devoted clergymen and laymen, of different schools of thought, who believe that they are true to the Church are told that they have no right to her communion. History is our teacher. Earnest, charitable, and thoughtful discussion reveals the essence of the truth in time. We believe that ours is a fuller interpretation than that of the past; I am confident that that of the coming generation will be still fuller. May we not, however, rest confident in these thoughts, the creeds of the Church stand for to-day? There is no voice, certainly that I have heard, of even the most radical, that has been lifted to demand, or even ask, change in the language of the creeds."

President Roosevelt uttered some striking sentences about the Puritans in his recent address at Provincetown. Many of his sentences are classic, and worth committing to memory: "We can not, as a nation, be too grateful for the fact that the Puritan has stamped his influence so deeply on our national life." "We need have but scant patience with men who now rail at the Puritan's faults." "Men must be judged with reference to the age in which they live and the work they have to do. The Puritan's task was to conquer a continent; not merely to overrun it, but to settle it, to till it, to build upon it a high industrial and social life." "The Puritan laid deep the immovable foundations of our whole American system, of civil, political, and religious liberty achieved through the orderly process of law." "Only a master spirit among men could have done it." "We have gained some things which the Puritan had not. . . . But we are also in danger of losing certain things which the Puritan had, and which we can by no manner of means afford to lose." "Let us see to it that we do not lose the Puritan's iron sense of duty, his unbending, unflinching will to do the right as it was given him to see the right." "It is a good thing that life should gain in sweetness, but only provided that it does not lose in strength."

THE PASTOR

"A house-going minister makes a church-going people."

A JUNIOR CONGREGATION

By James M. Farrar, D.D., Brooklyn, New York.

This is the children's age. More time, thought, and energy are given in this generation to the study, development, and discipline of children than has been systematically attempted in any past century. The seed thoughts on this subject scattered by Christ upon the soil of the first century are coming to blossom and fruitage in the twentieth century. "Lift up your eyes, and look on the fields; for they are white already to harvest." There are not yet three months to the harvest; it is now ready for the reapers. The state and non-ecclesiastical societies are doing more for the children than is being attempted or outlined by the church. The transition period between childhood and manhood or womanhood, known as adolescence, during which great forces in the physical, mental, and spiritual nature of the child come into operation, is not apparently appreciated by the church as it is by the state. So far as this vital period in the life of the child is concerned, the pulpit practically faces an empty pew. "This is the time of the physiological second birth, and ought to be the time of the spiritual second birth." The church that is not at every Sunday-morning service aiming at the conversion of her children is not working together with God at the time of His greatest activity for humanity. Adolescence is a time set apart by God for the recreation of the individual, the sixth day of our continuous creative week. The Sunday-school is attempting a great work for the children, but we must all confess that while the Sunday-school as compared with the day school is superior in motive, it is inferior in method. Even granting that the Sunday-school can be brought up to the methods and motion of the public-school system, it can never take the place of the pew and the pulpit in child culture and conversion.

The church is following, rather than leading in the great work of our age for children. "Breathing spaces for tenement children, vacation playgrounds, evening recreation centers—dozens of other enterprises, formerly left to charitable societies, show the broadened view of the taxpayer, who considers legitimate the expenditure of public money in ways which bring such large returns to the state in manhood and womanhood of a higher type." The city is consciously or unconsciously working together with God at the time of His greatest activity for physical humanity.

The public-school buildings are monuments to great efforts put forth by the state for the mental child. The third biennial school census of Greater New York, recently taken, enumerates 953,485 children for whom the city holds herself responsible. As a result of the census, 2,500 children illegally absent from school are being made to hear and obey the call of education.

The children's department of our public libraries reveals an interest in the mental child as unique as it is useful. There are training-schools for children's librarians and scarcely a librarian or an architect would dream of putting up a new building without making provision for the children. The annual report states, "Books alone do not constitute our whole strength in this effort in citizen-making. The strong, sympathetic personality of a refined librarian who is looked upon as a confidential friend, the silent lessons absorbed from the room, on the beauty of order, neatness, good taste, quiet refinement—these and many other things combine to a work whose results can never be exprest in statistics, but which are none the less as sure as are those of the unseen forces of nature." In the philanthropic work on behalf of children the moral as well as the physical and mental child is considered. This is evidenced from the following, used only as an illustration:

"Unique among American institutions for moral and educational ends is 'The Children's Theater' of this city. To present to the infant mind, through picture and spoken story, ideas of worth and inspiration; to help to unfold to it, upon a high and artistic plane, principles of art as revealed in the drama, and to impress upon it a desire for the clean and wholesome and refined as opposed to the

maudlin, immoral, and vulgar is the aim of the Educational Alliance of New York in this undertaking. No single philanthropic impulse marked the inception of this effort to make the theater a handmaiden of education. Its growth is the result of evolution: It sprang from a need, and it thrives by reason of the same. Recognizing that the soul of a child is something to be appreciated and understood as is the soul of an adult, the Alliance aims to entertain the child in 'The Children's Theater' in a degree equal to the influence of the opera, concert, and theater on grown persons; to seize the interest awakened by the drama and turn it to a stimulation for moral development."

The Outlook has recently quoted Emerson's remark concerning an old gentleman who said that he had been born in a most unlucky time of transition; when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to children. This "respect paid to children" is the result of the seed sown by Christ and His Church, but unfortunately the harvest fields, now attracting the harvesters, are not a legal part of our church property. In fact, on our side of the "line fence," separating the church from the world, the Kinderhook, children's corner, is not as carefully cultivated as is the corresponding corner on the other side of the fence. The children in the church, the pupils in the pew, the Sunday-school in the sanctuary, and conversions in the congregation are problems the junior congregation, as outlined in a previous paper, is attempting to solve along the line of "respect paid to children." The parents, pupils, and pastor are brought together, their worship and work wrought together as they are not and can not be in the Sunday-school. "An ounce of mother is worth a pound of clergy," but why separate their influence by placing the children's church service apart from the parents and the pastor? When parents become as anxious to see their children in the pew as they are accustomed to see their pastor in the pulpit the church will exert a greater power in the home. The Sunday-schools and other organizations for young people are doing interesting and increasing work for Christ. Their defense is demanded by their results, and any discouragement would be disloyal to Christianity. Their defect is in a tendency to run parallel with the church work instead of on the line of church work. Parallel lines do not meet! How can we get the Sunday-school into the Church? Why do we not find the young people's organizations better represented in the church service? What becomes of our young people when they leave the Sunday-school? These are questions familiar to every pastor, officer, and church-worker; questions frequently asked, seldom answered. It is our belief, upheld by experience, that a junior congregation is the answer for which so many pastors have been listening. A junior congregation takes the children directly from the home into the church service. It graduates them from the junior into the senior congregation. It is a part of the work of the church, rather than a parallel work with the church. The church becomes the center from which all the organizations radiate and return. The young people's organizations are workshops to which the junior congregation goes from worship to service and from which they return from service to worship. If the pastor desires to organize a Boys' Brigade he selects the officers and controlling influence from his junior congregation—the junior bands of King's Daughters are similarly organized. The church is in this manner kept as the center of influence and the unit of utility. The church forces are not recruited from the societies, but the societies are recruited from the church. The track upon which they are started for Christ and His constituents has no terminus this side of eternity.

The multiplied work for children on the other side of the "line fence," so much of it Christian but outside of the church, so efficiently executed but without the trade-mark of the cross, is being carried on very largely by men and women who, graduating from the Sunday-school, were never initiated into the church. Is it not true that the Young Men's Christian Association and kindred organizations are situated at the terminus of young people's societies that run parallel with the church, but have not so much as an efficient "switch" connection leading them into the church?

"Back to the church," s the need of our work for children. When we learn to lead the children directly from the home through the church into the Savior's service, "the children's age" will be distinctively Christian and results will be stamped with the trade-mark of the cross.

PARAGRAPHS OF CHURCH PRACTISE

By Our Church Specialist.

Bible Narratives for Family Worship.—The pastor of the Second Presbyterian Church of Cincinnati, Ohio, the Rev. Robert Watson, places in the hands of the members of his church a little booklet prepared by Mrs. Watson, giving the topics and the references for about seven hundred and fifty Bible stories, two hundred of them from the New, and the remainder from the Old Testament. The arrangement is such that the narrative portions of the entire Scriptures may be taken in chronological order. The purpose of the booklet is to make it possible easily to have but one incident read at a sitting rather than a chapter from the Bible. Mr. Watson says that the readings have been used in his own family and that children from three years up have not only been interested in the worship of the day, but have been able to remember many of the incidents quite accurately. "As a pastor," he adds, "I have found many anxious to read and study the Bible, but ignorant of how to begin. In consequence I have been led to use these readings in all such cases, and they are simply invaluable to young and inexperienced Christians, both for family and private devotions." The idea is one which might be used with advantage by other pastors.

Enlisting Workers.—Believing that every member of his church should be actively engaged in some form of church work, but that each individual member will do better work if he chooses for himself the particular thing or things he will do, the Rev. W. H. Tussing, pastor of the Wilson Avenue Reformed Church, of Columbus, Ohio, finds effectual a small card which he sends to the members for their consideration. A message from the pastor expressing the above sentiments is on one side. On the other is a list of departments of the church and special lines of personal work, with spaces for the member to indicate his preference and for him to sign name and address. After being filled out the card is returned to the pastor, who thus knows for what he can depend upon the signer. Special individual work indicated includes: Visiting the Sick, Calling on Strangers, Seeking Non-church-goers, and Personal Work with New Converts and the Unconverted.

Church-membership Certificate.—The pastor of the First Presbyterian Church, Seattle, Wash., added over four hundred members to his church last year on examination, and he recently adopted a membership certificate, in card form. His reasons for the innovation the Rev. Dr. M. A. Matthews gives thus: "Such a card is given by all fraternal orders, and when a man is visiting he is able to exhibit his card showing his standing in the lodge of which he may be a member. Why shouldn't he be able to exhibit a certificate of membership in a church?" The wording of the card used by Dr. Matthews follows: "This Certifies that M———————— was this, the ——— day of ———— 1907, admitted to membership in the First Presbyterian Church Seattle, Wash., and that as such is entitled to all church privileges, and is expected to perform all the duties this relation implies—contribute to and work for the church." Each card is signed by the pastor and the clerk of the session.

Greeting Strangers.—In Grace Methodist Church, Jacksonville, Ill., the pastor, Rev. Joseph C. Nate, has devised a plan whereby strangers who come into the neighborhood are called upon by members of the church. It is a modification of the "chain" system, people being used instead of letters. The pastor sends to the first person in a "chain of five" a card bearing the name and address of a person to be called upon and such information regarding that person as may be necessary. The card also bears the names of all five persons in the chain. The first person having called upon the stranger or newcomer, he or she passes the card on to the second one in the chain. Thus it passes on until the fifth person has called, when the card is returned to the pastor for calling. The five calls are to be made within one week. The Rev. Mr. Nate truly says that the church which is a little more solicitous about new people in a community than its neighbors, naturally wins the allegiance of the newcomer.

A Missionary Shower.—At a service recently held in Temple Lutheran Church, Philadelphia, there was present Miss Lulu M. Goodman, who was about to start for

missionary work in Liberia, Africa. The people of the congregation brought to the service useful gifts of all sorts to be sent with Miss Goodman to the Girls' School at the mission station. This is a pleasant and commendable adaptation of the plan of "showering" gifts upon friends, which is just now popular.

Systematic Beneficence.—That it is possible for a group of churches within a denomination to adopt for themselves what is virtually the apportionment plan for missionary gifts, has been proved by the success of the work of a committee on systematic Beneficence appointed by the Classis of New Brunswick, N. J., of the Reformed Church in America. In this Classis are ten churches, and the committee recommends to each church the amount which it ought to give each one of five denominational causes. Having a definite amount toward which to work, each church tries hard to reach the amount, and the result was that the totals for the Classis were increased from $5,889 to $7,366, the figures being those for 1906 and 1907 respectively; $8,785 has been set by the committee as the sum to be raised for these causes in the present fiscal year. It would be equally possible for one church to set itself a definite mark in this way, but much is gained by cooperative effort.

Sermons on Self. — The Rev. Luther Davis, pastor of the Presbyterian Church, at Petaluma, California, sent out a postal-card announcement of a series of Sunday-evening sermons on "The Use of Self," using the quotation from Shakespeare, "To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man." The five sermon topics were: Self-Surrender, Self-development, Self-sacrifice, Self-indulgence, and Self-forgetfulness.

Attractive Parish Monthly.—The Rev. Joseph C. Nate, pastor of Grace Methodist Church, Jacksonville, Ill., is the editor of *The Evangel*, which he calls "A monthly message from Grace Church." It is an attractive booklet, with pages 4½ x 6 inches, printed in two colors on excellent paper. Each issue has about forty pages, with an inserted illustration, and a cover. The news of the church is presented brightly, and there are in each number a few well-selected articles from the religious and other journals. *The Evangel* is beautifully and expensively printed. A suggestion for others who have the problem of a parish paper to solve may be found in the following editorial announcement, which we quote:

"This little magazine goes regularly into the home of each member of Grace Church. Its business is the pleasure it can give and the help it can render. It is an Evangelist working for a Revival of Good News.

"Printing, however, costs money; this kind costs a good deal of money. And not even Evangelists can get credit at the Post-Office. And so—those who can succeed in getting a full dollar's worth out of these pages are asked to pay that amount once a year to the Board of Publication. Please begin now."

Effectual Fellowship. — The Derry Street United Brethren Church of Harrisburg, Pa., was destroyed by fire several months ago. It was a new building, almost ready for occupancy, and the loss fell heavily upon the congregation of working people, altho there was some insurance. The congregation of the Olivet Presbyterian Church, which is located near the burned edifice, invited the United Brethren congregation to worship in their building. The invitation was gratefully accepted and at the suggestion of the Presbyterians this arrangement was made: The Presbyterian congregation maintains a morning Sunday-school and Sunday-morning service, while the U. B. people have an afternoon Sunday-school and take charge of the evening service. The collections at each service go to the congregation then in charge. Midweek and other meetings are held by each congregation separately. The results of the fellowship are reported as delightful. Attendance at the Olivet Church has been three times as large as formerly. Not only do members of the two congregations attend, but strangers have been attracted to the services because of the novel conditions under which they are held. Receipts for each congregation have been held at the point where they were when independent services were held, and the two pastors have had each one service a week instead of two, giving them time to help in mission enter-

prises. The members of both churches heartily approve the arrangement and it is understood that some of them are asking why it may not indefinitely continue.

Successful Summer Services.—That interest need not flag nor attendance drop in warm weather was demonstrated during the past summer at the First Methodist Church, of Syracuse, N. Y., where the Rev. Frederick T. Keeney is pastor. Early in the season an attractive circular was published, promising "Rest, Comfort, Electric Fans, Good-fellowship, Music Worth Hearing, Helpful Acquaintances, and Something New to Think about" to those who would attend the Sunday services of the summer. A large list of names was secured from regular members of the congregation, and to each address was sent one of the circulars, together with a printed slip saying that the circular was sent at the request of a mutual friend. Part of the message on the slip read: "We are demonstrating in the center of the city the value of an open church and attractive services all the year round. If you believe in what we are doing, and duty does not call you elsewhere, look in on us some Sunday during July or August and see how comfortable and pleasant our new church is on a summer day. You will find a good congregation and a helpful service. As a rule, those who come once come again." Large congregations were the rule throughout the summer.

Directing the Stranger.—The Rev. G. Ernest Merriam, pastor of the Fourteenth Street Presbyterian Church, New York, believes that the church, as well as the place of business, should make it easy for the stranger to find his way to the building. On the reverse of a card advertising a monthly musical service, he has placed, therefore, a small picture of the church building, with these directions: "All Surface Lines Transfer to the Door," "Elevated Stations Within One Block," "Subway Two Blocks."

A Religious Night-School

By the Rev. A. H. McKinney, Newark, New Jersey.

Why not? We gather our boys and girls into our churches or church houses at night for all manner of things—for gymnastics, for literary work, for manual training, for amusement. Why not, then, for religious instruction? Surely this is essential! There is no institution that can be operated in connection with a city or village church that is so much needed as a religious night-school.

The writer, while a pastor, was for years the superintendent of such a school which was run on principles evolved from those in vogue in the near-by night-school for instruction in secular studies. The young people were divided into classes according to age and sex. To each class was assigned a room and a leader, who had as many assistants as were necessary for the music, the clerical work, the maintenance of order, etc.

There were no general exercises, but the pupils went directly to their rooms, and the leader conducted such devotional services as suited the ages and the needs of her class. But the principal thought was that of instruction. The children were taught those things which they ought to know in connection with our religion, and the practise of righteousness was insisted upon. In other words, the learners were urged to live out—not in some uncertain future, but in the very real present—those things which they were taught. For example, very direct and explicit instruction was given concerning truthfulness, honesty, purity, obedience to God, parents, and superiors, Sabbath observance, temperance, and all those things which are expected of the mature Christian.

The session was short, beginning promptly at seven p.m., and closing at seven-fifty. Those who desired to do so, could go to the young people's prayer-meeting which began at eight o'clock. Many of the older pupils did so, while the younger ones went home. Those who wished could remain for personal conversation with the teacher of the class.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

FOURTH QUARTER: QUESTIONS OF PERSONAL RELIGION

"What is my Larger Duty to my Church and Pastor?"—Sept. 30–Oct. 5

Rom. xvi. 3–5; 1 Thess. v. 12–15; 2 Tim. iv. 11.

IMPROVEMENT, advance, is the true watchword for the autumn. Begin right here with your relations to your church and minister. Resolve to be more loyal to both.

I. Practical resolutions: 1. More faithful attendance. The average American Christian attends service once in three Sundays. Under these conditions can he retain his interest in his church or his church maintain any vital hold upon him? This is the most depressing religious sign of the times—growing laxity toward church ordinances. This year let it be not less than once on Sunday and once in mid-week.

2. Greater liberality. The bulk of church support, ordinarily, is carried by a few, and the rest, paying proportionately little, get little, on the principle that what costs a man nothing is lightly valued. Henry R. Elliot used to say that the difference between rented pews and free pews was that in the one case a man paid for himself and in the other he was content to let somebody else pay for him. Pew-rentals or not, a church that is worthy of our membership is worthy also of our support, and support to be valuable must be regular and systematic.

3. Greater participation in the work. Many church-members are drones, and because of it they are the losers even more than the church. In most instances this is due to outright spiritual laziness. Modern church-work is so varied and abundant that the plea of inadaptability is no longer valid or honest. Some churches have an enlistment Sunday at the opening of every fall, when they confront their members with the call to service and try to commit them to some form of religious activity. This plan has been known to work admirably. People who had been wholly indifferent before, upon being made to realize that they had been doing absolutely nothing in the work of the kingdom, have felt constrained to undertake some form of service.

4. Greater punctiliousness as to one's example and influence. The church of to-day is under overwhelming criticism. The most frequent stricture is against the lives of its members. If a little group of members in every church would resolve this autumn better to represent the church and its Founder in their lives, they would soon bridge the chasm now yawning between the church and the world.

II. The second part of the inquiry—*my* duty toward *my* minister. Paul answers for us in three ways in the above Scriptures.

1. In illustration (Rom. xvi.). Aquila and Priscilla and many others are cited as examples of loyal and helpful fellow workers.

2. In exhortation (1 Thess. v. 12–15). "*To know*"—better acquaintance. Often this is the cure for criticism of and indifference toward a minister. Some members wait for their pastor to make every advance, and then but coldly respond. "*To esteem.*" This is not a plea for the old traditional respect for "the cloth"—that, fortunately, is gone; but for a recognition of the holy office and the service of one who worthily fills it.

3. In implication (2 Tim. iv. 11). Mark's ministry was profitable to Paul because he was thoughtful and sympathetic toward the now aged apostle. Nothing chills any man's heart as does indifference.

"Do I Command my Religion in My Home?"—Oct. 7–12

Mark v. 19; Eph. vi. 1–9.

RELIGION, like charity, begins at home. If genuine, it will lay three duties upon us there: consistency of conduct, helpfulness toward and considerateness of the other members of the household, and eager, tactful interest in their religious welfare. No Christian should give a testimony less than this in his home.

1. Of children Paul requires obedience and

honor toward their parents. Shame is it that China, a heathen nation, should at this point be an example to Christian America. The greatest service we can render our children is to teach them obedience. A boy or girl who has failed to learn that lesson is entirely unprepared for life in the outside world.

2. Nurture of their children is, therefore, Paul's demand upon parents. "Admonition of the Lord" means instruction in the things of the Lord—another fundamental defect of the modern Christian home. If parents would leave less for the Sunday-school teacher to do, or, better, help her to do more, by inculcating in their children a knowledge of the facts and principles of the Bible, obedience would be an easier and more general virtue of childhood.

3. It would seem that the servant question was a problem of Paul's times as well as of ours. No doubt, the chief and most stubborn factor in the problem is the servant herself. She is selfish, and too often without a conscience, taking every advantage of the employer, and but little concerned for her interests. Here is a class that greatly needs evangelizing, and such evangelization is the only full and final solution of the so-called "servant question." At this point Protestantism is weak. Few churches hold services for servants or in any other way concern themselves about the religious lives of these people. The home life is also too often planned without regard to the servant's spiritual welfare.

"Am I Loyal to Christ among my Social Friends?"—Oct. 14–19

Eph. iv. 25; Phil. i. 9–11; ii. 15.

Perhaps there is no sphere in which Christ is more shamefully, tho often unconsciously, denied by His present followers than in society, and the effect upon the extension work of the Kingdom is woful to contemplate. Society has become in some quarters well-nigh Christless, and many Christians, instead of shunning such circles, eagerly seek them. Social gambling is notorious, and church members not a few participate in it. Drinking in clubs and other semipublic places of rendezvous is decreasing, but it is multiplying at social gatherings at an alarming rate. How can we help to stem this unchristian tide now setting into society? 1. No one whom we meet should be left in doubt as to our Christian sympathies and professions, and the honor of Christ or His Church should not be trampled on in our presence without our personal protest or courteous censure.

2. Avoid conformity to non-Christian standards and customs. Paul here names some of the temptations that come upon us through this channel. (1) Lying (Eph. iv. 25). There is no evil more rife in society today than this, and easy is it for the most conscientious of us to be beguiled into it. (2) Disloyalty to the highest standards (vs. 10). It is this temptation that leads Christians to frequent places and indulge in practises not only unbecoming their profession, but subversive of our national life. (3) Insincerity (vs. 10). Saying one thing and meaning another, feigning for courtesy's sake, acting a part to be politic, expressing pleasure at what we inwardly dislike. (4) Unconcern about our example (vs. 15). "These people do not take note—they are accustomed to these things; and if they do, they will think nothing of it"—thus we deceive ourselves and deny Jesus our Master.

"How Far Do I Practise my Religion in my Business?"—Oct. 21–26

Micah vi. 8; Rom. xii. 11.

Was commercial honesty ever as difficult as now? Young men who enter business today find their hardest struggle, not how to be successful, but how to be honest and achieve success. There is one primal cause of this state of affairs—the prevalence of a dual life, one personal and the other corporate. So schooled are men to this divorce that they often see no harm in keeping these two departments wholly separate and comporting themselves differently therein. The result is a kind of unconscious hypocrisy in the business world.

Men rent their property for nefarious purposes and suffer not the least compunction therefrom. Firms wink at methods employed by their agents to solicit trade, tho they be of a dishonest and sometimes immoral character, and yet carry about with them no sense of guilt. Clerks catch this spirit from their employers, and small tradesmen confess themselves driven to like practises. The duty of the church in view of these facts is clear:

I. It must keep the highest moral standards

before its members. We must preach righteousness and faithfully unfold the rigid moral teachings of the Bible.

II. It must exercise its disciplinary function and turn from its membership those who exclude conscience from their business life. A few notable examples just now would do a great deal to clear the air and make the influence of the church immensely stronger.

III. It must punctiliously guard itself against compromise with a dishonest business world. By solicitation of funds from men of conscienceless dealings, by accepting favors of any kind at their hands, or by joining in the public recognition of them, we lend indorsement to one of the greatest evils of our times, when we should be dealing it no uncertain or weak-handed blow. No business man is a Christian in Paul's sight, and much less in the sight of God, who does not glorify God and commend Jesus Christ in every commercial transaction, or whose whole business life does not help to bring in God's Kingdom among men.

"Am I Living Close enough to the Children?"—Oct. 28–Nov. 2

Matt. xviii. 1–6.

We grow up into manhood as we grow downward toward childhood. What else did Jesus mean when He set that child in the midst of the disciples and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"? Let a man live close enough to the children to have the sunshine of their souls bathe his, and he will grow daily purer, nobler, and holier.

I. A man's purpose and effort should be, therefore, to relate himself vitally to the children that are about him. Recognize them; seek their company; take part in their play; enter as far as possible into their experiences, whether sad or gay. The greater a man is the larger the place in his life for the children.

II. It should be ours to enrich and sweeten their lives. Of course, this is true of the children of the poor, and most people are quick to recognize it. But all children, whether rich or poor, are in need of such a ministry of sympathy.

III. Imitating their character is another task to which we men and women should set ourselves, because Christ has pronounced them the ideal model. In what particulars do they furnish us with the true model? 1. Simplicity. "Without folds" is the root meaning of that word, and who does not see its best illustration in childhood? Conventions are foreign to children, and it is only with the utmost difficulty that they come to adopt them. 2. Docility, the trait which Jesus probably had uppermost in mind when He commended this child to His disciples. Their minds and hearts alike are open, being free from prejudice and preconception. It is the opposite trait to this—pride of mind and prepossession of heart—that keeps most men from Jesus Christ. 3. Sincerity, frankness.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

THE YOUNG PEOPLE'S SOCIETY AS A SCHOOL

By Prof. George Albert Coe, Northwestern University, Evanston, Ill.

The position of the young people's society in the local church is like that of a literary society in an academy or college. It is essentially a scheme for supplementary education or training in religion. Its primary significance lies in the educational value of expressive activities. Character grows chiefly by what one does. The meanefforts a principle grows clear through our ing of to apply it; the carrying of responsibilities deepens the sense of responsibility; the effort to attain an ideal makes still higher ideals attractive; in fact, character itself is just the grooves that the personality has acquired through its habitual modes of reaction. A voluntary organization of the young people of a church is first of all an outward expression of religion. The special value of this particular expression lies in the freedom and spontaneity with which young persons talk and act when they are by themselves and unabashed by the presence of their elders.

The principle of free self-expression is here

so fundamental and persuasive as to furnish a rational solution for a large part of the problems that arise in reference to these societies. For example, the proper age-limit of membership for both the junior and the senior society can be determined by the growth of self-expression from early to later adolescence. This principle would fix the lower limit at about twelve, when adolescent impulses begin to manifest themselves, and the upper limit not far from twenty-five, when these specific impulses largely disappear. Within these limits, a subdivision, founded on the same principle, becomes necessary, and everywhere it has given rise to the junior society. There is good evidence, too, to indicate a need for some special device for facilitating the transition from the junior to the senior society. It is significant that the central body of one of the large organizations has gently but firmly invited those who are no longer young to withdraw from overt activity in the young people's societies.

The same principle offers a solution of the vexed problem of pledges and covenants. A covenant (supposed to be made with Christ) to attend meetings and to take part in them, a pledge to abstain from certain amusements, and a pledge to give a tenth of one's income to the Lord—all these have been put before the young people of one or another great society with such references to Scripture as tend to impress these acts as divine commands. The proper question here is whether such pledge or covenant (not, of course, the act or habit contemplated in it) develops a habit of strong, independent, balanced self-control and Christ-like self-guidance; whether it develops free action from within outward, or whether, on the contrary, it tends to a kind of self-restraint that hinders the freedom wherewith Christ has made us free. One great society, the Epworth League, has recently dropt from its constitution the uniform requirement of a pledge regarding amusements. Each chapter now decides for itself whether it will have two classes of members, active and associate, the former of which shall take the pledge. The intention of this change is commendable, but the permissive clause is of doubtful value. Societies that have these two classes of members set up an artificial fence between two groups of pious young persons. A spiritual "upper crust" is produced with all the resulting artificiality of conscience and spiritual priggery. This is, in fact, a new form of the old heresy of "works of supererogation."

The principle of religious self-expression, on the other hand, does emphatically justify the utterance of one's religion in words. Provided that proper precautions are taken to prevent self-display, dogmatism, shallow talk, and unwholesome introspection or self-revelation, and to promote an objective attitude of mind, few exercises can be more wholesome for young persons than frankly talking out the facts and problems of religion from a young person's point of view.

Those who shape and guide these societies—and mature leadership must be assumed here as in any other school—will do well not to lose out of sight the educational idea. The young people's society may well do a large amount of work in the local church and in philanthropies; it may well cultivate a habit of giving; it may become a power for good in many directions. But to make the society primarily an instrument for getting such work done would be an utter mistake. The primary purpose should always be the religious training of the young so that in after-years they may attain the maximum of possible efficiency in religion.

All this concerns self-expression as a means of training in religion. But these societies are demonstrating that they can meet another great need—temporarily at least. For nowhere has the recent growth of young people's activities been as marked as in the direction of study work of one sort or another. Here the movement is phenomenal.

The general possibilities of systematic instruction in young people's societies are best gathered from the two most striking developments in this direction. The Baptist Young People's Union has conducted courses of instruction for fifteen years. The thoroughness of the organization and the seriousness of the work can be inferred from the fact that there are now on file in the central office in Chicago some 160,000 examination papers. A beginning of gradation of studies has been made by grouping them as junior, senior, and advanced courses, and by providing special helps and texts for each of the three groups. The subjects are classified under Bible and missions, but the range of the material is broader than this classification suggests. For here are studies in

Christian doctrine, church history, apologetics, and even the philosophy of theism. It is worthy of note, too, that this society has made a beginning of studying the Bible as literature. Further, some of the best recognized thinkers of the denomination have been enlisted as writers of text-books. The standpoint, naturally, is conservative, but it is not blindly so. As to the present extent of this work, it may be said that probably 6,500 persons are serving as leaders of classes, and that something like a hundred thousand pupils are enrolled. Among the known results of the system are these: A supply of Sunday-school superintendents having at least some preliminary training; the stimulation of young persons to seek a college education, and the awakening of many persons to a personal call to mission work in foreign lands.

The name Epworth League is in use in various branches of Methodists, and everywhere it appears to carry with it the implication of study work. The German societies in this country have been studying the principles of government and good citizenship; the others have concentrated chiefly upon the Bible and missions. The League of the Church South maintains three summer assemblies for the study of the Bible and methods of work; the Canadian League in 1905 conducted a score of such summer schools; the League of the Northern Church conducted a summer institute last year, and during the coming summer it will increase the number to three.

But the most significant movement of the Epworthians is the effort, now making, to organize a complete graded course of instruction for the Leagues of the Northern Church.

This graded course is now being introduced into the local societies. It is a product of experience, and there is little reason to doubt that it will soon be in operation in thousands of places and with many scores of thousands of pupils. The effect upon religious education in the Methodist churches is almost certain to be profound. For here is a second Bible-school growing up alongside the Sunday-school. It has the same pupils as the Sunday-school; it uses the the same material—the Bible, missions, etc.; its aim, like that of the Sunday-school, is the spiritual growth of its pupils; it consciously and deliberately applies the methods of pupil-gradation, gradation of material, and to some extent the teaching methods that have been worked out specifically for the Sunday-school. Why, then, a second church-school?

This question should interest others than Methodists. For in the Epworth League we find simply the culmination of a movement that is going on also in the other denominations. Apart from courses on the history and methods of the young people's societies, there is not a subject treated by the young people that is not already recognized in Sunday-school curriculums. Mission study, for example, is already in the Sunday-schools, and it is bound to grow there. The same is true of church history and of other topics that relate to personal piety and church life. In the growth of study work in the young people's societies, then, we face a movement toward the organization of a second church-school coordinate with the Sunday-school and exercising the same functions.

What does this mean? There is not one of us who can rejoice in the inevitable answer. We would escape it if the facts permitted. But the case is so simple that we can neither ignore nor misunderstand it. The facts can not signify less than that, in a great number of local churches, the Sunday-schools are not recognized as doing efficiently the work for which they exist. This inefficiency may be unnoticed, yet if it did not exist what demand would there be for classes that duplicate its functions?

What, then, of the future? May not the Sunday-afternoon meeting of the junior society, the Sunday-evening meeting of the senior society, and the various week-evening meetings of the young people's society and of the organized Bible classes be even now preparing the way for extending the time of Sunday-school instruction beyond the mere half-hour of which there is so much complaint? And may it not turn out in the end that very much of the longed-for reform in Sunday-school methods will come without observation, without planning, and without disturbance, through the young people's societies?

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

THE CAPTURE OF JERICHO

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

The word *Hexateuch* means more than the first six books of the Old Testament. It implies a theory of their literary composition. It implies that the sources upon which the Pentateuch rests are present also in the book of Joshua, and that the early history does not end with the death of Moses, but with the entry of Israel into the promised land.

It is always comparatively easy to distinguish the priestly (P) from the prophetic element (JE) in the book of Joshua; the difference is as striking as that which subsists between the two creation stories discust in the January number; but the Jehovistic and Elohistic strands of the composite document (JE) are distinctly more difficult to unravel than they are, say, in the Joseph narratives of the book of Genesis. There can be no doubt, however, that they are present, as a minute study of the stories of the crossing of the Jordan (Josh. iii., iv.) or the capture of Jericho (Josh. vi.) clearly shows. At the same time there appear to be unmistakable traces of duplicate origin in some of the narratives in the book of Judges, and even of Samuel; and certain scholars have concluded from these phenomena that the two prophetic documents, which were subsequently combined into one, are continued considerably beyond the book of Joshua. In that case the word Hexateuch is somewhat of a misnomer, and Pentateuch is, scientifically considered, just as correct a term, as, tho the literary sources are carried beyond Deuteronomy, the first five books, ending with the death of Moses, constitute a chapter of Hebrew history which may not unreasonably be considered by itself.

The story of the capture of Jericho in Josh. vi. was for long thought to be a unity, but minute examination has revealed indubitable traces of composite authorship, tho they have been welded with great skill. According to verse 3 the men of war are to march round the city once every day for six days; according to verse 4 they are to march round it seven times on the seventh day. In connection with the latter march the ark is mentioned, which is to be preceded by seven priests blowing seven trumpets which they are carrying; it is not clear whether these priests are to accompany the march on the first six days, but the implication is that they are not, otherwise the first clause of verse 4, "and seven priests shall bear seven trumpets before the ark," would probably have preceded the last clause of verse 3, "Thus shalt thou do six days."

Verse 5 intimates that, when the people hear the sound of the (priests') trumpets, they are to utter a mighty shout, whereupon the city wall would fall. Now according to verse 10 the representation is somewhat different. There Joshua says, "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, *until the day I bid you shout;* then shall ye shout." In other words, here the signal for the shout is to be the command of Joshua; in verse 5 it was the blast of the trumpet. These two views are harmonized in verse 16, according to which, "when the priests blew the trumpets, Joshua said unto the people, Shout." But this is in itself hardly natural; the sound of the trumpets would be more naturally followed *immediately* by the shout of the people, without any express command of Joshua; and that is undoubtedly the impression left by verse 5. We begin to suspect that there are two accounts of the signal for the shout—one the sound of the trumpet, the other the command of Joshua—harmonistically combined in verse 16.

When we come to the actual story of the capture, we find an accumulation of statements which is nothing less than surprizing. "So the people shouted, and blew the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the

people shouted with a great shout" (verse 20). The first thing that strikes us here is that, according to the first clause, it is the people, that is, the warriors, who blew the trumpets—not the priests. This point is quite obscured in the English versions, which, in the second clause, add in italics (because there is no warrant for the words in the original) "*the priests* blew the trumpets" —an addition clearly made for harmonistic reasons. "Here," to quote Wellhausen, "it is *the people* who blow the trumpets, after or while they raise the war-cry; the blast of the trumpet is *a part* of the hurrah, not the signal for it." Apart from this, the duplication in verse 20, "the people shouted . . . the people shouted," is so obvious that one is strongly tempted to suspect that one of the phrases belongs to one source, and the other to the other. Besides, in this verse the people shout both *before and after* the trumpets—a difficulty which disappears if the first mention of the shout be taken with Joshua's command in verse 16b, and the second follows the blast of the priestly trumpets. That is, we would have here two versions of the same incident, differing as verses 5 and 10 differ.

But there are other difficulties. Verses 12 and 13 undeniably interrupt the connection between 11 and 14. Verse 11 concludes the description of the first day's march round the city, to which verses 8 and 9 are devoted. First, the armed men, then the seven priests with the trumpets, then the ark, then the rear-guard—they went round the city once, returned to the camp and lodged there. This detailed description of the first day's march is quite appropriate, but it is surely surprizing to find the second day's march described in verses 12 and 13 with the same detail and in practically identical terms. "And so they did six days" (verse 14). The detail, which is natural the first time, is altogether superfluous the next time. The difficulty begins to clear up when we recognize that the Septuagint, which here apparently has preserved the correct text, omits the first clause of verse 8, "and it was so, that, when Joshua had spoken to the people," and renders the rest of verses 8 and 9, as continuing the instructions of Joshua: "and the seven priests bearing the seven trumpets of rams' horns before Jehovah *shall pass on* (not 'passed on'), blowing the trumpets, with the ark of Jehovah following them, and the armed men going before the priests who blow the trumpets, and the great multitude following the ark, while they continually blow the trumpets." These are the instructions which in verses 12 and 13 are described as being carried out, and this description applies now not to the second day, where it is unnatural, but to the first, or rather to the single day on which the sevenfold march was undertaken (the seventh day, in the present composite version of the story), as the document which describes the sevenfold march is the only one which mentions the seven priests with the trumpets (cf. verses 4 and 5). When verses 12 and 13 are read after 8 and 9, verse 14 will be found to follow naturally after 10 and 11. "So he caused the ark of Jehovah to march round the city, going about it once; then they came into the camp and lodged in the camp (11). And the second day they compassed the city once, and returned to the camp. Thus they did six days." Thus there are here, as in the Joseph story, two strands of narrative, agreeing in essentials, but differing in details.

Some little confusion appears to have been further introduced into the story by the blowing of the trumpets. That is to be, according to one version, the signal for the shout and the attack (cf. verse 5); and consistently with this the priests at first only *carry* the trumpets (verse 6), they do not blow them. But later on (for example, verse 13) the priests are represented as blowing their trumpets continually as they go. This would of course destroy the effect of the trumpet blast as the signal for the shout and the attack. One critic has facetiously suggested that the continual blowing of the trumpets may have been due to the naive delight in fortissimo. However that may be, it does not contribute to the clearness of the narrative.

When the story is read in its composite and continuous form in an ordinary Bible, the full force of the literary analysis may hardly be appreciated. The reader would do well to study it in such a book as Professor Kent's "Beginnings of Hebrew History" ("Student's Old Testament," vol. i.), pp. 264, 265, where the two narratives are printed in parallel columns and the coherence and continuity of each separate narrative can be appreciated at their full value. The net result of the analysis is this: Com-

mon to both stories is the idea that the walls of the city fell immediately on the raising of the battle-cry, after the Israelites had marched round the city seven times. According to the one version the march was (originally) made on seven consecutive days; according to the other version, seven times on one day—possibly, as has been suggested, originally on the first day, which would preclude the necessity of fighting on the Sabbath-day, which is necessary on the other version of the story. The redactor combines these versions by making them march round the city once a day for six days, and seven times on the seventh. Again, in one version, only the people, or the warriors, are represented as marching, and it is they too apparently who blow the trumpets in verse 20a; the other version has a more priestly coloring. Between the armed men and the rear-guard go seven priests marching in front of the ark, and it is the priests who blow the trumpet which is the signal for the shout.

This analysis, however, is a purely literary question of little historical importance. The real question underlying both documents is this: How was Jericho actually taken? Were walls ever thrown down by a shout, and was ever the capture of a walled city so easily effected? Can it be literally true that, when "the people shouted with a great shout, the wall fell down of itself"? All kinds of rationalistic attempts have been made to get rid of the difficulty which every one must feel. One supposes that the walls were undermined, another ascribes their collapse to an earthquake, another to the vibratory motion of the march, rendering the foundations insecure, and the effects of the shout have been compared to the concussions of cannonading or the blasting of rocks.

All these explanations are quite beside the point. Undoubtedly the impression conveyed by the story is that the walls miraculously fell at the sound of the trumpet and the shout. But the real explanation is to be sought in the fact that we are here dealing with poetic prose. In previous articles we have seen that much of the early Hebrew history rested on poetry. One of the oldest books of Hebrew literature was entitled the Book of the Wars of Jehovah, and its ballads no doubt celebrated the struggles of Israel in their conquest of Canaan. A fragment of the book of Jashar, quoted in Josh. x. 12, 13, shows how the memory of the battle of Beth-horon was perpetuated in a war-song; and such a war-song we have in Judg. v., which celebrates in splendid strains the victory of Israel over the "kings of Canaan." Nothing is more probable than that the story of Israel's assault upon Jericho was similarly celebrated. There was fighting—more than we should be inclined to believe, if we had only the story in Joshua vi.—for in xxiv. 11 Joshua reminds Israel that "the men of Jericho fought against you." But Israel was triumphant, and easily triumphant. Jericho was the first Canaanitish city to be assaulted, and Israel was thrilled with the thought of her easy victory: Jehovah, her mighty "Man of war," enthroned upon His ark, had marched round the city with His people, and shown Himself irresistible. The story is, tho prose in form, poetical in spirit, and must be interpreted according to the canons of poetry. The religious meaning behind it is simply that no walls can stand before Jehovah when He fights with and for His people; at the blast of the trumpet and the shout of His eager warriors, they must fall.

From this point of view it is obvious that there is no need to assume a miracle. The most illuminating commentary on the story will be found in Prof. G. A. Smith's description of Jericho in his "Historical Geography of the Holy Land," pp. 267, 268. With a river in front of her and hills behind her, "Jericho is a city surrounded by resources. Yet in war she has always been easily taken. That her walls fell down at the sound of Joshua's trumpets is no exaggeration, but the soberest summary of all her history. . . . This weakness of Jericho was due to two causes. An open pass came down on her from Northern Israel, and from this both part of her water supply could be cut off and the hills behind her could be occupied. But, besides this, her people never seem to have been distinguished for bravery; and, indeed, in that climate, how could they? Enervated by the great heat, and unable to endure on their bodies aught but linen, it was impossible they could be warriors, or anything but irrigators, paddlers in water and soft earth. No great man was born in Jericho; no heroic deed was ever done in her. She never stood a siege, and her inhabitants were always running away."

THE TREND OF OLD-TESTAMENT CRITICISM*

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Those students of the higher criticism of the Old Testament, who have had the boldness—many would say the presumption—to challenge the finality of the "results" alleged to have been established by the dominant school of critics, and to call in question the validity of the arguments by which those conclusions have been supported, occupy at the present time by no means so lonely a position as was the case twelve or fifteen years ago. Indeed, it can no longer be denied that the Graf-Wellhausen theory has been very seriously shaken by the labors of recent scholars. Even critics like Dr. Gunkel, on the one hand, and Dr. Winckler, on the other, tho propounding themselves very questionable theories, have yet shown that some of the cardinal principles of Wellhausen's theory are absolutely untenable.

The article on "Recent Developments of Old-Testament Criticism," whose title we have noted in the margin, supplies strong confirmation of the statement just made. Here is an accomplished scholar and distinguished critic—himself a disciple of Wellhausen (who a few years ago, in one of his charming books, assured us that the battle waged against that great critic had been lost, and that the only question remaining to be settled was the amount of the indemnity to be paid by the conservative school to the advanced school)—now frankly acknowledging that these great critical questions, which it was hoped eighteen or twenty years ago had been settled, have been reopened, so that the battle is to be fought over again, with results yet to be determined.

Twenty years ago the criticism of Graf and Wellhausen "appeared to afford a permanent basis for the reconstruction of Israel's religion." "The main problems of the Old Testament appeared to be settled."

But now this eminent authority confesses that "debate upon the cardinal questions of the Old Testament" has, during the last fifteen years, "continued as keen as ever." "Fresh problems" have been raised, and "the lines traced twenty years ago with such apparent permanence" have been "greatly disturbed."

To one or two features of this striking article the attention of the reader is invited.

I. The newer criticism and the Wellhausen theory. Dr. Smith acknowledges that that critic's "analysis of the Pentateuch and consequent reconstruction of the history of Israel" have undergone "a thorough revision"; but he maintains that their substantial accuracy and integrity have not been shaken by the labors of these more recent scholars.

Let us test the soundness of this judgment by one of his own examples. Professor Gunkel, he says, has shown that the origin of the early chapters of Genesis "must lie in a time which to Israel was prehistoric," and that the patriarchal narratives are to be dated from 1200 B.C. (p. 185). This our author regards as only a "modification of the views of the Wellhausen school."

But is it not rather a complete reversal of the views of the great father of that school? Wellhausen says, "I do not believe the story of paradise and the fall to be very old with the Israelites"; and again, "the materials of Gen. ii., iii. can hardly have been imported before the time of Solomon" ("History of Israel," p. 308). The Priestly Code, which includes much of the early part of Genesis, is, according to Wellhausen, "a work of the imagination of the priestly school in the time of Ezra," or, as Prof. James Robertson describes the theory, "a wholesale manufacturing of incidents and situations." The patriarchal narratives belong to the Jehovist and to the Priestly Code, the former dating from, say, 850 B.C., and the latter from 444 B.C. Abraham, in Wellhausen's opinion, is "a pure creation of unconscious art." Of the whole patriarchal narrative he says, "This later age is here unconsciously projected . . . into hoar antiquity, and is reflected there like a glorified mirage" (*ib.*, p. 319). I submit that to call Gunkel's view, that the patriarchal narratives contain "the style, the ideas, and the historical conditions of the ages before Moses," a "modification" of Wellhausen's views, is a strange use of language! It would be just as accurate to call the Baco-

* 1. "Recent Developments of Old-Testament Criticism." By Dr. Geo. Adam Smith, *The Quarterly Review*, January, 1907; 2. "What did Moses do?" By Prof. John E. McFadyen, M.A., The Homiletic Review, May, 1907; 3. "Origin of the Decalogue." By Prof. John E. McFadyen, M.A., The Homiletic Review, July, 1907.

nian hypothesis a "modification" of the view that William Shakespeare was the author of the plays that bear his name; or the Wolfian hypothesis of the structure of the Homeric poems a "modification" of the view that there was a real Homer. Dr. Smith indeed seeks to escape the force of this argument by drawing a distinction between "the dates of the present forms of the documents" and "the date of their contents." But Wellhausen's theory referred not only to the dates of the "present forms," but to the *structure* of the documents. Conservative critics like Professor Robertson and Professor Hommel and Professor Orr do not for a moment assert that in their "present forms" the books of the Pentateuch are Mosaic.

One recalls in this connection a certain rather famous general who, after having been defeated in a series of engagements lasting several days, and having abandoned the objective of his campaign, reported to his government that he had "changed his base." I think it begins to be pretty clear that the Wellhausen army is "changing its base" after a somewhat similar experience.

II. Was Jeremiah ignorant of the Levitical laws? In the article under review, Dr. Smith writes as follows:

"Jeremiah (vii. 22) distinctly states that Jehovah gave no commands to Israel concerning burnt offerings and sacrifices: in the wilderness His commands had been only ethical. If the Levitical laws were extant in Jeremiah's time, he, tho a priest and speaking in the name of the Lord, was therefore ignorant of them. It is facts like these, taken from the histories and prophecies themselves, which give the Wellhausen theories so much of their strength" (p. 187).

Is this argument sound? Is the inference Dr. Smith draws from Jeremiah's language a necessary inference? Is it consistent with his teaching elsewhere?

Now first let it be noted that if our critic's view is correct, then it follows not only that the Levitical laws were unknown to Jeremiah, but that the Books of the Covenant and the book of Deuteronomy were also unknown to the prophet, for both of these speak of burnt offerings and sacrifices (see Ex. xx. 24 and Deut. xii. 6). Yet the Wellhausen school of critics (to which Dr. G. A. Smith belongs) hold that both of these documents existed in the time of Jeremiah, and must have been known to him. There is no escape then from this alternative: Either Jer. vii. 22 is not to be pressed to the point of absolutely denying that Jehovah gave any commands to Israel in the wilderness concerning burnt offerings and sacrifices, and so showing that Deuteronomy and the Books of the Covenant could not have been in existence at that time (608 B.C.), a conclusion which contradicts the Wellhausen position, or else this utterance of Jeremiah is not inconsistent with the existence either of P (the Levitical law) or of the other books just named. Let Dr. G. A. Smith take whichever horn of the dilemma he will, his argument is overthrown.

But let us examine the passage independently. This is the language of the prophet: "Thus saith the Lord of hosts, the God of Israel: . . . I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people" (vii. 21, 22, 23).

Now if we are to interpret this *au pied de lettre*, then is it not literally true that when Israel was delivered from Egypt, and down to their arrival at Sinai, there was no divine ordinance concerning "burnt offerings or sacrifices," but concerning obedience (see Exod. xv. 26)? But if this is not insisted on, then is it not open to serious question from the point of view of Hebrew usage whether it is legitimate to render "*concerning* burnt offerings," and not rather "*because of* burnt offerings"? And if this latter be the true translation, then the meaning would be, "I spake not unto your fathers, nor commanded them, etc., *for the sake of* sacrifices." The burnt offerings and sacrifices were not the end of the commandment, but only the expression of worship and obedience.

But if we waive both of these probable interpretations, it is clear that the prophet was addressing himself to a state of things in which the people gave themselves up to violations of the moral law, relying upon the virtue of their burnt offerings and sacrifices to shield them from the consequence. Under these circumstances he would naturally urge that Jehovah's solicitude was for conduct and character, for obedience to the commandments, and not for ritual observ-

ance. And he would appeal to their history from the beginning, in confirmation of this.

In fact, this utterance of Jeremiah is of like significance with the words of Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice" (1 Sam. xv. 22); and with the words of the psalmist, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit" (Ps. li. 16, 17). And yet the same psalmist in the same psalm, supposing that the spiritual sacrifice has now been offered, exclaims: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering" (Ps. li. 19).

To these we may add as of similar import the following from the prophet Hosea: "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings" (vi. 6).

It is a strange slavishness to the letter on the part of the Wellhausen school to press such passages into an opposition on the part of the prophet to the Mosaic ritual. They were not opposed to that ritual, but to its abuse. They were inveighing against the *opus operatum*, which substitutes ritual conformity for spiritual obedience. Jeremiah himself in his ideal picture of Judah's future sees the people coming from all quarters, "bringing burnt offerings and sacrifices and meat offerings and incense unto the house of the Lord" (xvii. 26).

The principle on which these critics find in Jer. vii. 21, 22, a denial of the divine origin of the Mosaic sacrifices, would lead to the conclusion that Isaiah believed Jehovah hostile to incense, to burnt offerings, and to prayer itself because he represents Him as saying: "Incense is an abomination unto me; the new moons and the sabbaths, the calling of assemblies, I can not away with; . . . yea, when ye make many prayers, I will not hear."

Dr. G. A. Smith tells us, in the same article above referred to, that "the real problem of the Old Testament consists . . . in the divergence of religious emphasis upon the ethical and ceremonial law respectively" (p. 188). But it must be said that this "divergence" can only be discovered by a perverse exegesis. There was in the times of the prophets of Israel the same tendency, observable in our own and in all ages, to substitute ritual conformity for spiritual religion, and there is not the slightest evidence that the prophets were hostile to the ritual so long as that was not made a substitute for the worship of the heart and the obedience of the life.

The statement of our critic that the Wellhausen theories derive "much of their strength" from such passages as this of Jeremiah, which we have been examining, should be carefully noted. It is most true. In fact Jer. vii. 22 is the main foundation upon which much of these theories rests. But I think it has been shown in this brief discussion that that passage lends no real support to the thesis that the Levitical laws were not extant in Jeremiah's time. What then are we to conclude as to the Wellhausen theory, so far as this passage is concerned, but that it is built on a perversion of the meaning of the authority to which it appeals?

III. Other examples of erroneous exegesis. 1. Turning now to the article of Professor McFadyen in the May number of this Review, I would call attention to the strange error into which the professor has fallen in the statement that the law of booty enunciated in Num. xxxi. 27 ff. is "*the very same law*" of which we have an account in 1 Sam. xxx. 22–25. On the contrary, the latter refers to the right of *the armed men* who do not participate in the actual battle to share equally with their fellow soldiers who do; whereas the former ordains that *the army* shall "divide the prey" with "*the congregation*," and further that both army and congregation shall pay a tithe of their share of the prey to the priests and Levites. Yet upon this erroneous identification of two quite different pieces of legislation, Dr. McFadyen builds an important critical conclusion!

2. Take another instance of erroneous exegesis by the same writer. To prove that the laws of the Pentateuch can not all belong to one period of history, he cites the law of slavery. "According to Ex. xxi. 2 and Deut. xv. 12, Hebrew slaves are to receive their liberty in the seventh year of servitude; according to Lev. xxv. 40, they are to be set free in the year of jubilee." But is there a necessary conflict between these two statements? May we not sup-

pose that the passage in Leviticus supplies an additional statute, viz., that even tho the Hebrew slave had not served his full six years, yet when the year of jubilee came he was to go free? Exodus and Deut. seem to give the rule, and Leviticus the exception.

3. But Dr. McFadyen finds another contradiction between these laws. He says: "According to the latter passage (Lev. xxv. 39–46), only foreigners can be enslaved by Hebrews for life; according to the other passage, Hebrews might also be so enslaved."

But surely only one in eager quest for a contradiction would find one between these passages. What do they actually provide? Both Exodus and Deuteronomy provide for the freeing of the Hebrew slave in the seventh year; but they also provide that, if the Hebrew slave *preferred not to go free*, he might then be bound in life-long servitude to his master. This is by no means contradictory to the precept of Leviticus, which bids the Israelite buy as "bondmen forever" "of the children of the strangers that sojourn among you" (vs. 45, 46). The only prohibition contained in the passage is this: "they (the strangers) shall be your bondmen forever; but over your brethren the children of Israel ye shall not rule one over another with rigor." Was it a violation of this rule to allow a Hebrew slave, who preferred not to go free, to be bound to his master in perpetuity?

4. In his article on the decalog, Dr. McFadyen wavers in opinion as to its Mosaic authorship. He inclines to accept it, but is hindered by the difficulty of attributing the second commandment to Moses. But why? Because we read in 2 Kings xviii. 4 that Hezekiah, in his reformation, "brake in pieces the brazen serpent that Moses made; for unto those days the children of Israel did burn incense to it." We have two things assumed by critics of this school: 1. That the serpent was intended to represent Jehovah, and 2. That Moses made the brazen serpent to be worshiped. Thus Wellhausen says Moses clearly did not object to graven images, inasmuch as "he made a brazen serpent which down to Hezekiah's time continued to be worshiped at Jerusalem as an image of Jehovah." But there is not a word of all this in the history as recorded in Num. xxi. The prohibitions of image-worship in the Pentateuch are frequent and absolute. The only logical conclusion from the narrative in the two passages is that the people, having apostatized to the sin of idolatry, had made the brazen serpent also an object of worship. That Moses authorized or sanctioned such a use of the "sign of salvation" there is not the remotest hint or suggestion in the sacred text.

Examples of this kind of perverse exegesis, having no sound basis in the text itself, abound in the writings of Wellhausen and his followers. They clearly vitiate their conclusions and discredit their theories with careful students of the Old Testament.

A Sacramental Study

By D. C. Hughes, D.D., New York.

1. "This do in remembrance of me!" Luke xxii. 19. The emphasis is to be placed on the initial word: "This." It is antithetic to what they had been doing. They had been celebrating the Jewish Passover that commemorated deliverance from Egypt. That deliverance was the sign of blood. "When I see blood, I will pass over you." This deliverance also is by the sign of blood. That deliverance was by a paschal lamb, whose blood had no intrinsic redemptive efficacy. This deliverance is by the lamb of God, whose blood cleanseth from all sin!

Here we have a momentous transition from That to This: (1) From Judaism to Christianity. (2) From types and shadows to reality and fulfilment. (3) From the priesthood of men to the priesthood of the Son of God. (4) From the transitory to the permanent—"The law maketh men high priests who have infirmity." (5) From the earthly to the heavenly. It is the most momentous and significant transition from one dispensation to another ever made.

Lessons from this great transition: 1. The absolute, supreme, divine authority which our Lord Jesus assumed in this transition. (1) He Himself acknowledged the divine ordination of the Jewish Passover, for He observed it. (2) The Passover had been observed for centuries. (3) It was the most sacred of all Jewish ordinances; celebrated every year by millions. Yet Jesus in the simplest manner possible abolished it in a moment and established a new ordinance: "This do," not that.

2. This supremacy which the Lord Jesus assumed in His transition, teaches that our

Lord would have every disciple of His regard Him as supreme in all things. "All power is given to me," etc. In regard (1) To all He said and did. (2) To the Scriptures He indorsed. (3) To the vicariousness of His blood. (4) To the reality and importance of His resurrection. (5) To the necessity of His return to His Father in order that the Holy Spirit might come to His disciples. No truth more important to faith than this.

3. The unostentatiousness of this act of transition. And He took bread and gave thanks and broke it, and gave unto them saying: "This is my body," etc. Nothing was more offensive to our Lord in His worship than ostentation.

4. The great significance of symbols He chooses to set forth the foundation on which rests this New Dispensation. "This is my body. . . . This is my blood." (1) We are taught that this universe was brought into being, in order that the Son of God might redeem a lost race and bring it back to God. "He was the Lamb slain before the foundation of the universe," 1 Pet. i. 20, Rev. xiii. 8. (2) Redemption through the precious blood of the Son of God being the great purpose of God in all ages, reveals the reason why its importance is so vital, and its rejection by unbelief so fatal.

5. The sweet, pathetic, and loving tenderness with which our gracious Lord would have us ever partake of these chosen elements. "This do in remembrance of me." These words reveal at least three things: (1) The intense reality of the Lord's love for His disciples. "Having loved them," says the Apostle John, "he loved them to the end." Those disciples were very imperfect, even as we are; yet, Jesus loved them. He loved them not for the perfections of their character, but for the reality and simplicity of their faith in Him, tho their knowledge and conception of Him were limited and crude. (2) The reality of His humanity. His human heart yearned for the loving response of these disciples, imperfect as they were. (3) The breaking of bread and the pouring of wine, so vividly reproduces the crucifixion of Christianity, that in order to awaken suitable feelings of love and gratitude and devotedness to Him He has ordained throughout perpetual generations that His disciples should "do this in rememberance" of their loving Redeemer.

Studies in the Psalms

By the Rev. J. Dennin Gilmore, Dublin.

The Beginning and the End: A Contrast

Psalm vii. 1, 2, and 17.

I. In the beginning the presence of God may be obscured, but it shall be proved in the end.

II. In the beginning the righteousness of God's dealings may be hidden, but it shall be vindicated in the end.

III. In the beginning slander may blacken the character of the righteous, but his good name shall be untarnished in the end.

IV. In the beginning the enemy may seem resistless, but disaster shall overtake him in the end.

V. In the beginning the arch enemy may seem to have it all his own way, but God shall arise and deliver His saints in the end.

VI. In the beginning the Christian may have sorrows multiplied, but he shall come forth triumphant in the end.

VII. In the beginning wrong may seem to flourish, but right shall triumph in the end.

The Song of the Wine-press*

Psalm viii.

This song should be read in connection with Heb. ii. 5–9, and we have three striking pictures:

I. Man as created by God. 1. How lovingly mindful God is of man. Four times in the Word the question is asked, "What is man that thou art mindful of him?"—Job vii. 17–20; Ps. viii. 4, cxliv. 3; Heb. ii. 6. 2. How precious are God's thoughts concerning man. 3. How frequent and affectionate are God's visits to man. 4. What a position of dignity and dominion God placed upon man.

II. Man as crushed by sin. 1. How are the mighty fallen! 2. Sin has hurled man from his dominion. 3. Sin has driven man from his fellowship with God. 4. Sin has reduced man to the lowest depths.

III. Man as crowned in Jesus Christ. Through the love of God, and by the redemption that is in Christ Jesus: 1. Man's guilt may now be pardoned. 2. Man's nature may be renewed. 3. Man's soul may be saved. 4. Man's heart may become the seat of joy and bliss.

* Heb. Upon Gittath, from Gath, a wine-press.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"His preaching much, but more his practise wrought;
A living sermon of the truths he taught."

LOVE AND SINCERITY

By Canon H. Hensley Henson, B.D., Anglican, London.*

Let love be without hypocrisy.—Rom. xii. 9.

Sincerity is the essential quality of the Christian character, and next, insincerity is the peculiar parasite of love.

Everywhere in the New Testament the gospel is described as the truth. Our blessed Master was wont to distinguish His teaching from that of the scribes and Pharisees by its unique and essential truthfulness. They were casuists, subtle students of tradition, adroit explainers-away of inconvenient obligations, adepts in all the arts which have obtained for ecclesiastics in every age the distinctive reputation of duplicity—hypocrites. He summed up His case against them in that terrific indictment, every count of which is ushered in with the scathing phrase "Wo unto you, scribes and pharisees, hypocrites!" If we inquire what is the gist of Christ's case against the religious chiefs of His nation, we find that it is precisely their inveterate insincerity. He inveighs against the ostentation of men who did all their works to be seen of men, against their pretense of religious severity, their ecclesiastical exclusiveness, their eager and unscrupulous proselytizing, their hair-splitting casuistry, their indifference to broad moral obligations while they insisted on petty rubrical regulations, straining out the gnat and swallowing the camel; their anxious care for the appearances of things, their cynical indifference to the things themselves; their personal wickedness coexisting with their lofty spiritual pretensions; their pressing claim to the support of the prophets whom their official predecessors had murdered and whose tombs they were officiously eager to build. This pervading hypocrisy, which, beginning within the fenced enclosure of the personal life, extended itself into every sphere of public activity, corrupting the whole system of the established religion and building an oppressive fabric of falsehood in the name of authority of religion, was the evident antithesis of the gospel. Christ disallowed that apostate and excessive system. He branded it as a libel on the divine truth, which it pretended to interpret and define. He said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition." The established ecclesiastical system of the Jews covered the national life like the rank growth of the African forest through which the sun can not pierce, so that at noon the traveler gropes his way in darkness as of the midnight. Now the gospel was light shining in darkness, a clearing away of the mists of ignorance, fear, and craft from the face of religion and the restitution to the human spirit of its inalienable but easily surrendered right of free access to the divine spirit from which it came, by which it lives. That was Christ's gospel, and its characteristic influence was the spirit of truth inducing in Christians by a natural necessity the temper of sincerity. St. Paul's words "Let us walk honestly as in the day" might fairly stand as the summary of apostolic morality. All the virtues which belong to the family of truth are insisted upon in the apostolic writings—simplicity, humblemindedness, thoroughness, truthful speech, honesty, fidelity in service. The old life of unbelief had its appropriate moral aspect as the leaven of malice and wickedness, and in discipleship it gave place to the new life which could be described as an unending paschal feast with Christ as Passover, and sincerity and truth for the unleavened bread.

St. Paul's description of his ministerial method glows with a noble enthusiasm for religious sincerity. "We have renounced," he says, as tho he were regarding the old conventional teacher's outfit of unreal claims and unfair reservations now cast forever aside, "We have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully;

*Stenographically reported for The Homiletic Review.

but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

We can not doubt then that an insincere person must be a very bad Christian, that both the Master's example and teaching and the counsels of His apostles require of Christians the habit of a sincere and courageous honesty. "I say unto you, my friends," so run Christ's words, "be not afraid of them which kill the body and after that have no more that they can do. I will warn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell, yea, I say unto you, fear him." It is because Christianity takes away all intervening barriers and brings the liberated spirit face to face with the Eternal Truth Himself that it demands, as well in the name of reason as in that of religion, an absolute sincerity, "for the word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart, and there is no creature that is not manifest in his sight, but all things are naked and laid open before the eyes of him with whom we have to do."

Insincerity is the peculiar parasite of love, and, as such, naturally qualified to be the besetting sin of Christians. "Let love be without hypocrisy," writes St. Paul, implying clearly that the two are apt to go together. Who indeed could doubt it? Who that knows much of his fellows does not regard with suspicion more than commonly ardent professions of affection? Who does not know that they who can bring their hearts into their mouths are more often than not the shallow-natured men whose love is more facile in affecting speech than lasting or trustworthy in the time of trial; in truth, we are all agreed that "loud professions cost little and carry far," and that halting assurances are no secure indications of lack of love.

The Psalmist describes a very familiar combination when he links together "words softer than oil" and intentions which are as "drawn swords." Much of the sadness and most of the bitterness of life come from the disappointments caused by hypocrisy, our own and that of others. Why should Christian love be thus shadowed by insincerity? Perhaps because being Christian love it asks more than average men living contentedly by earthly standards of duty are prepared to give. Paradoxical tho it may seem, it appears to be the case that hypocrisy is the parasite, not of the lower, but of the higher religions. The margin of failure increases as the standard of success is raised. How often do we hear indignant accounts of the superior consistency of pagans and Mohammedans compared with Christians? There is not among them the inherent contrast between theory and practise which unhappily exists too often among those who profess themselves to be followers of Christ. The reason surely does not lie in the moral inferiority of the latter so much as in the superior difficulty of the moral standard which the gospel imposes. In religion, as in all the higher spheres of human activity—but most in religion, as being of all the highest—the paradox holds that easy and obvious attainment is the indication of failure rather than of success.

"Lord, why can not I follow thee even now?" cried one aglow with generous loyalty, impatient at the shadowy promise "Where I go ye can not follow me now, but ye shall follow hereafter," and went on his way to learn through the shame and scandal of an immense failure where lay that path of final attainment which should lead him. It is not hypocrisy to fail as St. Peter failed; hypocrisy enters when, with Christ's name upon us and Christ's example before us, we acquiesce in some lower condition and even pride ourselves on our disgraceful consistency. Christian love, then, is an unearthly grace, and tho society adopt its sacred phrases and simulate its outward expression, society yet remains far, indeed perhaps as far as ever, from accepting it as a principle of its own life. Grant that the old standard of social morality which compelled St. John to define the church and the world by the sharp antithesis of love and hatred has been obscured by the gentler manners and kinder traditions of a civilization which has been nursed to maturity by the Christian church; and even so, will any student of our Christendom deny that a stern humiliating contrast emerges when we apply to modern society the standard of the gospel of Christ? The life of Jesus was the apocalypse of love, and it was a human life, lived without exemption from the common burden of human conditions, a life therefore which is

no wondrous portent dismaying us, but an exemplary life which we may understand, a kindly light to lead us through the deepening shadows of this perplexed life on earth.

The love of Jesus is supremely and invariably sincere; not even in thought can we connect it with effusiveness or exaggeration or calculating flattery. Truth and love in Him are two aspects of the same harmonious character, and if Christian love is indeed such, then it must reflect the same indissoluble combination—it will be love without hypocrisy.

BUT LITTLE LOWER THAN GOD

By James I. Vance, D.D., Reformed, Newark, New Jersey.

Thou hast made him but little lower than God. —Ps. viii. 5.

This is the translation of the Hebrew text as found in the American Revised Version. The translation is correct, but its audacity is striking. At last the translators have had the courage to put into English just what the Hebrew says. The old translation is, "Thou hast made him a little lower than the angels"; but the word is not the word for angels. It is "Elohim," the word which everywhere else is translated "God," and the daring thing the text affirms is not that God made man a little lower than the angels, but that He made him but little lower than God!

"Thou hast made him but little lower than God,
And crowned him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet."

This is the Bible doctrine of the origin of man, and it takes us to the heights. To be a member of the human race, the Psalmist declares, is to come of a great line. It is to have Jehovah for a hereditary ancestor. It is to trace your descent from altitudes but a little below that lofty peak whose dizzy heights lose themselves in the clouds of the infinite, where the divine Being has its explanation. To have the blood of man in your veins is to be dowered with a heritage of being past the price of all worlds and the glory of all angels.

We may not expect so startling a statement to go unchallenged. There are two facts whose challenge we may consider, inasmuch as the Bible itself considers them in connection with the text.

The first is the challenge of size. It confronted the Psalmist. It overwhelmed him in the very moment he was declaring that man was sprung from God. In an outburst of poetic passion he exclaims, "Thou hast made him but little lower than God," but, even as he says it the absurd audacity of the thing seems to seize him, and before the line is dry he asks permission to revise. He says:

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained,
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

That is, the Psalmist looks around him at the big world. He sees the glowing sun and shining moon and radiant stars; he beholds the majestic forces of nature; he hears the roar of the tempest and feels the breath of the storm wind and sees the leap of the thunderbolt; he walks out under the sky at night and lifts his eyes to the matchless starry host; he takes in all the grandeur and glory of that fadeless pageantry; and then he comes back to himself, to his weakness, his littleness, his obscurity, his infinitely less than minor part in the big world's affairs, and he seems to say: "It can not be, the song is false. In a big world like this man is too infinitesimal to claim the attention of the mighty God. He is lost amid its splendors, hopelessly dwarfed amid its stupendous statures." If the ancient singer felt this, how much more must we, for ours is a bigger world than his?

Since the Psalmist's day, the telescope has been invented and stars he never dreamed of brought to sight. The Milky Way has been found to be not merely a band of light on the brow of night, but an innumerable host of individual stars, massed in solid phalanx, marching in close and serried ranks across the fields of space, until we catch but the gleam of their shining armor. Since his day the photographic eye has been invented, and there have been added to the roof of the heavens vast systems of the starry world,

invisible to the natural eye even with the aid of the most powerful telescope. Worlds have been added to worlds, systems to systems, out through the infinite spaces, until the heavens have become a stellar host in comparison with which the Psalmist's starry galaxy was but a corporal's guard. If the size of the world was a challenge of the text in his day, how much more in ours?

The doubt which rises in this challenge we all feel. It makes us skeptics. To say that the God who presides over all worlds singled out a single member of the midget tenantry of a tiny planet for His special care is incredible. Our prayers can never reach Him. Amid the rushing, endless worlds of this labyrinthine universe the weak petitions of our timid hearts can never find their way to the great throne.

The second challenge is more serious still. It is the challenge of sin. It sires the doubt which comes, not as we look around, but as we look within. It is the doubt which arose in the mind of the author of the Epistle to the Hebrews when he tried to say, with one in a certain place, "Thou hast made him but little lower than God."

He quotes the old lines. He repeats the ancient doctrine of the origin of man. He recites the early glory of the heights. He tells us how God wrought at the summit and made man in His image, and crowned him with the empire of the world. Then he looks, not at the face of the stars, but into the faces of his fellow men. He looks down into his own guilty heart and darkened mind. He looks at fallen, sinful human nature. He sees man imbruted, besotted, his face written over with the ruin of God's law and his powers eaten out with lust, and he says: "It can not be. The song is false. Man is too vile to claim the care of the holy God," and the old doubt breaks forth afresh.

"What is man that thou art mindful of him?
And the son of man, that thou visitest him?"

This is the awful cloud; this is the real tragedy; not what man was before Adam, but what he is after Adam, after centuries of tuition, after ages of divine opportunity, after dispensations of the Bible and the cross and the Holy Spirit. What has man achieved? What are his accomplishments?

We see him fallen so low that the angels weep over his downfall. We see him living with a thin edge between him and eternal despair. We see him dwelling on the verge of that lost world, the smoke of whose torment ascendeth forever and ever. We see him cursed by want, disfigured by hate, defiled by vice, haunted by fear. We see, under our very eyes, the massacres in Russia and Armenia, the atrocities in the Kongo, and daily crimes whose trial in the courts of justice leads us to close our windows and bar our doors to save our children from defilement. We see him the author and agent of infamies and iniquities that cry to high heaven for redress. This is what we see. "We see not yet all things put under him."

This is the challenge that makes us falter as we read the text. This is the fact that made the translators hesitate. It sounds almost like sacrilege to recite the origin of such a creature as man next to godhood. Granted that prayer can find its way through the rushing worlds, how can petitions from lips so stained find an audience at that white throne? Our sins condemn us. It is the image of the beast which we bear, the vices which rot in our flesh, the passions which riot in our blood, that seem to make the old song false.

And yet, despite the challenge, the song is true, and tho with faltering lips and a fainting heart, yet with a voice which all the ages must hear, the old Psalm peals out its great creed of man, "Thou hast made him but little lower than God."

Nature itself answers the challenge of size. The very heavens, which seemed to say that God is too great to notice so small a creature as man, say that God is too great not to notice him. The microscope has uncovered the world below man, just as the telescope has uncovered the world above him. The microscopic world is as full of divinity as the telescopic. Tiny molecules, under the microscope, break up into planetary and solar and sidereal systems, all moving in perfect system to the music of the spheres, and repeating on the scale of the infinitesimal the phenomena of the macrocosm.

Sir Oliver Lodge estimates that if a dewdrop were enlarged to the size of our planet, the molecules of hydrogen it contains would be about the size of an orange. Compute how many oranges would be required to make a ball the size of the earth; as many molecules reside in a dewdrop. And yet, each of these molecules is a little world of its own, with planets revolving around a

central sun, and all under the same law of the one master mind that made and governs all. That is, size is nothing to God. He is as much in the atom as in the universe.

This is Christ's message to man when He takes a withered blade of grass, a bird with a broken wing, a lily in the field, and says: "If God care for them, how much more for you, O ye of little faith?" This is the God to whom we make our appeal, and as we do, the heavens and earth begin to say with the Psalmist, "Thou hast made him little lower than God."

The sinner himself refutes the challenge of sin. After the worst has been said about him, there is something in man that refuses to be explained by a process of nature, something that no cell of protoplasm could ever evolve and no course of discipline create. The music in the organ is made by the air passing through the pipes, but there is something in one of Haydn's oratorios which all the atmospheres of time blowing through the tubes of space could not produce. The sap that rises in a rosebush to the leaves of the flower it carries is not the same as the love which rises from a mother's heart to her lips as she croons a lullaby over the babe in her arms, the fruit of her own life. A lump of pig-iron outweighs the brains of Dante and Milton and Darwin, but there is something in the gray matter of the brain that no scales have ever been able to register.

The very capacity to sin is a certificate of man's high origin. He is the only being with so sublime a capacity. It proves that he is fallen, but it also harks back to the lofty heights from which he fell.

The power of thought proves the text. The stars are wonderful, the atoms amazing, but more wonderful is the mind that measures them, and explains their process. The intellect that can conquer space and calculate the schedules of the infinite, and wrest from distant and undiscovered worlds their secrets, is not to be put in the dull list of acids and alkalis and explained by a natural process. Its powers are the outflashings of a soul sprung from the loins of Godhood.

Consciousness is further evidence of the sanity of the text. A planet plunges through space, but it does not know it. It is a blind, deaf, inert mass. Man stands in the midst of colossal forces that appal him, and easily destroy him, but he is conscious of himself. He knows, and he knows that he knows. Nature may crush him, but there is this eternal difference between him and his destroyer: He knows.

Personality, that marvelous correlation of thought, feeling, and volition in the human, is another sign amid the ruins of sinful human nature attesting the high hour of its birth.

The possibility of growth is another. Man possesses an apparently limitless capacity for moral and spiritual development. He has within him a quality which enables him to take on the culture of God.

The author of the Epistle to the Hebrews lifted his eye from the face of fallen man to the face of the Son of Man, and exclaimed: "Now we see not yet all things put under him, but we see Jesus." Jesus is the triumphant vindication of the high origin of man.

He came to reveal God, to tear aside the veil human fear had woven across the face of Deity. He succeeded, and said: "He that hath seen Me hath seen the Father." Jesus here reveals God the Father.

But He came also to reveal man, to tear away the disguises sin had woven around the human, to show the higher, the finer, the divine possibilities there are for every soul in Him. Jesus has succeeded here also. "Whosoever believeth that Jesus is the Christ is born of God."

We see the world's vastness and man's littleness, and say: "What is man that Thou art mindful of him?"

We see God's holiness and man's sinfulness, and say: "What is man that Thou art mindful of him?"

Then we see Jesus. We see how low divine love can stoop and how high it can lift; and once more the ancient song arises without a broken note: "Thou hast made him but little lower than God!"

In view of all this, can we wonder at God's concern for man's redemption? It is the value of human nature and its possibilities in Christ that make the redemption of the soul so stupendous an achievement. It is God's greatest work, greater even than creation. Christ saw what it involved, and to bring it about paid the greatest price. He laid down His life that man might be saved. He comes to pilot us back to the heights, to bless us with the grace that regenerates, transforms, exalts, and glorifies.

LIVING AND DEAD WORKS*

By the Rev. R. J. Campbell, M.A., Congregational, London.

For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God.—Heb. ix. 13, 14.

There is a whole system of theology contained in these few simple words, which are not so easy of interpretation, perhaps, as they seem. It is requisite for a completely satisfactory understanding of any such writing as this that we should try to put ourselves into the intellectual and psychological climate of the man who first used them and the people who heard them. This epistle was plainly written, as is specified, for Hebrews, that is, for people who were familiar with the Mosaic legislation, the whole Deuteronomic code, the venerable national worship with which these things had been associated, and the whole system of ritual sacrifice presumed in them. Hence the concepts of the writer. The very terms he employs most naturally are colored by these associations.

"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh."

To Englishmen of the twentieth century, what does this mean? When was it, and how was it, that the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctified to the purifying of the flesh? In the strictest sense of the word there is nothing materialistic, external, or objective suggested here. The whole Mosaic system of sacrifice was symbolic, and intended to be such. If the blood of bull or goat or heifer was ever shed in the presence of the worshiping congregation, it was only to remind them and to bring home to heart and conscience the spiritual truth that the life must be laid down for righteousness in the service of God. And when the congregation were sprinkled with the blood of sacrifice they were thereby giving assent to this spiritual principle, and including themselves in it. It was as tho they were saying to themselves and to the world: "As this animal sacrificed is shedding its blood, so we, the worshiping people, one before God, must shed our soul's blood, too, in the strife against evil." The service of righteousness always means the laying down of the life. It should never be forgotten that this laying down is the first condition of moral excellence—it is dying to live.

Now, look at the second verse in the light of this symbolic action as set forth in the first. Here we have an experience described under the same spiritual figure. If the blood of the Mosaic sacrifice was symbolic of a great spiritual fact, how much more is the blood of Christ the august symbol of a still higher and nobler spiritual life! And remember we are apt to mistake symbol for reality, and to forget that unless we see what the symbol suggests the symbol itself is worthless. So now we may see, even in the phrase "the blood of Christ," something spiritual, holy, of eternal significance beyond the mere symbol.

In Greek thought, with which the writer of this epistle is not wholly unfamiliar, the symbol and the thing symbolized were always one and the same. The symbol suggested, but did not reveal, the whole of the truth inculcated. So it is with the phrase "The blood of Christ,' and even the most literal among us shows in his devotional exercises that he does regard it as a symbol, and yet it is also the thing symbolized. For example:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

No one in your lifetime was ever plunged in the actual blood of Calvary, and yet this sacred symbol stands for a spiritual regeneration, a redemptive process which is as real and true to-day as in the days when Christ Jesus surrendered His life upon the cross for the sins of mankind. Observe, then, you are by no means deceived by your phraseology. Even in your devotions, when you use the phrase the blood of Christ, you mean something more than the actual blood of Calvary. You mean the surrendered life that Christ offers on the altar of human hearts in all time. I would ask you to remove the drama of Calvary from without

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inward. The crucifixion on Calvary is endured over again in every age and in every man whose life has been given up to Christ. Just as the landscape is present in every ray of light that plays upon it in the course of one solar day, so is it true that the cross of Calvary is present in the experience of every consecrated man that ever fought a battle for right and truth and laid down his life for Christ. And just as the sin of mankind nailed Christ to Calvary—for it did—so it has nailed on their cross the men whom Jesus has made in the ages since. Christ-like men, Christ-inspired, Christ-filled men are men in whom the cross of Calvary is revealed once more in the life laid down.

Now I think we understand something of the real significance of the symbolism of the text before us. We may therefore pass on together to unfold the actual phraseology of the second part of our text. The most important phrase in the text is this: "Purge your conscience from dead works to serve the living God." What does that? "The blood of Christ," it says. And what is that? It is the Christ-life offered in every man. And the actual, literal phrasing of the sentence should be this: "How much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot unto God, cleanse your conscience from dead works to serve a living God!" The antithesis in the writer's mind is between death and life—dead works, a living God. And instantly there is suggested to our minds—is there not?—the old, old controversy as to the comparative efficacy of faith and works.

The very same work may be living or dead, according to what you put into it. It may be an act of faith, done in a Christlike spirit, under the inspiration of the Holy Ghost; or it may simply be a form of selfishness, a formality, a meaningless routine. When a man is captured by the grand Christ-ideal, —when the Christ within him has been offered at the call of the Christ above, when his life has been transformed by that great redemptive principle, what is it but that his conscience is cleansed from dead works to serve a living God? Thus the blood of the living Christ is not merely an external fact, a Calvary fact of days of yore; it is a fact of to-day's duty and to-morrow's destiny.

THE WICKEDNESS OF WAR

By William R. Huntington, D.D., Protestant Episcopal, New York.

The ambassadors of peace shall weep bitterly. —Isaiah xxxiii. 7.

There are only two arguments in favor of war that are worth weighing: One of these is what may be called the manhood argument, and the other what may be called the sovereignty argument.

We are told that manhood would decline and virile blood run thin, if the tests of courage and endurance which war furnishes were to become infrequent. But does this necessarily follow? The fight with nature, the task of subduing the earth, shows no signs of slackening. Why should not this field supply all the opportunities that are needed for the exercise of the athletic and combative virtues? There are other battles to be fought besides those in which men kill men. Day by day, night by night, in this great city, men fight fire, and they are doing it, not to destroy men's lives, but to save them. Besides, when we look at the matter in a large way, and study the object-lessons which contemporary history is all the time giving us, is it so plain that constant schooling in the art of war does really exercise the bracing influence, and produce the sturdy results that are claimed?

If army discipline has the magic power over character which the defenders of war allege, France ought to-day to be leading the world in all those sterling virtues that go to make the highest type of manhood. In that country every young man is theoretically, and almost every young man is actually, bound to grow up a trained soldier. But are we to-day looking to France for illustrations of what is best in character?

God forbid that I should speak unfairly or uncharitably of an ancient and illustrious nation, or seem to be defaming the popular standards of a sister republic; but I am simply echoing the fears and misgivings of the French themselves, when I allege that in these respects to which I have referred that nation is barely holding its own. The ever-lessening distance between the death-rate and the birth-rate is, to the thoughtful

minds of France, ground for solicitude and apprehension. But if there be in army life, and in ceaseless preparation for possible hostilities, that which acts as the salt of the body politic to save it from rottenness and collapse, why should not a nation which has so conspicuously made the learning of the art of war its occupation from its youth, why should not such a nation shine forth among the others with a conspicuous luster, a loftiness of character elsewhere unapproached?

The truth is, nations owe their decadence, when they are decadent, to the spread of dissolute habits. It is this that saps the life of peoples and finally effects their downfall—not too great devotion to the arts of peace. If history proves anything with regard to the collapse and disappearance of races once proud and strong, it proves this. Men's pleasant vices are the undoing of society; they loosen the cement that holds the courses in place, and presently the wall tumbles. But has army life ever been shown to possess peculiar efficacy in counteracting this tendency? Possibly, in some of the so-called religious wars, when austerity was made part of the drill, and holiness to the Lord the battle cry; but, as a rule, the influence of camps has been anything but promotive of sobriety in life and conduct.

Then, too, if the tonic effect of war upon manhood is the great argument in its favor, why do we not find women clamorous for war because of the similar influence which war exerts on those traits of character that are the most womanly of all? Never does that spirit of self-sacrifice, which is the peculiar glory of womanhood, shine out more conspicuously than in war-time; never are those helpful and healing instincts which are woman's natural dowry given fuller play than when the sick and wounded of some hard-fought campaign are crying aloud for solace. And yet I never heard it argued that we ought, every now and then, to have a war in order to save womanhood from deterioration. Women, as a rule, are on the side of peace; and they would rather waive the opportunity of developing their sympathies and their cooperative power which war gives, than see war declared. Nor is it likely that men would respect women more if women threw their influence generally on the side of war.

What I have called the sovereignty argument in defense of war is, it must be confessed, more difficult to meet than the one with which we have been dealing. Two strong nations, or, let us say, the two that are the strongest of all, have a serious difference of opinion as to some boundary line, or commercial privilege, or right of way on the high seas; and a point is finally reached where there is what is technically called a deadlock. The diplomatists have done their very best, they have explained and explained, tried every sort of "give and take," and no way to a common understanding can be reached.

What is there left for them, so the apologist of war triumphantly asks—what is there left for them save to fight it out? Well, perhaps, at the present stage of the world's progress there is nothing left for them but a resort to the arbitrament of physical force. When two men meet in a narrow path, and neither will yield to the other, either there must ensue a standstill, or else a trial of strength. But we must remember that all this specious logic was equally available for the defense of the practise of dueling a hundred years ago, and was employed by those who believed, and honestly believed, that the duel was socially necessary as a safeguard of truthfulness and a barrier against defamation of character. The duel was overthrown, not by legislation, but as the feudal system, with its jousts and tournaments, had been overthrown, partly by ridicule and partly by improved public opinion.

When public opinion, the world over, shall have been Christianized, wars will cease; and until then nothing save prudential reasons, based upon the fearful costliness of waging war in modern fashion, will avail to that end.

That was a stinging phrase which one of the English Liberals coined something more than a year ago. He deprecated the thought that his country should ever become a pirate empire. A "pirate empire"—what a fearful travesty of sea-power that! God save us from the grasping spirit; God save us from the temptation to join house to house and lay field to field, till there be no place; that we may be placed alone in the midst of the earth. The grandeur that comes of subjugating unwilling peoples is not a happy grandeur. The true grandeur of nations lies in recognizing the law of "Live and let live."

But the signs of the times are not all of them gloomy signs. There are some tokens which may well persuade the ambassadors of peace to dry their eyes and look ahead. Have you ever heard, I wonder, of the Christ of the Andes? We are somewhat disposed, we citizens of the United States, to think slightingly and to speak disparagingly of the peoples of the Southern continent, but this is what has happened down there in the recent past: They have set up on the crest of the mountain range which severs Chili from Argentina, fourteen thousand feet above the level of the sea, a colossal image of the Savior of Men, the Prince of Peace. His left hand clasps a lofty cross grounded on the rock where He stands, His right hand is lifted up in benediction. And this is how the inscription reads: "These mountains shall crumble to dust ere Argentinians and Chilians break the peace which, at the foot of Christ the Redeemer, they have sworn to keep."

The Christ of the Andes! Could there be a happier commentary on the prophet's words, "The mountains shall bring peace"?

INVESTMENTS, HUMAN AND DIVINE*

By Dean William F. Warren, D.D., Methodist Episcopal, Boston, Massachusetts.

All men are capitalists and all men make investments. Time is capital and should be invested in nothing which will not yield good returns. Strength of body is capital and should never be wasted. The power to influence our fellow-men by word and deed is capital, and, when rightly invested, brings not alone good interest, but also augmented principal. The greater and more varied a man's capital the more difficult become the problems of its wise investment and the greater his responsibility.

Descending now from these generalities, I observe that the majority of those whom I am addressing have invested four years of time and hard work in the acquisition of a college education. This I have no reason to think you will ever regret. You have come hither with the thought of investing at least two or three more years in an education which shall fit you more directly for the life-work of a Christian minister. As to this additional investment, if you but make it in the right spirit, I have no fear of your ever living to regret it. Respecting it, however, some of you have had more and greater alternations of resolve and hesitation than respecting any other you have ever made. Sometimes you felt sure it was the only rational thing for you to do, but then again you were assailed by doubts. You consulted friends in whose judgment you placed great confidence and they were divided in their counsels. Some said, undertake it by all means; others advised against it. Possibly one or two are here who, when they awoke this morning, gravely feared that even in coming on to Boston they had made a grand mistake. Of course I must not spend my precious moments in addressing those two or three exceptional hearers—tho to settle their doubts forever would be profit enough for any one day. Let me rather see if I may not so speak as to help the exceptional brother by helping one and all.

In order that I may do this I must ask one and all to take for a few moments a view-point too seldom taken when people are considering the pros and cons of a new investment. From the ordinary view-point the only question is, Shall I get such returns from the proposed outlay as will both satisfy myself and convince my friends that I have chosen wisely? Will the investment so pay that I shall never regret it, and never fear the criticism of those who are interestedly watching my use of my capital? Now such questions, I hardly need say, betray at once the view-point of the questioner. They are the inquiries of a man who, whether he knows it or not, makes himself the center of his universe. What wonder if the answers reached by him are often overridden and mocked by the stately ongoings of the infinitely vaster universe of reality? His uncertain inductions from most limited data can not be expected to hold good in a world in which no two lives are alike, and in which no two souls possess the same capital. What wonder also that from the friendliest advisers, each occupying the center of a different sphere, the would-be investor gets

* A part of the "Opening Day Address," delivered before the School of Theology of Boston University, September, 1906.

only divided counsels, which in turn but aggravate his own alternations of doubt and resolve? The erroneous viewpoint is at the bottom of all this trouble, and it is this viewpoint which must be gotten rid of, if we are to gain clear insight into the only wise investment of our lives. We must transcend the self-centered world in which we have been living. When a new investment is presented, instead of asking, Will it pay me? —we are to ask, Will it pay Him to whom my capital really belongs, and to whom I must render a strict account of its use? It is astonishing how quickly most of our perplexing problems respecting life's investments solve themselves the moment this new and true form of the problem is brought into the court of consciousness.

To illustrate what I mean, let us take one of these lesser questions of mere detail. You have the opportunity to invest in a scholarly knowledge of the Hebrew language. Your question is not, Will it pay me to master, so far as I may, this Hebrew tongue—but, Will it pay my Lord? Will He, whose I am and whom I promised to serve, will He get from it a satisfactory return?

Putting the question in this form, the answer becomes very easy. It at once falls into the general class of cases on which appointed stewards or agents for another have continually to act. Every such agent to whom proposals may come for a new investment of his master's capital has always three points to consider: First, how large is the proposed outlay? Second, on what security can the investor depend? Third, what returns are promised?

Passing the first two questions, the last of these inquiries habitually made by all conscientious stewards is easily answered. The inquiry is, What returns may my Master anticipate from the proposed use of His capital? In this case many returns could be enumerated in order, but for economy of time I will substitute for all a simple illustration from life—an illustration peculiarly appropriate to our present discussion. Let us suppose you have been out of the divinity school two years. It is Saturday morning. Your charge has been very exacting. The work has greatly taxed your strength. Besides, you have had sickness in your family. Day before yesterday you had to preach the Thanksgiving Day sermon before the united churches of the town. Yesterday there were two funerals to attend, and accumulated correspondence to dispatch. Yes, it is Saturday morning, and your fagged brain wearily dwells upon the fact that you have all your preparations for Sunday yet to make. You seat yourself at the study table. The temptation is strong to break for this once your good habit of beginning each day's study by reading a few verses in your Hebrew Bible. Time is precious, you have so much to do. Fortunately you left off yesterday at a very interesting point in the story of Gideon, and so your jaded mind consents to give three minutes by the watch to a continuance of the story. Already with this decision comes at least the satisfaction of not having to reproach yourself for the infraction of a rule which you know to be good. So you open the Bible of your old school-days, at the point where you left off yesterday, Judges vi. 33. You read the opening verse of the paragraph. Alas, how sapless and how fruitless. It simply says: "Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel." Disgusted and impatient, you are about to slam the book together with the exclamation, "I have no use for such ancient history as this—this is too busy a day"—when suddenly your eye catches the beginning of the next verse. You pause in astonishment. You can not trust your eyes. You catch up King James's version. You read the passage. In a passion you almost fling the volume away from you, saying, "Shame on such prosy souls!" King James's divines did not dare translate the expression as it stands. They rendered it in their clumsy and wooden way: "The spirit of the Lord came upon Gideon." The original reads, "The spirit of Jehovah invested Himself in Gideon!" My, my, you say, what would not Carlyle have given could he have lighted on that when writing his "Sartor Resartus"! What themes fairly rush at me from that one Hebraism. I seem to see a whole series of sermons springing up out of that one germ-thought. First, there is one for to-morrow on "God's Self-investment in Gideon." By it I ought to succeed in creating three hundred heroes like unto his. Then, a little before Christmas, what a theme this would be for a sermon on "Old-Testament Foregleams of the Incarnation."

Then what a sermon one ought to be able to preach on "God's Self-investment in Saul of Tarsus." Indeed, at any date, before any audience, what thought can be more inspiring and fruitful than this, that every disciple of our Lord is really a divine investment expected to make returns worthy of the wisdom and beneficence of the supreme Capitalist of Creation?

But I must break off the thread of your eager Saturday morning soliloquy, and interject the pertinent question, If in the hour of your extremity all this wealth of thought and material flows to you from a single Hebrew verb in a single clause of a single verse, will it not richly repay your Master if, like Him, you learn to read such as they stand written, and not as they have been inadequately rendered by later mistranslators? You can hardly hesitate in giving answer.

By this time, I suspect, a new idea is beginning to dawn upon you. At first you gave no thought to the derivation of the word investment. You followed me along without noticing the significant fact that to make an investment is to put something into a vesture or garment. It is to robe it in some sort of raiment. Now you begin to see that back of this deep figurative expression lies the thought that unproductive capital of any kind is naked, and in need of something indispensable to decency. It is out of relation to correlate powers. Like the horse, it can do no work until put into its proper working-attire. Invest it, and it will quickly gird up its loins and begin to show its ability to do work for its owner. The fault of the man of one talent in the parable was that he hid away his lord's money, covered it up with an unusable napkin, when he should have given to it honorable investiture in its intended office in the market-place as an enrobed and enthroned creator of other talents.

But we are not to stop here. Beyond all investments in the knowledge of Hebrew, and all investments in marketable talents of silver, stand investments in personality. The spirit of Jehovah robed Himself—invested Himself in Gideon. He is striving to enrobe Himself—to invest Himself in each one of us. Every preacher of God's Word should be a Gideon. The more men see that we are really nothing other than a vesture of the Almighty Spirit, the more will they listen to our divine message, and the more will they be transformed by its divine energy. The rhetorical figure is the strongest conceivable. It would have been sufficiently startling had the text read: The spirit of Jehovah embodied Himself in Gideon; perhaps even more startling had it read: The spirit of Jehovah incarnated Himself in Gideon; but the figure chosen carries our thought yet farther than either of these others could have done. In this the flesh of Gideon vanishes from view, his body finds no recognition. Only his spiritual personality remains, and that merely as a thin robe for the indwelling divine agent, the spirit of Jehovah. Any further intensification of the divine would have left nothing of the human. How beautiful, how inspiring the thought that tho like Gideon we may say: "My family is the poorest in Manasseh, and I am the least in my father's house," and tho like Gideon we may try the divine patience by asking as a sign both the wet fleece and the dry,—the condescending, patient, all-powerful Spirit of Jehovah still desires to invest Himself, and is still trying to invest Himself in our poor natures—trying to make use of our hand as His hand, our lips as His lips, our tongue as His tongue; yea, to make our inmost spirit a ministering spirit sent forth to minister for them who shall be heirs of salvation. Did the Eternal Spirit strive to do more than just this, even for the Man of Nazareth? In the presence of such a divine striving, can we hold selfishly back? Dare we refuse response? God forbid that when offered such a quasi-apotheosizing union of our spirits with the Father of all spirits we should hold back, choosing in its place idiocy and orphanage, and a worthlessness nevermore redeemable.

In one of the last verses of the last chapter of Luke's Gospel, we see the risen Christ speaking His last words to His bewildered disciples. And the very last word there recorded is: "Tarry ye in the city of Jerusalem until ye be endued, enrobed, invested, with power from on high." That promised enduing, enrobing, investing, came on the Day of Pentecost, and from that day to this the people of God have understood the amazing truth that spiritual investments in the highest plane are nothing short of reciprocal. Not only is God an investor in His Gideons, but His Gideons are also investors in the Spirit of Jehovah. Did I seem to say that

these highest forms of spiritual investment are reciprocal? They are more than that. Instead of reciprocal personal actions and reactions, temporally distinguishable, the discrete "I" and "Thou" merge in a timelessly concrete "We"; even the *we* and the remoter *they* merge in the unity of perfected being. Hence that deep mystical word of our Lord to the Father: "I in them, and Thou in Me, that they may be perfected into one." This inmost heart of the world's mystery is so transcendent, so mind-o'ermastering, that before it our highest human powers stand mute and bewildered. The experience transcends not only all telling but also all conceiving.

For self-expression the world-ground has need of something not itself, tho producible by itself, and responsive to itself. Formless being can not express its fulness of possibilities without the use of form. Inexpressible power can hint its inexpressibleness only by initial and partial expressions. Imagine your own mind possessed latently of all the electrical energy existent in the universe. It could demonstrate its wonderful possession only by finding or making, outside itself, the physical conditions adapted to elicit electrical displays. In the absence of these conditions, much as you might yearn to light the homes of men, or to bear their burdens, or to flash their messages from land to land, you would be no better than powerless. If you were mind simply, you would have to wait and wait generation after generation, until at last, after tardy centuries, some embodied mind, some Franklin, should send up his kite, or some Morse erect his wire. Then your naked energy could clothe itself in measurable currents, and invest itself in world-transforming utilities. Something like this has been God's long, long waiting for the men in whom His yearning Spirit could clothe itself and come to man's relief.

Again, the terror and the tyranny of the knowledge of our stewardship find their one effective remedy in the discovery and habitual contemplation of ourselves as living investments of the Eternal Spirit.

Moral stewardship is something oppressive to mind and conscience. Even heathen sages who have never heard of the dread day when every word and work of men shall be brought before the judgment seat of Jesus Christ have felt the oppression; aye, the agony of unfulfilled duty. To be rid of this most wretched of all wretchedness men have ever been ready to torment their bodies and in almost inconceivable methods afflict their souls. The most immortal utterance that ever passed the lips of Daniel Webster may be threadbare in its familiarity, but it has not lost its impressiveness. The thought of our own personal responsibility *is* the most tremendous of all the thoughts that ever cross the horizon of the human mind. Had we to live in the presence of this one thought, unaided by any alleviating consideration, life would be indeed somber and cold, a darkening pathway to the land of rayless night. Fortunately we are not so placed. To every divinely illuminated and reborn soul comes the precious realization that God has so robed and invested Himself in us that in reality we have, and can have, no independent interest even in ourselves. By personal endowment we are copartners with God. Our assets are all joint assets, our liabilities joint liabilities. If we are lost, we can not be the only loser. In human transactions my loss is almost invariably another's gain. It can not be thus with God's investments in and with us. Whenever we fail, His loss is even greater than our own. This is a fundamental part of the Good-news brought to us from the Father by His only begotten Son, and we call this Good-news the Christian Evangel, the Gospel of the grace of the ever-blessed God. What blessedness so great as the joy of passing on to others the Good-news which to us has brought a relief so unspeakably precious!

And, finally, if the ideal of the Christian life is a life in which the Divine Spirit employs a creaturely personality as fittest conceivable robe of His own royalty, it is clear as sunlight that for the theological student the teacher of all teachers is, not this professor or that, not this philosopher or that, this scientist or that, but, high above all these, that unique divine-human archetype of all such living, the Godman, Jesus Christ. In Him was, and is, this life, and this life is in truth the light of men.

THE BIBLE

By O. P. Gifford, D.D., Baptist, Buffalo, New York.

All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 16, 17.

Man is God-breathed. "Dust thou art, to dust returnest, was not spoken of the soul." "God breathed into his nostrils the breath of life, and he became a living soul." The breath of God is the soul of man. A man speaks to a phonograph cylinder; it receives and records the substance of his speech, the structure of his sentences, the tones of his voice; this record it repeats as often as called upon. The earth is God's great phonograph cylinder. He bade it bring forth life, and it brings forth life. God involved life in the earth before the earth evolved life at His word. But He did not trust the earth to bring forth man. "Let us make man in our own image, . . . male and female made He them." The copper wire is stretched from Niagara Falls to Buffalo, insulated from the poles, united to the dynamo. It is made of metal taken from the earth, it embodies a current that gives energy and light. Its value depends upon its relation to the dynamo. The body of man is molded of red earth, the soul of man carries divine energy and light. The dynamo gives us a live wire, the breath of God gives a living soul. The electric current can carry the spoken message across the continent, the soul of man can receive and carry the thoughts of God across the centuries. "There is spirit in man, and the inbreathing of the Almighty giveth him understanding." The possibility of inspiration rests upon the fact that the breath of God, the soul of man, can be inbreathed. The ocean can pour its salt tide into the mouth of the river because the river is a child of the sea, born of it and nourished by it. The soul of man comes from the ocean of God's life and can share the tidal movements of His thoughts. Inspiration depends upon the likeness of nature between God and man, The animal can not inspire the tree, for they live in different kingdoms; man can not inspire animals, because the quality of life is different: God can inspire man, because the soul of man is the breath of God.

"The spirit of man is the lamp of the Lord." An Eastern lamp is a little oil in a dish, with a wick floating around; flame touched to the wick is answered by flame. The soul of man is the only wick on earth that can answer fire with fire, because the natures are alike. Abraham was a pilgrim and a stranger *with* God; Enoch walked *with* God. God can companion with man, because man is in the likeness of God.

The necessity of inspiration rests upon the fact that man lacks understanding. "The inspiration of the Almighty giveth understanding." Instinct must be trained, reason disciplined, the soul inbreathed.

The proof of inspiration is found in the changed characters of men who are inbreathed of God. As the living seed changes the soil into plants, so the living seed of God's Word changes the characters of the men who cooperate with it. "We are made partakers of the divine nature by exceeding great and precious promises." A spoken word carries the character of the speaker; the man receiving the spoken word partakes of the character of the speaker. Men who search the Scriptures and live what they find develop a peculiar type of character. God's life enters into and shapes our life.

The word *graphe*, translated Scripture, is used more than fifty times in the New Testament and always of the Old Testament. It is a technical word; it does not mean any writing, but writing of a peculiar kind well known to the user and his friends. When you say Czar, you mean the ruler of the Russias; Kaiser, the emperor of Germany; The President, the executive of the United States. Paul meant the Old Testament when he referred to the sacred Scripture which Timothy knew. We have additional writings which we call the New Testament. The New is enfolded in the Old, the Old is unfolded in the New. These two express the same life as the blossoms and fruit express the same life in the tree. The witness of Jesus is the spirit of the Old Testament. The witness of Jesus is the spirit of the New. Both deal with the same character, and seek the same end. They are "like noble words to perfect music fitly set." The Old is like a long road that ends by the edge of a stream, the New like a

bridge that spans the stream—you need both to complete the journey. As the cherubim leaned toward each other above the law, so the Testaments lean toward each other above the Christ.

The writings are profitable because inspired: that is the secret of the profit. The facts of the Bible are common property, the arrangement is the genius of the Book. One man arranges the letters of the alphabet so as to teach history, another science, another politics. The Bible writers arrange words so as to teach God. One man arranges lenses so as to lift the invisible into sight, another so as to draw stars down to the earth. The Bible writers so arrange words as to bring God within the thoughts of men. We learn facts by observation, we learn God through inspiration. What has been inspired inspires. The life in a seed reproduces itself through the centuries; the living Word reproduces itself in the souls of men. The Bible is the most practical of books.

I. It is profitable for teaching. Long, in "The School of the Woods," shows that the forests are great schools, with mothers for teachers and their young for students; that instinct untrained is not a sure guide. The otter must teach her young to swim, the deer her young to fear men. There is an *art* of living as well as the act of living, and art is taught. We spend millions of dollars annually in teaching boys and girls how to be men and women; the schools must spin the life threads that are to be woven into proper patterns in the loom of the Republic. You who have read "The Prince and the Pauper" will recall what trouble each had out of place. The Pauper in the palace used the great seal as a nut cracker, did not know how to eat his food properly; the Prince in the slums was as a pearl cast before swine. During the French Revolution a band of peasants seized a palace and used the parlor for pigs; it had taken many years to breed the aristocrats to the parlor life, the peasant needed training in turn. Education adjusts to environment. We live in relation, first with people, second with God. We touch one another at a thousand points in the family and State; the Bible abounds in rules regulating life in relations. The proverbs of Solomon are a safe text-book of ethics. Lived up to, they would shut our prisons, discharge our police and standing armies, close our divorce courts, and abolish the criminal class. The letters of Paul abound in rules regulating life. If masters and men, mistresses and maids, capitalists and laborers, husbands and wives would live as Paul teaches, we should have heaven on earth. Christ sums up all duties to men in two: "Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets." Love and a square deal would settle all questions of difference. We should need no arbitration, no Hague tribunal if men would obey Christ.

"I have hidden thy word in my heart, that I sin not with my tongue." "If any man sin not with his tongue the same is a perfect man." You had the multiplication table by heart, you knew what pounds and pennies multiplied together meant. Have you the Bible by heart? Is it the man of your counsel? Christ answered every temptation with "It is written." Do you know what is written? We live in relation with God. What Jacob said of Beth-el we may say of every place where man is, "God is in this place." We need a guide who has found Him. The Bible was written by men who knew God, and teach us how to find Him and how to keep Him.

II. It is profitable for reproof. Not pleasant, but profitable. No man enjoys being convicted of sin, but it is better to have conviction than enjoyment that comes of sin. Bunyan pictures his hero with a great burden on his back, standing in rags, with a book in his hand. The book made him realize his burden and rags. Realization precedes riddance; it is better to know and then be rid, than to have and not know. Light does not create dirt; only a fool prefers dirt in the dark to light and consequent cleansing. The doctor's thermometer does not create fever; we must know before we can grapple with disease. "The word of God is quick, living, powerful, sharper than any two-edged sword, dividing asunder joints and marrow, soul and spirit, discerning the thoughts and intents of the heart." The sword is the priest's knife; the priest stands by the altar, turns the sacrifice upon its back, cuts its throat, opens its body to see if it be fit for sacrifice. So Christ, our High Priest, opens up our inner life with the Word, to see if we have any wicked way in us, that He may know if we are fit for God.

This is not pleasant, but profitable. I have a friend who let the lid of the refrigerator fall on her thumb; the skin was not broken; a few days later that thumb began to pain her; the surgeon opened it; relief followed; later pain set in again, an anesthetic was given, the thumb was opened; the skin about the bone had been crushed, the bone was rotting; treatment followed, and healing. The doctor's part was not pleasant, but profitable. The Bible cuts to the quick, but it is better to know the worst, rather than to perish for want of vision.

III. For correction; for compelling restitution. After Zaccheus had faced the Word made flesh, he gave half his goods to feed the poor, and if he had wronged any man restored fourfold. Such treatment of money removes the taint. The man who would ascend the hill of the Lord must have clean hands and a pure heart. Such restitution as the Bible demands would discharge all investigating committees and special searchers for evil. Such restitution would shake the business world as the earthquake shook San Francisco, but on the ruins would rise a fairer city. Mercy and justice—half to the poor, fourfold to the wronged. It is easier to be merciful than to be just; if one is just he needn't be merciful to the same man.

IV. Instruction in righteousness. The Bible makes might and keeps right. Last summer I met a couple of lads who were crossing New York and Massachusetts on bicycles. Every morning, before starting out, they studied their road maps, laid out the course for that day. The Bible is our road map: if we spent more time in the dawn of the day marking out our course, we should spend less time in the gathering darkness repenting. A life corrected by the Bible, and controlled by the Bible, will leave little to regret, much to be thankful for. The Bible will make right and keep right on the journey of life.

This fourfold service is for a most practical end. "That the man of God may be complete, thoroughly furnished unto all good works." Character and service; being and doing. You must be before you can do; be right before you can do right. "Make the tree good, and the fruit will be good." "The trees of the Lord are full of sap," and fruit is organized sap. A Christmas tree is not the figure of a tree of the Lord. On that you may hang anything, and the next day toss the tree into the back yard. Figs are not gathered of thistles, unless they are first tied on; good deeds are not gathered from bad men. The inspired Book inspires to perfect living, and perfect living expresses itself in good works.

THE LODGE VS. THE CHURCH

By President Charles A. Blanchard, D.D., Congregational, Wheaton College, Illinois

In secret I have said nothing.—John xviii. 20.
Let your light so shine before men that they may see your good works and glorify your father which is in heaven.—Matt. v. 16.

There are more than three hundred secret societies in the United States at this time. They include vast numbers of men. It is alleged that there are more than five million people connected with these three hundred societies now. They live by propagation, as all other things do. Old members are dying, every year by tens of thousands living members are leaving the organizations—the lodges must have new blood, or they must perish. They are working for new blood—working to-day as never before. In many cities and villages the effort for members, both men and women, has assumed the dimensions of a house-to-house canvass. No young man can put foot in a city, and establish himself in a profession or a business, without being urged to join one or more—generally more—of these organizations.

They require large sums of money for their work. In small towns they build what they call halls, in large towns they build what they call temples. Throughout the whole country, they are having installations, dedications, excursions, suppers, dances. Everywhere, of course, they require dues. Add the expense for all these to the initiation fees, and you will have annually a vast amount of money.

It is obvious that they produce widespread spiritual results. Five million men and women can not unite with lodges included under three hundred different secret

orders, spend the means required to maintain membership, and the time and thought and energy which are necessary to carry forward these institutions, without spiritual reaction of the most decided character. From every point of view, it is obvious that Christian teachers have no right to be ignorant regarding these organizations.

It is also clear that Christian men must judge these organizations by the Word of God. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. The Christian is not to form his judgment respecting lodges from the comment and opinions of his day; he is not to follow the example of other men. If he does, he will find himself blind, following the blind, and tumbling into the ditch. God has given a clear revelation of His mind respecting lodges, as He has respecting all other organizations. The Holy Spirit puts Himself at the disposal of every Christian for guidance. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you." This does not mean that we can not profit by the experience, the study, the failures, or successes of our fellow men; it means that we are not dependent upon them. We have the Word of God, interpreted by the Spirit of God, who wrote it; and we are never shut up to the guidance of men.

It is obvious from this fact that when we find persons justifying organizations or practises chiefly from the customs of fallible human beings, those organizations and practises are just objects of the gravest suspicion. From this fact alone we should have a right to fear that they were evil, since, if they were good, it would be natural for men to justify them, not by the opinions and customs of men, but by the Word of God.

Passing from these general considerations, which I think will be admitted by all Christian teachers, there are scriptural tests which at this time I desire to apply to the lodge movement of our day. These tests are indicated in the scriptures which I have chosen as a foundation for this address.

And first, we have the example of our Lord Jesus Christ. At the time when He spoke the words which are recorded in John xviii. 20, His life task was practically ended, —the long, industrious, hidden years at Nazareth were behind Him; the three strenuous years of teaching, and working wonders for the enlightening of the ignorant, and the help of the needy, were past. Just before Him, immediately at hand, were the pillar where he was scourged, the cross where He died, the grave where He slept. He knew how the trial of which He was the innocent victim was to end. He had told His disciples again and again, tho they found it hard to understand or believe. So we have here the word of the Lord Jesus, the blessed Savior of men, pronounced in the view of death itself—and He gives us in this text His life custom in regard to teaching: "I ever spake openly to the world, and in secret have I said nothing." "Why askest thou me? Ask them that heard me, they know what I said."

The Lord had two great errands in the world; one was to atone for sin, the other to show men how to live. We can not make atonement, but we can follow example, and therefore we are under obligation to do so. And if we are true disciples, we will do so. The man or woman who teaches secretly where Jesus taught openly is not living as Jesus lived, and must beware lest he fail of the saving power of God, whose example he despises and tramples under foot.

I knew a minister who said that he had to remember sixty pass-words in order to get into his lodges. He was not a very good minister, and a little while after he made this remark he left the city where he had been preaching, under very painful circumstances. There is reason to fear that tho he taught others he himself perished. Jesus assures us that this is quite possible, and He warns us against it. Let every one who reads these words ask himself at this time, "Am I following the example of Jesus, so far as man can?" If not, and he does not speedily seek thus to do, let him understand that salvation carries with it the obligation to imitate. Jesus says, "If a man love me, he will keep my words," and He says to His disciples now as in the olden time, "Follow me."

The second scripture is not a statement of habit or custom, but an explicit command—"Let your light so shine before men." What is light?—righteous action, Christian teaching—something which will enable men to see the difference between right and wrong, good and evil. Christians receive this light from Jesus. He said, "As

long as I am in the world, I am the light of the world."—John ix. 5. He said to His disciples, "Ye are the light of the world," and He bids them to let this light shine. It is a general, not a specific, precept, and covers not a part of life, but the whole of it; and no Christian can disregard this command without offering contempt to the One who gave it.

If there is binding force in any one of the commands of Jesus, there is in this one. He is stating here the process by which the world is to be subdued to Himself. It was not by organizations, but by teaching, that He was to conquer; and He gives here the law of the teaching. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." How can persons who are week by week, month by month, meeting in secret lodge-rooms, where every person present has obligated himself never to reveal what is said and done, remaining in these rooms till ten, twelve, one, two, and three o'clock at night or in the morning—how can such persons imagine for a single moment that they are obeying this command? Persons may say, "Well, many ministers and church officers do this thing." This is true, more is the pity. Jesus knew that it would be true. He says, "Why call ye me Lord, Lord, and do not the things which I say?"—Luke vi. 46. As in the olden times, so now, persons are doing this very thing. But the condemnation of God is upon it; they must repent or perish.

In view of these teachings, what should be the action of all Christian people in regard to secret societies in our day? In the first place, if they are free from these entangling alliances they should remain so. God never has required any of His children to persevere in evil-doing. It is a sinful thing for a Christian man to become entangled in fraternal relations with godless men. As soon as he sees what the mind of God is, if he can loose from such companions he should do it.

And, finally, it is the duty both of the one who never has been connected, and the one who, having been connected, has for Christ's sake separated himself, to warn and counsel the young men of his own time against such institutions.

THE LAW OF INCREASE

By J. Ritchie Smith, D.D., Presbyterian, Harrisburg, Pennsylvania.

What hast thou in the house?—2 Kings iv. 2.

One of God's prophets died, and bequeathed to his family nothing but the memory of a good name and a good example. His widow was pressed by creditors, who stript the house of its scanty furniture, and threatened to sell her sons for bondmen. She turned to Elisha for help. He too was poor, but he was the servant of God. God had done little for her husband, apparently, but she had not lost her faith in Him. She told the prophet her trouble, sure at least of sympathy. He put to her the question, "What shall I do for thee? Tell me, what hast thou in the house?" The inventory of her goods was soon taken. The creditors had swept her house clean, and all that remained was a pot of oil. It was a slender basis for a miracle. But he bade her gather all the empty vessels she could find, and fill them from the pot. As she poured, the oil continued to flow, until every vessel was filled, and her necessity was relieved.

By the manner of the miracle God not only comforted a troubled heart, but set His seal afresh to a law of universal application, a law as old as man, but easily forgotten, that increase in every sphere comes by the blessing of God upon that which is already ours.

When men are in trouble and call upon God for help, He begins by throwing them back upon themselves. "What hast thou in the house?" Find what you have and use it. Do what you can. Where your work ends, mine begins. In the house of the poorest there is something. At times the question sounds like a mockery. To ask a poor widow, burdened with debt, about to lose her children, "What hast thou in the house?"—is the prophet laughing at her distress? She answered, "Thine handmaid hath nothing in the house"; if she had stopt there, the prophet might have turned away and left her, powerless to help. "Nothing save a pot of oil." That was the saving clause. A pot of oil—next to nothing, surely, but enough. It seemed hardly

worth while to mention it. But when God asks, it becomes men to answer carefully. In your trouble you cry to God for help. This question comes, "What hast thou in the house?" It may seem to you a heartless question. You want help, and you are sent back to the empty home that you have searched in vain from garret to cellar. But that question is the first syllable of God's answer to your prayer. Be careful how you speak. Do not say, "Nothing," and stop there. From nothing nothing comes. God is trying to point you to something already yours which with His blessing shall supply your need.

What have you? is the question; not, What have you not? We are ready enough to tell our wants. When God asks, What hast thou in the house? we answer, Nothing, and forget to name the pot of oil. It would add vastly to our comfort if we should dwell more on what we have, and less on what we want. Our strength lies in what we have. It may be the rod in the hand of Moses, the handful of meal and cruse of oil of the widow of Zarephath, the mantle of Elijah, the loaves and fishes of the lad by the Sea of Galilee. God must have a starting-point. You must find what you have in the house. God does not build upon nothing. He will not create. When you have found what you have, put it to use.

Use begets increase. God multiplies the seed only when it is sown. He is not the God of the dead, but of the living, and the buried talent has no part in His benediction. You must work with God, He will do nothing alone. You may have little to-day, but if you let it lie idle you will have less to-morrow. Every day that dawns upon us, every opportunity of service, every needy heart about us, is an empty vessel that we must fill.

The truth branches out into a great variety of applications. You desire to serve God and help your fellow men. But you are poor and weak. There are so many things that you have not. If you had as much as your neighbor you could accomplish something. But you are discouraged, and do nothing. We have all had that experience. We ought to do, we want to do, but we have nothing to do with. But the question returns, What hast thou? We have something somewhere. It is very little, but we must bring it out and use it. Give God a chance to help you. There is other currency than gold and silver in the kingdom of heaven. A cup of cold water shall not lose its reward.

The law holds good of Christian graces. You mourn your low spiritual condition. Faith is weak, and love is cold and hope grows dim. The fire of devotion burns low in your heart. You are dissatisfied. You crave a closer walk with God. But you will never grow better by merely wishing to be better. No man ever reached heaven by simply wishing he was there. If wishes were wings, we should all be angels. We must climb. If you are in earnest, the way lies open. Increase comes by the use of what we have. What hast thou in thy heart? You find there a little faith, very little. Bring it out and use it. You find a little love. Begin to pour. Minister to the needs of those about you. There is no lack of empty vessels to be filled. The grace that serves is the grace that grows.

The trouble with us is we want to see the oil rise before we begin to pour. But the increase comes by pouring. We say, If God would give me more grace, I would lead a better life. But we ought to use the grace we have to lead a better life, and more grace would be given. We say, If I had money I would serve better. But we ought to serve better, and then we should have more. Distrust yourself if you are in the habit of telling what you would do if—or but. These ifs and buts are sad hindrances in the way of the kingdom. We say, I would give much, and flatter ourselves that we are generous. We do nothing, but we dream of doing much, and fancy that we are ripe for heaven. If we do not do the little that we can, we would not do more if we had the power. If we do not give the penny that we have, we would not give our dollars if we had them, unless it should be to make a show. "I would" is an impostor. He never built a church or saved a soul or gave a dollar. Turn and twist as we may, talk as we please about what we should like to do, cover our selfishness with ifs and buts as we will, we are driven back to this, What hast thou in the house? Little or much, what you have is what God wants. "If I had I would" is empty air. "What I have I will" brings the blessing.

OUTLINES

Room to Live

And he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.—Gen. xxvi. 22.

ISAAC had been digging wells in that land where the well was so necessary. The herdsmen of Gerar strove with Isaac's herdsmen at the wells named Contention and Enmity. At the next well they ceased striving and Isaac named it Room. We too seek room to live.

I. A narrow life. 1. Our lives are narrow because of surroundings. Conditions of time and space hem us in. Other people compass us about as life limits. 2. The narrowness is oftenest due to ourselves. Lack of spirit, misunderstanding of conditions, a tendency to crowd others, often developing into antagonism of others.

II. A boundless life. 1. The bounds set by God. Isaac left the matter in God's hands and he found room. The bounds have never yet been reached; they stretch through the here and the hereafter. 2. The life developed by God.

In all the need of life we have room to live through Christ. H. N. B.

The Challenge of Jesus

Follow me.—Matt. xvi. 24.

THE game of follow your leader is played by boys of courage.

I. To follow Christ is to leave the world.

II. To follow Christ is to lead the world.

III. To follow Christ is to love the world.

"Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

J. H. D

Harvest Provisions

Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger.—Lev. xix. 9–10.

GOD has wisely made provisions both for the land-owner and the poor, commanding that a portion of the field's yield be left by the reapers for the poor to glean.

The law of the Lord commands:

I. Respect for the claims and need of proprietors. 1. The time and expense of labor and seed that the agriculturist has put into the soil in order to have a harvest, deserves and must receive due consideration. 2. Grasping and greedy of every bit that he can lay any claim to,—of this the law disapproves.

II. Benevolent consideration. 1. There is somewhat due the poor—those who have no lands. 2. Instructions of the law. (1) To spare the corners of the field for the poor. (2) The gleanings, *i.e.*, the fallen ears. (3) The fallen fruit of the vineyard, *i.e.*, the loose branches—those having been broken by the pickers.

III. The law applied yields harvest of joy. The harvest and vintage are seasons of joy. 1. Such seasons bring to our hearts the bountifulness of God, and teach us lessons of generous consideration. 2. Respect for the rights of the poor and the stranger to what is apportioned them of our fields and vineyards. 3. This inspires them with kindly feeling and causes them to rejoice with us; and it purifies owners of coveteousness and selfishness and heightens the joy of both the rich and the poor.

Facing an Exalted Place

It came to pass when the time was come that he should be received up, he stedfastly set his face toward Jerusalem.—Luke ix. 51.

THIS "going up to Jerusalem" was not merely a physical fact, but the spiritual achievement of a lifetime.

I. It was part of God's plan for the completion of life. Bunyan's pilgrim sang:

"The hill, tho high, I covet to ascend.
For difficulty will not my soul offend.
Yea, I perceive the way of life is here."

II. To be entered upon at the psychological moment. "When the time was come."

"There is a tide in the affairs of men
Which, taken at its flood, leads on to fortune. . . ."

III. To be appreciated fully. While bravely noting the obstacles, it was inspired by heroic gleams of helpfulness. 1. Lifting up men—"I, if I be lifted up, shall draw all men unto me." 2. The stamping out of

sin. 3. Saving life. "I am the living bread . . . which I gave for the life of the world."

IV. Such heroism is not confined to the Christ. The same threefold need exists today. It involves (1) the same self-sacrifice; (2) the same stedfast look; (3) the same appreciation of opportunity. C. R. S.

God in the Garden

They heard the voice of the Lord God walking in the garden in the cool of the day.—Gen. iii. 8.

"God in the garden!" A ready inference. Not so the desert with its sand, hot, arid, and lifeless. But when we enter the garden, refreshing, fruitful, throbbing with life, it seems to proclaim the Unseen Presence.

I. "Walking" as tho His natural habitat. As the florist walks among his blossoms, or the artist among his pictures. Contrast heathen superstition which associates God only with calamity, famine, or misfortune. Rather with Linnæus say, "I saw God in His glory passing near me," discerning (1) goodness; (2) beauty; (3) providence.

II. "Seeking." Such is the divine mission in the world, calling "where art thou?" not so much for condemnation as for development and salvation—"my beloved has gone down into his garden . . . to gather lilies" (Song of Songs vi. 2).

III. Cultivating lifelike flowers, the great Gardener asks us to reach down and to "look up"; reach down into the mysteries of His truth and look up for the warmth of His love, even as plants do. C. R. S.

The Unctuous Life

And they were all filled with the Holy Ghost.—Acts ii. 4.

Bishop Thoburn of India, says: "This homely phrase is very expressive and very accurate. The little twig is filled with the vital element which flows to it from the vine—filled to the full measure of its capacity."

I. The company in the upper room were filled with the Spirit, each according to his capacity.

II. The fulness was evidenced in "utterance." They began to speak with other tongues. Effect of inspiration, indicative of the cosmopolitan aspect of the Christian religion in respect to nations of other language.

III. Necessity was laid upon the company. They had been silent while in school with their Master, now they had to speak because they were filled.

IV. The effect upon the people. Multitudes confounded, pricked in their heart: conversions 3,000 that day.

Arming With the Weapons of Our Foes

The sword of Goliath the Philistine. There is none like that, give it me.—1 Sam. xxi. 9.

I. Our foes oft employ good weapons, tho in a bad cause. We recognize the admirable armor and skilful use of the weapons employed, and covet the dexterity of the foe. Some may resemble David, and do not appreciate their value; or modesty may deter them from their use. In after years we shall discover their value. Arguments, marshaling of facts, change of front, flank movements, thrust and parry, are found to proceed on scientific lines.

II. Wisdom suggests that we employ the weapons of our foes to nobler ends. In common warfare commanders are frequently instructed by the actions of their opponents. The tactics of the foe are adopted with telling effect. The engineer is hoist with his own petard. The Romans built a fleet on the model of a wrecked Carthaginian vessel, and soon gained a victory.

III. Our success in the use of such weapons will be conditioned upon our capacity, skill, and adroitness. A weapon may be good, but useless because we remain novices. The Bible may be like Scanderberg's sword without his arm. We must make moral and intellectual bone and sinew, acquire aptness, grip, develop courage, endure hardness. Then perchance Goliath's sword may play havoc with the hosts of evil. The Jap capacity for development enabled them successfully to employ Western methods against a Western military power. Christians as wise as Japs will wage a more successful warfare.

IV. There are weapons employed by our foes we can never use with a good conscience nor with a good grace. There must be no departure from truth in action, speech, or gesture; no exhibition of unfairness or injustice; no descent to mean or base artifices; no dragging the Christian flag in the mire. It does not pay. Corruption wins not more than honesty. Curses come home to roost.

The Spirit of God is quenched when we have recourse to unworthy weapons. Not crowned . . . lawfully. All Christian teaching and example should proceed on the assumption that only what Christ could bless is worth the doing. W. J. A.

Helps for Heart Gardens

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.—Song of Solomon iv. 16.

Some one has called this "a prayer for a heart garden."

I. The figure is not out of place, since heart culture finds many analogies in plant culture—beautifully elaborated in Ruskin's "Queen Gardens." Hearts are delicate, susceptible possessions. Weeds and briers come easily, but flowers only after patient care.

II. Winds are helpful if from the right direction. Contrast "east winds" from sensual worldly plain—dry, parching, withering; common amusements, books, superficial philosophy. On the other hand, wholesome breezes from forest and seaside, where simple pastimes and home influences invigorate and uplift.

"The floating clouds their state shall lend
To her; for her the willows bend;
Nor shall she fail to see
Even in the motions of the storm,
Grace that shall mold the maiden's form
By silent sympathy.
And vital feelings of delight
Shall rear her form to stately height."
Sesame and Lilies.
C. R. S.

Prayer

Ask and it shall be given you.—Luke xi. 9.

Around Budapest railway fares are according to different zones of travel all concentric in the city: near the center travel is very cheap; without, dear, but uniform in each zone. Men's views of prayer are near or distant, and some so remote as to be worthless.

I. There is a remote zone which denies any value but the reflex influence. 1. This rashly sets aside most historic opinions. Mary Queen of Scots said she feared John Knox's prayers more than ten regiments of horse. 2. This is cruelly contemptuous of all intercessory prayer, as of a mother longing and praying for her absent children. 3. This is impious in its rejection of the teachings of prophets and apostles and, above all, of Christ.

II. A nearer zone admits the value of prayer on reasonable conditions. 1. Righteousness is a right condition, tho most men approve forgiveness if the offender repents. Bushnell tells of a good man who forgave a burglar and let him go, and was justified by the man's real reformation. 2. Submission to God's will is essential, as Christ teaches. A child gathered a bouquet for its father, but the mother culled out the weeds before it was given. So Christ picks out faults from our prayers, and we are glad to know Him.

III. The inner zone of Christian confidence finds more than mere petition in prayer. 1. God is near as the center of hope and life. We are not kept waiting like Dr. Johnson in the king's ante-room while others less worthy gained audience. 2. Opening our hearts in obedience to the Holy Spirit, our prayers are echoed back by the rustling of angels' wings bringing the answer. F. N.

Living Water

He would have given thee living water.—John iv. 10.

Jesus found the vehicle of human language utterly inadequate for carrying heavenly truth. He spiritualized all the familiar concepts—"light," "wind," "bread," in turn being called into use at the appropriate time. In like manner we find Him standing beside a historic well, offering "living water."

I. What it was: "Living," since it bore direct relationship to life. 1. Not a material possession to be grasped with the hand, altho the woman thought so—"the well is deep and thou hast nothing to draw with." Thus blind souls are often deluded in their life-quests. The woman's true thirst could not be satisfied with the sparkling liquid at the bottom of the well, but when the Great Heart poured its sympathy, forgiveness, and assurances of God's love into her life, she was satisfied. 2. Not an earthly heritage which could be bequeathed by "Father Jacob." It was the gift of God; only spirit can impart spiritual life. 3. Not for temporal wants; but "springing up into life eternal." The well of Samaria was exhausted long ago; but the well of Nazareth is still flowing.

II. What it does. 1. Truly life-giving. The woman tasted and was revived. 2. Sat-

isfies noblest tastes. As the purest living water is reserved for the highest form of life, so this heavenly draft. Rising as high as its source, it touches the loftiest earthly receptacles. 3. Its cleansing power was proved in the city of Samaria. As the woman left her empty water-pot, so did Augustine and Francis of Assisi.

III. How obtained. 1. Thirst for it. Note how the Master developed a thirst by touching conscience. 2. Seek the Giver. Hearers can not be excused with "if thou hadst known." 3. Ask. If an obscure, sinful woman can obtain, so can every one.

C. R. S.

An Argument with God

Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool.—Isa. i. 18.

THERE are three problems in the factors of history: to wit, God, man, and reconciliation.

I. The headline is a proclamation of amnesty. Its thesis is pardon of sin. It proposes to answer the question which lies deepest in the heart of the average man: "What shall I do to be saved?"

II. The red seal: "Thus saith the Lord." This means that the message is authentic and trustworthy. The opinion of Isaiah himself in these premises is of little moment. What we want to know is, Does he bring a communication from God? We want no "ifs" or "peradventures," no guesses or conjectures. We must have the yea and amen of God.

III. The call: "Come now, saith the Lord." 1. Who speaks? God. 2. And to whom is he speaking? To men.

IV. The invitation: "Come now, saith the Lord, and let us reason together." 1. What a tribute is here to the dignity of our human nature! Is it a ruin? Yes, but a splendid ruin at its worst; for man in his lost estate is still by nature a child of God. 2. And what a tribute to the condescension of God! His authority is veiled for the moment, that He may stoop to conquer. He calls the sinner not to trial, but to argument. It is as if He said: "Sit thou there and I here; and we will confer as to the matter in hand." 3. And here is also an eloquent tribute to the reasonableness of religion. It asks only to stand upon its merits. It courts the verdict of the thoughtful man.

V. The conference. The sinner is now presumed to be sitting face to face with God. The question in hand is, "How shall God be just and yet the justifier of the ungodly?" or, "How shall a man be just with God?" 1. And what shall the sinner say? (1) Shall he plead innocence? Nay; there is not a man living in the world who does not instantly respond to the statement, "We have all sinned and come short of the glory of God." (2) Shall he say he sinned for the want of knowledge? Not that, for he has been clearly advised concerning the heinousness of sin and the retribution that surely follows it. The Bible is full of it. Newspapers ring the change upon it: "The soul that sinneth it shall die." (3) Can he say that he did not mean to sin? No; for he is aware of many presumptuous sins, deliberately committed against the will of God. (4) Can he say that he could not help it? He knows, on the contrary, that he is unable to point to a single sin in his whole life that was not voluntary. What then shall he say for himself? Nothing! He can only enter the silent plea of "guilty." Guilty and with no loophole of escape! 2. What does God say? "Tho your sins be as scarlet, they shall be as white as snow; and tho they be red like crimson, they shall be as wool." This is God's answer to the silent sinner. He has a plan for His salvation; a plan as old as the protevangel: "The seed of woman shall bruise the serpent's head; and it shall wound its heel." The answer is briefly comprehended in one word—Blood! "The blood of Jesus Christ cleanseth from all sin"; and, "Without the shedding of blood there is no remission of sin."

VI. How shall we get the benefit of this? Here enters the doctrine of Justification by Faith. "He that believeth shall enter into life."

VII. Is there any other plan of salvation? I know none. There are other religions and philosophies that suggest the propriety of "turning over a new leaf," but good resolutions can not blot out the mislived past.

D. J. B.

Every day travels toward death, but only the last one arrives at it. To him that told Socrates, "The thirty tyrants have sentenced thee to death," he said: "And nature has sentenced them."—*Montaigne.*

ILLUSTRATIONS

The Blight of Selfishness.—The naturalist tells us that the lowest form of animal life is a species of jelly-fish. It lives fixt to a rock from which it never moves. It need not go in search of food, for in the decayed tissues of its own organism there grows a seaweed which furnishes it nourishment. And the one point of difference between the poor, wretched, anemic, unproductive jelly-fish and the apple-blossom or the grain of wheat is that one is selfish while the others fling themselves away in service. Even so the self-centered, self-feeding, parasitic life is always mean and dwarfed. A man never grows big and godlike until he can say as Paul said, "I am debtor."—*T. H. H.*

Heart-Power.—Most people are surprized to know that the hearts of birds are far heavier proportionately than the hearts of men or other animals. This is explained by the fact that the more the body works the greater the demand on the heart, upon which falls the duty of driving the blood through the body; hence the heart develops and becomes heavier. Birds are among the most active and hard-working of living creatures. It is said that a swallow can overtake an express train; that a falcon will carry a load weighing three pounds without hindrance to its flight or speed, consequently this tremendous capacity for work demands a corresponding heart capacity.

If that is a correct law, as it surely is, of the physical nature, it most assuredly applies in the spiritual realm. Men of the largest heart-life are the most active in the Kingdom. Those who never do anything have little or no heart power.—*E. H. MacE.*

Haste.—Much of the needless haste and many detail failures in promptness are well explained by some anonymous writer, thus:

I know a little maiden who is always in a hurry;
  She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
  And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing.
  Like an engine at high pressure, as if leisure were a crime,
She's always in a scramble, no matter where she's going.
  And yet—would you believe it?—she never is in time.

It seems a contradiction until you know the reason,
  But I'm sure you'll think it simple, as I do, when I state
That she never has been known to begin a thing in season,
  And she's always in a hurry, because she starts too late.

Immensity.—To look outside and beyond ourselves is a good way to get an enlarged vision of the universe. Professor Langley, in speaking about the sun, says: "Of the quantity of fuel which would be necessary to keep up the sun's supply of heat, if indeed it were by excessive additions of fuel that the sun's heat had to be sustained: Suppose that all the coal-fields which underlie England and Scotland, America, Australia, China, and wherever else coal has been found to exist were compelled to yield forth every combustible particle they contained; suppose that this enormous quantity of fuel, adequate to supply the wants of this earth for centuries, were to be ignited, vast indeed would the quantity of heat that it would produce. And yet it is perfectly true that a conflagration which destroyed every particle of coal contained in this earth would not generate so much heat as the sun lavishes abroad in the tenth part of every single second."—*R. S.*

The Water of Life.—Mr. C. J. Blanchard, of the Government Reclamation Service, talks inspiringly of the reclaiming of the deserts by means of irrigation, of which the Government is doing so much in these days. He shows with the stereopticon pictures of land before and after reclamation, verily the desert blossoms as the rose. In many places this land produces apples to the value of $1,800 per acre. This work will be of immense value to millions of our countrymen.

Jesus once spoke to the woman at the well in Samaria of the Water of Life. The reclamation of a desert is but a faint illustration of a better reclamation. Jesus's Water of Life, brought into the desert life of any man, not only gives him new life, but reclaims all the power God planted in that life in Creation. No one can estimate the possibilities of such a life. They are as wide and deep as God.—*E. H. McE.*

Law.—In the affairs of men, for the maintenance of society it seems necessary to set grace and mercy aside and rigidly execute the law. Thus Princess Salm-Salm has recorded the inexorableness of Juarez toward the unfortunate Maximilian:

"The last day before the execution had come; the Emperor was to be shot on the following morning. Tho I had but little hope, I was resolved to make another effort and to appeal once more to the heart of that man on whose will depended the life of the Emperor. It was eight o'clock in the evening when I want to see Mr. Juarez, who received me at once. He looked pale and suffering himself. With trembling lips I pleaded for the life of the Emperor, or at least for delay. The President said that he could not grant it; he would not prolong his agony another hour; the Emperor must die to-morrow.

"When I heard these cruel words I became frantic with grief. Trembling in every limb and sobbing, I fell down on my knees and pleaded with words which came from my heart, but which I can not remember. Mr. Juarez tried to raise me, but I held his knees convulsively and said I would not leave before he had granted me his life. I saw the President was moved; he, as well as Mr. Iglesias, had tears in his eyes; but he answered me in a low, sad voice: 'I am grieved, madam, to see you thus on your knees before me, but if all the kings and queens of Europe were in your place, I could not spare that life. It is not I who take it—it is the people and the law; and if I should not do its will the people would take it and mine also.'"

Vain Regret.—A man died some time since who was employed as a sheep-station hand. All along he had shown a disinclination for the company of his mates, and would get away by himself. Often he would be overheard saying earnestly, "I wish I had entered." The manager at last won from him his story. As a lad he had been brought up in a Christian home in England, but became the companion of vicious youths who led him astray. One evening when they had planned a robbery he slipped away from them to the door of his home, not liking the enterprise. He was about to enter its security, but when he observed his father about to begin family worship he decided to avoid joining in that exercise and remained waiting outside until it was over. Meanwhile some of his companions came up and beckoned him away. He went with them. The robbery was committed; he was arrested and transported to Australia. As time went on, he became gloomy under the strain of shame and regret, and often he would exclaim, as the memory revived of that fatal waiting outside his father's door, "Oh, I wish I had entered." And will it not be the regret of many a soul in the darkness of eternity, as memory recalls times when the foot was on the threshold of the kingdom of salvation, "I wish I had entered"?—*R. A. G.*

Love.—The preacher's great commission has but one actually necessary condition. It is that which our Lord gave to Simon, as told in verse by Anna Burnham Bryant:

Oh, the Lord of the weak and erring, He knew who could bear with them,—
The man who that moment was kneeling and kissing His garment's hem!
He could bear with their weak unwisdom and patiently understand,
For he knew how temptation comes stealing, crafty and underhand;
He could win back the wayward and wilful —aye, even as He was won;
He could show them the wiles of the Tempter, and point out the path to shun;
And the Lord asked but one deep question: "Simon, do you love Me?"
And gave him his new commission that morning by the sea.

Direction.—Great Lake Temagami, lying in the midst of an immense pine forest in the Canadian wilderness, three hundred miles north of Toronto, has this peculiarity, that it has two outlets, one at the north end and one at the south. That at the north carries its waters through the Montreal River into Lake Temiskaming, and on through the Ottawa River into the St. Lawrence, which it meets on its way to the sea, near Montreal. The southern outlet carries its waters by the Temagami and Sturgeon rivers into Lake Nipissing; thence by the French River into Georgian Bay and Lake Huron, thence by the St. Clair River and Lake and the Detroit River into Lake Erie, thence by the Niagara River into Lake Ontario, and thence by the St. Lawrence River to the mouth of the Ottawa, where the waters, originally one, but separated by hundreds of miles, again come together to go out as one flood to the sea. This suggests: (1) One who is now going diametrically opposite to the way of a sinner may soon turn about and join him on the way to ruin. (2) Two men starting in directly opposite directions may ultimately find themselves in the same place, tho widely separated meantime,

(3) Our way is not necessarily the only way; James and John, leaving Lake Temagami by the southern outlet, would have forbidden the man leaving by the northern; but he is really bound for the same place. (4) One way may be far more direct, and hence far more desirable, than another. (5) Any way is better than none, if it only lead to the desired destination. (6) All streams do not lead to "the desired haven," even if some do. Temagami has a multitude of deep bays and long stretching arms, to follow which will only plunge one into the tangle of the trackless forest. (7) Temagami lies on "the divide." It is not emphatically one way or the other. It is the symbol of a divided life, looking both ways. (8) So evenly balanced is this lake that it would require but a slight obstruction at one end to turn its waters all the other way. Small things tip the scale and send a man to the good or to the bad.—*F. C.*

Laziness.—Here is a quaint description of a well-known country that every one should be warned against:

My friend, have you heard of the land of
"Yawn"
On the banks of the river "Slow,"
Where blooms the "Wait-a-while" flower
fair,
Where the "Some-time-or-other" scents the
air
And the soft "Go Easys" grow?

It lies in the valley of "Wait-a-while"
In the land of "Let 'er slides."
The "Tired Feeling" is native there,
It's the home of the listless "I don't care,"
Where the "Put-it-off" abides.

Samples.—Recently I was in a shoe-store. A representative of an eastern factory was exhibiting "samples." In the samples he had a half shoe; it was cut the long way of the shoe, so that every essential part of the shoe could be seen—the heel, the sole, the "upper," and the lining. The salesman assured the purchaser that the factory would guarantee that every shoe sent out by the house would be a faithful duplicate of the sample, with a fine polish added that the sample did not show by reason of the daily handling it must receive. And I thought: this is all perfectly fair on the part of the factory, and is just what the purchaser has a right to expect. So I thought the "samples" of Jesus Christ should be all this to a gainsaying world! He should have all the wearing qualities of his divine Example. The factory would certainly suffer a serious loss in the commercial world if its samples did not faithfully represent the stock it sends out. The world has a perfect right to expect the samples, the followers, of Jesus Christ should perfectly represent the firm in the wearing qualities, at least; the world will not be so fastidious as to the "polish." Rude speech, blunt style, unsophisticated manner—the world will not sit in judgment on these so much as on the wearing qualities of the life under these externals.—*S. R. R.*

Love.—What heat is to the physical, love is to the spiritual world. What a great power love would be and what a great surface it would cover if it was only properly exercised! Speaking of the range and power of the sun's heat, Sir Robert Ball says: "The heat which the sun radiates is shot forth into space in every direction with a prodigality which seems well-nigh inexhaustible. The share of sun-heat that this earth is able to capture and employ forms only an infinitesimal fraction of what the sun actually pours forth. The heat and light daily lavished by that orb of incomparable splendor would suffice to warm and illuminate, quite as efficiently as the earth is warmed and lighted, more than two thousand million globes, each as large as the earth."—*R. S.*

Intention.—The Scriptural teaching that sin consists, not so much in the outward act, as in the intention, the will, the wrong attitude of the soul, is well illustrated by an event which happened in Prussia: An aged and wealthy physician was found dead in his bed with finger-marks around his throat and a knife-wound in his chest; his house had been plundered. Soon after this event an upholsterer in a neighboring town was arrested with some of the stolen property in his possession. He made a full confession, telling how he had killed the aged physician in his sleep. The case seemed to be perfectly clear, but at the trial the doctors, who made the autopsy, testified that the physician died that night of apoplexy and must have been dead for some time before the burglar broke into the house. In spite, therefore, of his murderous intention and attempt the burglar could be punished only for burglary. Under human laws he was a burglar, because we can deal only with

outward acts. But under the divine law he was a murderer, because he intended to kill; and before his Maker he must answer for his intentions and not simply for his acts.—*W. M. C.*

Evil Heredity.—On the other side of the ocean, just before I left home last September, a mother suddenly came into a room, where there was a little boy six or seven years old, and found that little boy trying to kill a baby two years old with the scissors, and she said to the child: "What are you doing?" and he said, "I want to kill him." It frightened the mother and she talked to the father about it, and the father took him to a doctor, and he took him to a specialist, and that specialist was my friend. He examined the child thoroughly and said to him: "Why do you want to kill the baby; it does not hurt you?" And the boy replied, "I want to kill somebody all the time." And the doctor turned to the father and said, "Are you a drinking man?" The father said, "Well, I do drink, it is true, but I don't often drink to excess." The doctor replied, "Well, you drink. That boy will kill somebody some day. It is in his blood and your drinking habit is the cause of it." You reap what you sow. Don't forget it.—*Gipsy Smith.*

Security.—The Christian need not drink and he is merry, and he is so merry that he does not want the filth or the trash. He is linked on to the eternities and he has joys that the world can not give and which it can not take away. He has the peace that Jesus Christ left for those that love Him; he has a settled joy within him which is his when the storm rages, and when the rock-ribs of nature break up and when planets fall and stars go out like sparks from the blacksmith's anvil and when sun and moon fall into oblivion and when this old earth disappears like so many scattered ashes in the last whirlwind, the man who loves God will be able to look at it and say, "Break up, old earth," and it will be but the rocking of an infant's cradle as it rocks him to rest in the arms of Him in whom he trusts.—*Gipsy Smith.*

Character.—Some good directions for character-building may be found in this bit of verse by James Buckham:

We are building every day,
In a good or evil way,
And the structure as it grows
Must our inmost self disclose,
Till in every arch and line
All our hidden faults outshine.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is Character.
Build it well, whate'er you do!
Build it straight and strong and true,
Build it clean and high and broad,
Build it for the eye of God.

THEMES AND TEXTS

Unquestionable Obedience. "Nevertheless, at thy word I will."—Luke v. 5.

Lily-work. "And upon top of the pillars was lily-work."—1 Kings vii. 22.

Frustrated, yet Not Defeated. "Neither know we what to do; but our eyes are upon thee."—2 Chron. xx. 12.

Scales that Do Not Lie. "Thou art weighed in the balances and found wanting."—Dan. v. 27.

An Eternal Message. "I have a message from God unto thee."—Judges iii. 20.

Fighting on Old Ground. "And the people, the men of Israel, encouraged themselves and set the battle in array in the place where they set themselves in array the first day."—Judges xx. 22.

The Birth of a Nation. "Or hath God assayed to go and take him a nation from the midst of another nation?"—Deut. iv. 34. J. T. McCrory, D.D., Pittsburg, Pennsylvania.

Unheeded History. "And thou his son, O Belshazzar, hast not humbled thine heart, tho thou knewest all this."—Dan. v. 22. The Rev. John Hall, B.D., Black Hills, South Dakota.

Death the Harvester. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v. 26.

The Gospel for an Age of Indifference. "And Gallio cared for none of these things."—Acts xviii. 17. The Rev. A. E. Wardner, J., Edmond, Okla.

Spiritual Activity. "And he brought him to Jesus."—John i. 42. The Rev. P. E. Monroe, Ehrhardt, South Carolina.

The Weakness of God. "And the weakness of God is stronger than men."—1 Cor. i. 25. A. H. Lucas, D.D., Montclair, New Jersey.

Is God Fair with Us? "Are not my ways equal? Are not your ways unequal?"—Ezek. xviii. 29. Franklin Noble, D.D., Falls Church, Virginia.

A Prize Worth an Effort. "That I may win Christ."—Phil. iii. 8. By Rev. Richard Orme Flinn, Atlanta, Georgia.

The Atmosphere of Life. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."—Gen. i. 7. Louis Albert Banks, D.D., Denver, Colorado.

American Follies. "And it came to pass, as soon as he came nigh to the camp, that he saw the calf, and the dancing."—Exod. xxxii. 19. A. H. C. Morse, D.D., Brooklyn.

Christian Clairvoyancy. "My heart sheweth me the wickedness of the ungodly."—Ps. xxxvi. 1. (Cranmer's version.) The Rev. W. J. Acomb, Birmingham, England.

CHURCH TECHNIC

THE VENTILATION OF CHURCHES

By J. Cleveland Cady, LL.D., New York.

"Give us a plenty of ventilation" were the parting words of a committee to their architect as they separated after giving out the various contracts for their church building. They were smiling with complacent satisfaction as they thought of the attention they had given to the several problems involved. The shade and quality of stone selected; the height of the tower; the amount of ornamentation; the character of the color decoration; the stained-glass windows in general and the figure windows in particular; the ease of the sittings; the richness of the furnishings, and especially the size and completeness of the organ. These features had been thoroughly discust, agreed upon, and the results embodied in the contracts just signed, but no word spoken of ventilation, until, as they were parting, the exclamation was heard "Give us a plenty of ventilation!"

This belated injunction was probably taken as lightly as it was given—as tho ventilation were an article to be furnished at will, by the yard or the bushel, and not a matter to be provided for in the outset, with especial care and study, and at a very considerable cost.

The result in such cases may be a very beautiful church, but so stupefying is the effect of its unchanged air that few can keep sufficiently awake to realize its beauty; it might be a "Church of the Heavenly Rest," were it not that with such an atmosphere the rest must needs be a troubled one!

Whenever the practical plans of a church are in preparation, its effective ventilation should receive full consideration, and not be left as an afterthought, to be tacked on or "worked in" when probably too late to make it thoroughly successful.

Moreover, it should be realized that ventilation is a somewhat expensive process, which should enter into all calculations of cost. When the air of a building is once heated it is manifestly cheaper (as to fuel) to retain it, breathing it over and over, than to discharge and replace it with fresh air suitably warmed. The latter course involves larger furnaces, greater consumption of coal, and a more or less elaborate apparatus for withdrawing foul air and supplying the fresh.

Where ventilation is sought there are two forms open to choice—natural and forced; the former depends upon the gravity of the atmosphere, the warm fresh air coming in from the furnaces, and the foul removed by flues to which warmth is applied to accelerate their currents. In buildings of moderate size where force is not available, this system, if worked out with care, has usually rendered good service. For positive results, however, forced ventilation, by means of fans driven by power, has (especially in large buildings) proved more efficient and reliable. Such a plant should have a great fresh-air flue rising above the roofs, easily conveying volumes of fresh air to the heating-chamber below. Between the bottom of the flue and this chamber will be a large fan or fans, which, revolving, draw the air down the shaft and force it over the steam "stacks" with which the chamber is filled.

From this room it passes forcibly into the space (under the entire auditorium) which has been nicely finished in hard plaster, without moldings, roughness, or any feature that could retain dust or dirt. This place is called the "plenum," and from this room the warm fresh air rises into the church, or auditorium, through a multitude of carefully located little openings, so small and so numerous as to produce no strong currents, but give a very equable distribution.

The amount of heat is easily regulated by shutting off or turning on the steam to a greater or lesser number of the radiator stacks in the heating-chamber. Of course, in warm weather the same apparatus can supply fresh air without heat.

This system has probably proved the most satisfactory of any for large churches and places of public assembly, where there has been a decided objection to breathing air that had already served the lungs of others—however estimable the people.

But what shall be done for the more humble edifice or the rural church, where the great fresh-air shaft, the heating-chamber with its battalions of radiators, the spacious and

carefully finished plenum, and the powerful fans driven by steam or electricity would be entirely out of question, by reason of their cost?

It is to be said that, as such buildings are usually much smaller, a simpler apparatus may be quite effective. On account of the initial economy, hot-air furnaces will probably be used; and the outer air taken to them to be warmed will pass into the church through the usual hot-air pipes, where it will rise to the ceiling, which region usually gets very warm, altho the lower parts of the room may be insufficiently heated.

If now we supply several flues having openings near the floor, running through the building to the outer air, and at some point place in each flue a heat-giving appliance (Bunsen burners or an oil-heater), the air thus heated will escape, drawing after it—by the vacuum created—the air of the room near the bottom of the flue. This is the cold and most vitiated air, and as it is withdrawn its place is taken by the warmer air from the upper section.

In a new building these flues would be built in its walls; in an old building such flues may be made of galvanized iron, rectangular and rather flat in section, placed as inconspicuously as possible, and decorated in tone with the walls.

A valuable vent-flue may often be supplied by building the smoke-flue of the main chimney much larger than usual, and carrying the furnace smoke-pipe up through it, making sure that a good space is left all around it. The warmth of the smoke-pipe will rarefy the air about it, causing an upward current; as this outer flue will be connected with the floor of the church at two or three points, it will act in much the same manner as the flues previously described, but without extra cost or trouble in providing the moving factor.

Electricity is coming into such common use in these times (even in rather remote country places) that it will often be practicable to use two or three little electric fans to exhaust the "bad" air. This with the simple heating apparatus described will give good results in buildings of moderate size, and the electric fans can be so arranged as to supply fresh air in warm weather when the heating apparatus is not in operation.

The day can not be far distant when it will be considered an absurdity to build costly and beautiful buildings for public assembly and leave the atmospheric conditions such that it will be impossible to enjoy them, or avoid impairing one's physical condition.

PREACHERS EXCHANGING VIEWS

David and the Critics

Editor of THE HOMILETIC REVIEW:

In the August HOMILETIC the article on "Higher Criticism and the Sunday-school," p. 123, presents an assumed Scripture difficulty which may be worth considering, for upon examination it will be found to be no difficulty at all.

It is the case, as alleged, of Saul knowing and yet not knowing David: "In 1 Sam. xvi. 14–23 David has already won fame as a warrior and has been appointed an armor-bearer by Saul; but in the next chapter (xvii. 12–31) he is but a lad, and later in that chapter (v. 55) not even known to Abner and Saul."

The facts are simply these: In 1 Sam. xvi. 14–23 David had become Saul's harpist and became his armor-bearer. By his medicamental music he soothed to calmness the monarch's mental distresses and cured him: "So Saul was refreshed, and was well" (xvi. 23). Then "David went and returned from Saul to feed his father's sheep at Bethlehem" (xvii. 15). In the process of time the Philistines came up to battle against Israel, having with them a giant champion, Goliath (xvii. 1, 4). Day after day he insolently challenged Saul and his army for a man to meet him in single combat. Among the things promised to the one who should kill him was to "make his father's house free in Israel" (xvii. 25). The father of David sends him to the battlefield with supplies for his three brothers (xvii. 14, 17). He learns the situation. The story of his victory over Goliath is too familiar to need recounting. Now comes the fulfilment of the promise to "make his

father's house free in Israel." So Saul inquires of his lieutenant, Abner, "*Whose son* is this youth?" (xvii. 55). There is not the slightest hint that they did not know who this young man himself was. The rather it is plain from v. 55 that they did both know him to be David. Moreover, Saul and David had had a conversation together about the combat just before it was undertaken (xvii. 31–39). The inquiry turns not on who David is, for, as we see, he was well known, but simply and solely on the question as to whose son he is. So when the article assumes that Saul, or Abner, did not know David, or when Prof. Henry Preserved Smith goes so far as to say that David now "appears to be wholly unknown to Saul," the assumption is entirely gratuitous. This would seem to settle beyond all question the fact of their acquaintance.

Then, our quotation from the article implies that the David of chapter xvi. is a mature person, having "already won fame as a warrior," and asserts that in the next chapter "he is but a lad," thus intimating his extreme youth, comparatively. Probably this notion of his extreme youth comes from the use of the English word "stripling" in the command, xvii. 56, "Inquire thou whose son this stripling is." When Abner brings David to Saul for an interview, the king inquires, "Whose son art thou, thou young man?" (xvii. 57). But the Hebrew word translated "stripling" in the one case and "young man" in the other is one and the same, *elem*. In 1 Sam. xvii. 33, 42, 55, David is also called a "youth," *naar*. But in 1 Sam. xx. 21 the "lad," *naar*, is the "young man," *elem*, of the next verse. Gesenius defines *elem* to be "*a youth, young man*, of marriageable age." If the data can be relied upon, David was born 1083 B.C., and the year of his entering upon the service of Saul and the year of the combat was 1063, thus making the David of chapters xvi. and xvii. twenty years old. It is plain, therefore, from the foregoing considerations, that the assumption of a disparity of age in the David of the two chapters is utterly unfounded and indefensible.

The suggestion of the article that "the composite nature of the Old-Testament narratives" be explained and justified to the Sunday-school scholars by this discrepancy (?) which does not exist, and the like, becomes exquisitely absurd.

And there is another thing in the article that deserves notice: "It can be said without much fear of contradiction that the conclusions—the great mass of them—of the modern critical study of the Bible are accepted by practically every Bible student of repute to-day, and will be the current thought of to-morrow."

This sort of utterance has been dinned into the public ear with such vociferous multitudinousness and audacious assurance as to make many believe that a fact is stated; and it may be thought to be the height of mossback temerity to say aught to the contrary. But it ought to be understood that there are thousands upon thousands of men, graduates from colleges and theological seminaries (either or both), professors, pastors, and others, who have scholastic degrees appended to their names, who are making the Bible a lifelong study, and who do *not* accept the Astruc-Eichhorn "Documentary Theory" of the composition of Bible books, nor the results of the higher criticism which are the outcome thereof. They believe it to be, in the words of Prof. William Henry Green, "simply the creation of learned ingenuity and a lively imagination"; and they hold, with Prof. George H. Schodde, that "It is undeniably a purely subjective production, without a scintilla of external evidence, being founded solely upon subjective analysis and combination." Professor Sayce, in the July HOMILETIC, makes this theory "look like thirty cents," showing that on its historical side it "rests upon an exploded assumption" (p. 10), and that on its philological side it is "a chronological impossibility" and "breaks down under the first scientific test that can be applied to it" (p. 12).

WILLIAM H. BATES

PUEBLO, COLO.

Who was Jehovah?

THIS question is discust in the August number in a way that brings out some startling results of obscurant criticism.

With reference to the "origin" of Jehovah we are assured "the whole subject bristles with difficulty, and it is impossible to rise above conjecture." And yet there is no hesitancy to pronounce apodictically as to what "would agree with primitive conceptions of Jehovah." Jehovah was "possibly

a foreign god," imported through Jethro from the Kenites.

The "primitive conception of Jehovah was that of a storm-god," a thunderer. This is proved from Ps. xviii. But, really, does "a storm-god" fill the primitive conception of that Psalm? Read it!

So Ps. xxiv. proves the "nomad conception" that He is a war-god. Why will not that Psalm prove vastly more concerning His attributes?

The narrative of the burning bush proves Him to have been a "local" god. But why will not this same passage serve for light on the "possibly foreign" aspects when it reiterates that He is the "God of the fathers," "the God of Abraham, Isaac, and Jacob"?

The narrative of the promulgation of the decalog, as well as other passages, proves Jehovah to have been a "local" god. But located where?

A few months ago we learned that in Jacob's time "the context puts it beyond all reasonable doubt that the deity was supposed to be resident in the stone (at Bethel), a very common conception in primitive times." Here it amuses one to find that the context removes all reasonable doubt by *stating* that God, instead of residing in the stone, was seen in heaven. In this number we find that Moses and the nomads conceived that Jehovah's "home was in the neighborhood of Sinai"; "was bound to the neighborhood of Sinai." So circumscribed was His location that "Jehovah was conceived to be in it (the ark!) or probably on it."

Now this "possibly foreign god," in His "home on Sinai" announces himself as "thy God"; and, "conceived to be confined in the ark or probably on it," He made heaven and earth and all that in them is! Difficulty bristles, indeed.

"Persistent was the feeling which associated Jehovah locally with Sinai . . . in the time of the Judges. Stranger still is it that Elijah, . . . feeling that Sinai is in some special sense His home, goes thither broken-hearted to find Him." But just before the prophet starts on this heart-broken quest he had expected and found Jehovah equally at home and in evidence on Carmel. Where is the brainstorm here—with Elijah or with the critic?

"Stranger still," it seems to me, that the critic does not mention the much later persistence of this feeling of a definite locality as "in some special sense His home" as we observe it in Christ Himself when He says that He is "in the midst of them where two or three are gathered together in my name." What, according to this kind of criticism, is the more plausible "conjecture" here: that He is in some special sense there present, or that He is "locally bound" to a gathering of two or three and no more?

If some people would read the Bible they would encounter fewer difficulties. For these bristles are not in the Bible; they were "made in Germany" and of late discarded there. They are making another brand there now. Do we need or want the defunct ones?

JACOB POPPEN.

WORTENDYKE, NEW JERSEY.

Correction

The address of the Rev. Frank L. Masseck, who is in charge of the boys' church fraternity, the Knights of King Arthur, is now Potsdam, N. Y., and not Brattleboro, Vt., as stated by me on page 40 of the July number.

Ever yours,

WM. BYRON FORBUSH.

Baptists and Babies

Editor of THE HOMILETIC REVIEW:

IN your August number, page 160, William H. Bates, in his statements on "Doddridge Not a Baptist" leaves an unfair inference as to the faith and practise of Baptists. The stanza which he quotes would not be objectionable to Baptists, tho his statements certainly imply that it would. The stanza reads much like a verse of Scripture (Matt. xix. 14) specially precious to Baptists, and that Scripture, of course, has not even a remote reference to baptism. Baptists do not protest against baptizing "tender lambs" which "He calls"; but against incorrect inferences, against performing what is to them an unscriptural ceremony over tiny infants whom He does not call, they having not wandered from Him. He calls sinners to repentance and baptism, indeed, but not innocent babies that can not repent.

A. T. RINGOLD.

MONTICELLO, MASS.

RECENT BOOKS

CHRISTIAN THEOLOGY IN OUTLINE. By William Adams Brown, Ph.D., D.D. Cloth, 8vo. Charles Scribner's Sons. $2.50 net.

The advance of Biblical scholarship during the last two or three decades has been nothing less than splendid, and it was inevitable that the methods and results of this scholarship should exercise a profound influence on systematic theology. A man of really philosophic mind is not content with sporadic results; he must see them related to each other, and combined into a large and comprehensive unity. The whole task of systematic theology has had to be reconceived in the light of the growing knowledge of the Bible and of the world; and this volume is a sign that theology is keeping pace with the new knowledge, and is coming again to her own.

Professor Brown modestly describes his volume as "Christian Theology in Outline"; in reality it is a discussion, thoroughly adequate within the limits of a volume which runs to 468 pages, of the great themes of Christian theology, which he has grouped under six heads: The postulates of Christian theology, the Christian idea of God, the Christian view of the world, man and his sin, salvation through Christ, and the Christian life. The last head shows that the aim of the volume is not only theoretical but practical; systematic theology is described by the author as the philosophy of the Christian life. The book is thus, in one aspect, an interpretation of Christian experience, and an endeavor to understand that experience in its modern setting. Thus we never lose ourselves in abstract discussions; the strength and the interest of the book lie in its ceaseless appeal to experience—the experience of God in Christ which has been shared throughout the centuries by those who have accepted Christ as the highest.

The author recognizes the necessity for a philosophical reconstruction, but he very properly distrusts the method of *a priori* speculation. But it is vain, as he points out, to attempt to banish the metaphysical element from theology. Any thorough study of the facts carries us beyond the facts; any true study of the historical Jesus leads us on to the Christ of faith. We can not adopt without modification the solution of theological problems reached by former ages; but neither can we content ourselves simply with the facts. We must, if we be philosophically minded at all, find at any rate an approximate solution of our own problems, related to the thought, and exprest in the language of our own age. This is the aim of Professor Brown's volume, and he has carried it through very successfully. But he also shows a profound spiritual sympathy with the interpretations of the past, and he brings out very clearly the unity that underlies Christian experience and its various interpretations throughout the history of the church.

THE WAY TO HAPPINESS. By Thomas R. Slicer. Cloth, 12mo, 171 pp. The Macmillan Company. Price, $1.25 net.

The author asks the question, "How shall we be happy?" The answer is: "Most of all in that generous attitude toward others that leaves us no arrears of regard." The main element which enters into the making of a happy life, is active, wholehearted service through the way of worship and freedom. The author's thought is direct and wholesome.

BETWEEN THE TESTAMENTS. By David Gregg, D.D., LL.D. Cloth, 12mo, Funk & Wagnalls Company. Price, 75 cents net.

The period between the Old Testament and the New is one of absorbing interest. Here are continued the lines of development in religious thought and life which were begun in the Old-Testament period. Here are rooted the conditions which prevail in New-Testament times. A good knowledge of this period is absolutely necessary for any adequate understanding of the times and teachings of Jesus and the apostles.

The little book by Dr. Gregg, "Between the Testaments," aims to bring a general view of this period before the reader. It is divided into three chapters, the first treating of the Jews of the Dispersion during this period, the second of the Jews of the homeland, and the third of the Old-Testament apocrypha, as the literature of the period. The salient features of each topic are presented in an attractive and forceful manner. The book is well adapted to give an elementary knowledge of this period and to arouse an interest for pursuing the study in larger works. It is to be heartily commended to the Sunday-school teacher who wishes to begin the study of these times.

MESSAGES TO WORKINGMEN. By Charles Stelzle. Cloth, 12mo, 120 pp. Fleming H. Revell Company. Price, 50 cents net.

A collection of very brief articles reproduced from syndicate matter furnished by the author to the labor press of the United States and Canada. They make a persuasive irenicon to the workingmen from a man who belongs both to the Church and a labor union. They make plain considerable ground truth that workingmen generally need to know but do not readily accept; and they plead the cause of labor more sanely and more effectively than it is usually done by labor agitators. It will do good in proportion to the number of workingmen who can be brought to read it. Incidentally, ministers will find in it a good many homiletical hints for sermons on the labor question.

ATONEMENT IN LITERATURE AND LIFE. By Charles Allen Dinsmore. Cloth, 12mo, 250 pp. Houghton, Mifflin & Co. Price, $1.50 net.

The author presents a new approach to a great subject. To listen to the voices of the great poets and novelists of the past, instead of theologians, is not only refreshing, but from the standpoint of truth of considerable value to the reader, inasmuch as all great literature is an interpretation of life. He forestalls the criticism that may arise from such an investigation—that it does not sufficiently recognize the distinction between the "gropings of human reason, and divine revelation," by saying that "God is in all minds . . . and that choice spirits in all ages . . . have been granted clear glimpses of God's way and will in human affairs."

His discoveries lead him to the conclusion "that the great authors are one in their conviction that there are certain conditions to be fulfilled before the old relationships can be resumed between those who have been alienated—contrition, confession, satisfaction."

That great Bible themes like sin, retribution, and reconciliation are found in the best literature of the past proves to the author "that the chief exposi-

tions of reconcilement between God and man have come out of the burning heart of humanity."

His chapter on "The Eternal Christ and Reconciliation" emphasizes the truth that "a cosmic Christ is Christianity's solution of cosmic evil."

Only extensive and painstaking reading could have produced so able a contribution to the literature of so vital a question as the atonement.

LIFE ON THE UPLANDS. By John D. Freeman. Cloth, 12mo, 139 pp. A. C. Armstrong & Son. Price, 75 cents net.

According to this exposition, the Twenty-third Psalm has an organic progress and a unitary plan. The shepherd and the sheep are described throughout, and the Psalm reaches through a single day, from dawn until dark. It requires much play of the fancy to realize this, and it is doubtful; but the psalm gains in picturesque qualities by assuming it. The lessons are devout and spiritual.

THE PACIFIC ISLANDERS. Edited by Delavan L. Pierson, M.A. Cloth, 12mo, 354 pp. Funk & Wagnalls Company. Price, $1.

This is a wonderful story to the glory of a wonder-working God. Here, if anywhere, is illustrated the everlasting miracle of transformed character which is the supreme evidence of Christianity; a book full of inspiration and illustration for the busy preacher. There are good illustrations for a dozen sermons, and the facts are at red heat. Well-written and carefully compiled, the book is opportune for the use of study-classes this year, who are busy with the Island World. This story of gospel triumph in the Pacific is the old, old story that never grows old. Nowhere else can you find in such small compass so much reality, sacrifice, and heroism crowded together and yet not in any way mutilated in the process of compression. The pictures and outline maps are excellent, while the print can be read on a Western railroad without hurting one's eyes. The book does not need a press notice, as it will sell on its own merits.

THE CULTURE OF JUSTICE. By Patterson Du Bois. Cloth, 12mo, 282 pp. Dodd, Mead & Co. 75 cents net.

In the first part of the book the author treats of the principles or theory of justice, and in the latter part he cites some specimen applications. The author believes that most of "our social misery is at bottom rooted in human injustice, . . . and that the improvement of moral conditions rests upon the failure of more definite conceptions of justice." The author's treatment of the whole question is calm and convincing.

NEWER IDEALS OF PEACE. By Jane Addams. Cloth, 12mo, 242 pp. The Macmillan Company. Price, $1.25 net.

This book deals with the changed attitude of civilized nations toward war, the survivals of militarism in city governments, the relation of industrialism to militarism, the passing of war virtues, the protection of children for industiral efficiency, and the group morality in the labor movement. The problem of peace is thus brought into relation with the most important factors in our national life.

CHRISTIAN THEOLOGY AND SOCIAL PROGRESS. By F. W. Bussell. Cloth, 8vo, 343 pp. E. P. Dutton & Co. Price, $3.50 net.

The Bampton Lectures for 1905 make up this volume, comprizing a utilitarian test of religious and social values, with reference to a democratic Christian ideal. The author's method, intellectually, is that of constructive realism. He corrects intuitional metaphysics by emphasis on individual experience; and, by affirming the reality of personal values, points to a safe passage between the fatalistic nature-philosophy of Macchiavelli, Hobbes, Nietzsche, and the mere dicta of a common experience unguided by a theistic faith.

The style is extremely abstract, unrelieved by illustration, or concrete instances, and therefore difficult to grasp.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. Cloth, 12mo, 429 pp. The Macmillan Company. $1.75.

What attitude has the Church taken toward social problems? What is she doing now, and what ought she to do in order both to preserve herself and become the "salt of the earth"? These are some of the vital questions answered in a terse and satisfactory manner in this book. The author seems to have unlimited sources of illustration at his disposal, and he drives home his points with telling effect. Many a minister will become a better preacher and perhaps a better Christian by reading this book, because it will give him a deeper insight and a wider outlook.

ORTHODOX SOCIALISM. By James E. Le Rossignol. 12mo, 150 pp. Thomas Y. Crowell & Company. $1.

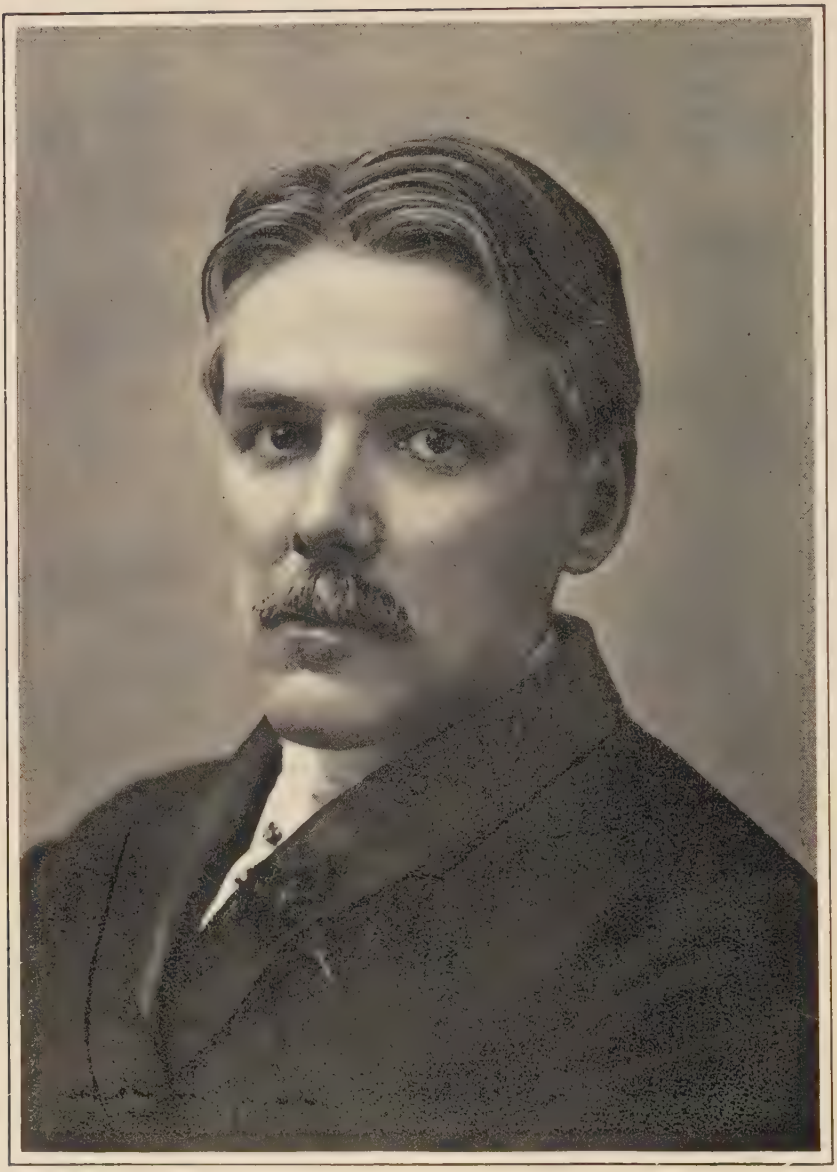
This book contains a clear and concise exposition of the "scientific" theories of Karl Marx, *e.g.*, the labor-cost theory of value, surplus value, panics, the struggle of mass with class, etc. While admitting that our industrial system is not by any means perfect, the author proves conclusively that Marxian socialism is utopian and unscientific, and points out that economic salvation lies in the gradual improvement, rather than the revolutionary overthrow, of the present system.

THE PRAYERS OF THE BIBLE. By John Edgar McFadyen, M.A. 12mo, 388 pp. A. C. Armstrong & Son.

To quote from the preface, the author says his book "Is an attempt to understand Biblical prayer by an examination of the prayers and allusions to prayer, and it seeks to gather up the results of this examination and apply them to the public and private devotion of to-day." The author's examination can not but be of immense service to those who are seeking light on a question that is, or should be, part of our daily life. Here all aspects of Biblical prayer are lucidly set forth. The work will for many years be among the standard reference works of its kind.

STORY OF HYMNS AND TUNES. By Theron Brown and Hezekiah Butterworth. Cloth, 12mo, 564 pp. American Tract Society. $1.50 net.

A revised and combined edition of Mr. Butterworth's two volumes: "Story of the Hymns" and "Story of the Tunes," of which the reviser says: "So far as was possible, matter from the two previous works . . . has been used . . . but so much of independent plan and original research has been necessary" it is "in fact a new volume." It is illustrated by twenty-four portraits of hymn- and tune-writers.



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NEWELL DWIGHT HILLIS, D.D., BROOKLYN

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EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

THE Hague Conference has come to an end after four months of hard work. It has not accomplished all that was hoped or even reasonably expected. It has, however, amply justified its existence, and does not, we think, deserve the ironical criticism which has been heaped upon it in this country.

Results of the Hague Conference

Serious difficulties attended the meeting. The delegates came from all the countries of the world. They came with their historic prejudices, their inherited animosities, their special interests, their differences of race, language, methods, and legislation. It was the first time that all the Powers, great and small, from the Old World and the New, had met each other in a general conference. That the delegates, under these conditions, continued in session for four months, discussing earnestly, with perfect frankness, and yet with unfailing good-will, the difficult problems before them is the great accomplishment. History records nothing else like it; and history will record this as the veritable inauguration of the parliament of the world, now clearly in sight.

In positive achievement the Conference has done much more than many suppose. In the matter of the restriction and regulation of war, still unfortunately a recognized method of dealing with international controversies, it has done much to stay the hand of passion and violence, to extend and safeguard the rights of neutrals, to protect non-combatants, and to restrict the pretensions and so-called rights of belligerents. It has provided that a declaration of war shall always precede hostilities, that unfortified coast cities and ports shall not be bombarded, that submarine mines shall not be so placed as seriously to endanger neutral commerce, that explosives shall not be dropt from air-ships, that the territory of neutrals shall be inviolable. All these are in the direction of the preservation and confirmation of peace.

The Conference, further, has extended the Red Cross Convention to maritime warfare; it has created an international prize court to supplant the *ex-parte* national prize courts which have heretofore passed upon maritime captures; it has strengthened the provision of the first Hague Conference for commissions of inquiry to investigate disputed facts before resort to hostilities. It has thus widened the sphere of mercy, and strengthened the power of reason and law in international affairs.

On the subject of armaments, tho no agreement was reached for limitation, the Conference has exprest regret at the increase of armaments since the first Hague Conference, and urged the governments to take up the serious study of the problem. In other words, the commonwealth of the nations, through its authorized representatives, has voted its solemn disapproval of the present growth and rivalry of armaments. That is something, and it will

lead on to something greater, possibly in the immediate future.

Tho no formal agreement was reached for the organization of a permanent international court of justice, the delegations seem to have been entirely agreed as to the principle of such a court, the difficulty which they were not able to get over being one of detail as to the number of judges and how they should be chosen. This difficulty the governments themselves will be urged to try to solve through a commission of judicial experts. Nearly four-fifths of the delegates also declared their wish to see a general treaty of obligatory arbitration concluded among all the nations, and such a convention for most of the nations would have been drawn but for the rule of practical unanimity which governed the final decisions. But, in any event, these great subjects have been advanced by the Conference a long way toward final determination.

But perhaps of more significance than anything else accomplished is the fact that the Conference has itself fixt the time for its next meeting. This virtually inaugurates a regular world parliament, the creation of which has been felt by many leading peace-workers to be the greatest step possible in the bringing in of the reign of permanent international order and peace.

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The Congress of Religious Liberals

Those whose idea of religious liberals is drawn from experience at conventions dating twenty-five years back would have recognized a different sort of thing in the Congress at Boston during the last week of September. Its spirit was irenic, constructive, Christian. These religious liberals emphasized *religion* as the substantive reality, and used *liberal* as only its adjective; that is, the leaders and chief spokesmen did so; doubtless among the rank and file the rear-guard have not yet attained thereto. The list of gentlemen who consented to be made honorary vice-presidents of the Congress contained names of recognized stanchness in evangelical convictions, such as Dr. Jefferson, of the Broadway Tabernacle, New York, the presidents of Brown University, Amherst, Smith, and Vassar Colleges, Dr. Bradford of Montclair, and others. Dr. Hunter, of Trinity Congregational Church, Glasgow, preached the stated sermon. The presidential address of Dr. Samuel A. Eliot recognized the Congress as consisting of members of different communions, "who believe that theology is a progressive science—whose way is freedom, whose end is righteousness, brotherhood, and truth." This thought was amplified in a masterly discourse by Dr. Gordon, of the Old South Church, in Boston, on "Faith as Affected by Freedom"—showing that the eternal interests of the soul abide, and are better served in freedom from "influences that promote the holding of two sets of views, one for private, the other for public use"—an insincerity which is "the villain of the religious life." Many Unitarian churches have discontinued the observance of the Lord's Supper. Not so was it in this Congress, initiated and directed by Unitarians. King's Chapel was filled at nine in the morning for the communion, introduced by a profoundly spiritual discourse by Dr. Ames, the veteran pastor of the Unitarian Church of the Disciples, on the text: "Jesus Christ, the same yesterday, to-day, and forever." The Congress was broadly international. A dozen European countries were represented, besides India, Japan, and Australia. It was also undenominational. The speakers represented thirty-three separate church fellowships. Among the 242 delegates from abroad were many scholars from European universities and other eminent men. The

registered members numbered some 1600. Overflow meetings were required for the crowd. Among many notable addresses was Professor Montet's on "Calvin and the Reformation Monument at Geneva." Dr. Montet is dean of the theological faculty in the University of Geneva, and a Unitarian, but he affirmed that Unitarians are the spiritual children of Calvin, and bound to honor the spiritual tie by cooperating in the erection of the monument which is to mark 1909 as the quadricentennial of his birth. A resolution to this effect was then adopted. Special interest was aroused by the address of the Abbé Houtin, of Paris, who spoke as a Catholic priest of the Catholic protest against the reactionary policy of Pius X.: "Sons and heritors of the Reformers of the sixteenth century, you see begin in the Church of Rome a religious struggle better instructed and more radical than that of Wyclif, of Huss, of Luther, and of Calvin." All the addresses are to appear in December in a volume published under the auspices of the American Unitarian Association. Former congresses have been held in London, Amsterdam, and Geneva. The next, in 1909, will meet in Berlin.

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The Church and the Stranger

A PERAMBULATING correspondent of a widely read magazine tells of some experiences she had in visiting city churches. No more unbalanced reading was ever given to the public. This person donned a notably plain attire and then watched to see how many ministers and attendants would notice her at divine service. The results are printed in great detail. She was or was not greeted in each of several score of churches. For the most part she was fearfully neglected. Sometimes she was conducted to a seat, sometimes not. Once at least she got scolded by an usher for monopolizing the end seat. Once a good old lady "mothered" her with great cordiality. Cities in the East and cities in the West were about equally unfriendly to this plainly attired individual, and more is yet to come from cities in the South.

Very much of the criticism implied is based on a miserable estimate of the value and mission of the Church of Christ. The complaint implies that the principal purpose of the Church in the world is to shake hands with casual visitors. Individual congregations are rated up or down according to the number of times a poorly drest stranger gets spoken to.

For such an estimate the churches themselves are partly to blame. Many churches estimate their usefulness by much the same standard. They turn their "solemn assembly" into a drawing-room, and think they commend religion by fifteen minutes of small talk after divine service. They substitute a jangle of worldly emotions in place of the reverence that might otherwise remain from the influence of the entire service. In so doing they defeat the very end and purpose of the service.

The best service for a stranger in any church is the service itself. If this is what it should be, the less shaking of hands and general talk there is after it the better for the stranger's soul. There are various functions under church auspices of a specifically social kind, and these are proper occasions for greetings and friendly interchange. The less of this thing this "stranger" found in the churches visited during Sunday worship the better it speaks for them.

Strangers who visit churches in order to get a social greeting mistake the purpose of a church, and the church service that is held mainly to "greet" them will be unable to have profitable worship. Should we not abandon this

whole false estimate? For one thing, the strangers who desire to be greeted at the Sunday service are probably not nearly as numerous as those who prefer to be shown a seat and then to be left to enjoy the worship; and those who come for the lower and more selfish motive will be benefited more by not having that purpose gratified.

Two things are perfectly obvious in this whole matter: one is that no stranger, shabbily attired or otherwise, should be required to linger at the church door before being shown a seat. And the other is, that if the regular attendants at divine service go to that service in the spirit of worship and maintain it while there, the atmosphere will be apt to evoke the sentiment from the stranger, "This is none other than the House of God, and this is the Gate of Heaven."

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Has the Church still a Mission?

Prof. E. O. Sisson in a recent number of *The International Journal of Ethics* calls attention to the many ways in which the state is usurping functions that once belonged exclusively to the church. The matter is one of importance, and opens up the question whether the state will be able ultimately to take over the entire work of the church in ministering to the whole life of the people, or whether there are things which by their very nature must be beyond the power of the state to administer, and which guarantee the continual existence of the church.

There are a few things that the past history of the race seems to prove. The first is that human progress is essentially moral; the second that in the long run morality must be rooted in religion; and the third is that nothing is so deadly in its influence upon both religion and morals as formality and the operations of officialdom. This being so, there must be a place for a church with its ministrations which are motived not by a sense of duty to organized government, but by "faith working through love."

Take the matter of education which was once in the hands of the church and is now administered by the state. Now since the chief end of education is the moralizing, rather than the mentalizing, of children (tho the gain on the whole has been great and profitable), education has suffered at some points through the transfer. The church has here two duties. It must continue to set before parents the responsibility of the home for the moral nurture of its inmates, and it must set before the state its responsibility for the training of the will, as well as the culture of the intellect of its wards.

Above all, it is the mission of the Christian church in ministering to the life of the people to keep alive the flame of spiritual life in the hearts of the people who themselves make up the state, and thus contribute to the Christianization of the state itself so that it may administer its functions more and more in the spirit of Christian love and service.

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Dr. Gladden on the Present Crisis

The Congregational National Council has just heard from its moderator, Dr. Washington Gladden, what men in former days called "an awakening sermon" on the relation of the Church to our present moral and industrial crisis.

After the close of the Civil War a period of commercial and political profligacy set in, and more recently a menacing development of class-hatred between the captains of industry and finance and wage-earners. The former evil has been somewhat abated, the latter seems increasing; but neither has received much attention from the churches, where the moral leadership of the people is pro-

fessedly centered. Individual pulpits here and there have spoken out plainly and faithfully, but the great church-assemblies have given slight recognition to threatening signs of a moral crisis. The first noteworthy contrast to this seeming apathy was the reveillé heard by the Presbyterian Assembly in 1904 from its moderator, Dr. John P. Coyle, of Denver, exposing the progress of moral decay, and calling for a revival of the Puritan zeal for righteousness.

Dr. Gladden's present utterance is like Dr. Coyle's in moral glow, but more pungent in its indictment of social iniquities, more positive in its proclamation of a moral crisis, and more radical in its diagnosis of the cause of it and the cure. "Enormous wealth—the fruit of plunder by billions of fictitious capital extorting interest,—the resentment of the many whose industry is exploited for the aggrandizement of the few" have brought us perilously near the brink of a social upheaval. "Our present social system can not last." Its fundamental principle is self-interest. "Nothing can march hellward faster than a democracy based on this." Into a society so based came Jesus preaching the Kingdom of Heaven. His first word was, Change your minds—"Repent." His Church must meet, in His way, the present crisis of a society falsely based; "must reconstruct our social order" on His basis of mutual brotherhood and service. The moral austerity and incisiveness in which this memorable address surpassed anything heard from church moderators within living memory are resented in certain quarters. Yet it was only a burning plea, by a veteran esteemed for practical wisdom, for a revival of the moral life required by Jesus. Bishop Gore, then, did not miss the mark when he said to his Anglican churchmen last year: "Many Christian people do not yet understand what *Christian* morality really means."

Stewardship

The Bishop of London, in a recent sermon on stewardship, in New York, said "that the one thing which would cure the social evils of both sides of the Atlantic was the realization that life is a stewardship, not an ownership. This is the essential point of the Old Testament, the life of Christ, and the Acts of the Apostles."

This is an elemental and fundamental truth—*par excellence* the truth of the religious life. The right conception of stewardship relates to no one phase of man's activity, but to man as man. All man has is derived, not created; and what he holds he has in trust. If the Christian Church pondered this truth long enough until it gript and became a living principle in the life of each believer, there would be no need for special appeals for money and there would be no lack of men and women to carry on the appointed services of the Church.

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Open-air and Tent Preaching

Judging from reports received from different parts of the country the attendance at open-air services and in tents has been gratifying. Those who have observed this work from year to year have remarked that the quality of the preaching is of a higher order. Men of pulpit ability and standing are engaging in it more and more. It seems to promise, when it has developed, a powerful means for reaching the now unchurched masses with the Gospel. Its direct fruits can not be taken as any adequate indication of its value to Christianity. The work is necessarily like bread sown on the waters, and the total influence will be beyond our computation.

By an error we printed last month the portrait of the Rev. John Hopkins Denison, of Boston, instead of his father, Prof John H. Denison, of Williamstown, Mass. We hope to give the portrait of the latter in a future issue.

THE BIBLE UNDER TRIAL

By Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

Dr. Orr's "Problem of the Old Testament," which won the Bross prize, is a work for the scholar and the student. Moreover, it deals only with a section of the great problem of the Bible. Its content is even narrower than its title would indicate; for instead of dealing with the standing of the whole Old Testament, it only touches upon the question of the origin and composition of the Pentateuch. But having put his hand to the general task, the versatile author has been most naturally led to the broader and more popular work of vindicating the authority of the Bible as against present-day assaults of all kinds.

He does this in a volume of papers whose scope and content are certainly of the broadest and most inclusive.* The first of these papers aims to give a general view of the controversy regarding the Bible. The second contains the history of a discussion now regarded as closed about the origin of the New-Testament writings (the Tübingen views), and is designed through a survey of the course of that movement, ending as it did in a complete collapse, to reassure believers that similar movements are doomed to the same fate. The third paper deals with "the presuppositions," and is intended to discredit theories founded in disbelief of the supernatural. The fourth aims to criticize and test "settled results" in criticism. The fifth asserts and vindicates the uniqueness of the religion of Israel. The sixth gathers the light of archeology, and aims to show that it vindicates and confirms the trustworthiness and value of the historical statements of the Bible in every case. The seventh is entitled "The Citadel-Christ," and is a defense of the living Evangelical view of the person of Christ. The eighth deals with the problem of the Gospels, the ninth takes up some scientific objections to Christianity, the tenth treats of the problem of imperfect morals in the Old Testament, the eleventh answers the question of discrepancies and difficulties sometimes pointed out as blemishes, and the twelfth tells of the place the Bible has occupied as a factor in the formation of modern civilization, and insists on the necessity of its being conceded that place permanently. The volume closes with an appendix in which Prof. George Adam Smith's recent article on the developments of Old-Testament criticism in *The Quarterly Review* is cited in support of Dr. Orr's position, and incidentally some strictures of Professor Smith's on his colleague's argument in the "Problem of the Old Testament" are refuted.

This sketch of the content of the volume will suffice to show that Dr. Orr has undertaken a large and manifold task, nothing less, namely, than a critique of the current views as to the origin and nature of the Old-Testament writings, a protest against the rising radical criticism of the New Testament, a vindication of the miraculous element in Christianity as against attacks from the point of view of materialistic and agnostic science and philosophy, and a general plea for the recognition of the power and excellence of the Christian religion and its literary sources and standards. The task needed broad and varied equipment and a rare combination of powers of mind. It was to be expected that success in the treatment of it would not be uniform throughout every part, and it is not minimizing Dr. Orr's versatility and learning to say that he succeeds

*"The Bible Under Trial in View of Present-Day Assaults on Holy Scripture," by the Rev. James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. New York: Armstrong & Son.

better so far as his work requires philosophical and theological acumen than when it concerns matters philological and historical. Here Dr. Orr illustrates the value of that specialism of which he speaks doubtfully (p. 9), alluding perhaps to its extreme forms. He is an expert as a Christian thinker, an apologist, and theologian, and his argument is strongest when he is dealing with topics strictly in this field.

Yet, upon the whole the volume shows him to be an adept at dialectic, and a controversialist of great ability. Especially is he skilful in turning the guns of his opponents against their own breastworks. Even such a redoubtable adversary as Prof. Ernst Haeckel is made to contribute his quota to the great mass of ammunition which Dr. Orr uses in his warfare against naturalism and its associated tendency to discredit the authority of Scripture (pp. 218–220).

But the greatest merit of Dr. Orr lies in his firm stand as the exponent of belief in the spiritual value of the Bible. He draws a sharp line around the Scriptures, and insists that they shall be regarded as a unique collection of documents, pervaded by a spirit peculiarly their own, and to be treated with the reverence and deference due to their divine origin. He is profoundly imprest by the fulness of spiritual and moral power which characterizes them. No one who has experienced the hold of the Bible on his own heart, and has allowed himself to be borne along by the living stream of influence issuing from it, will fail to respond to the strong presentation of this aspect of the Christian Scriptures.

Dr. Orr's concessions further to the true scientific and critical investigation of Christianity and of the Bible are, at least theoretically, all that strict scientific standpoint and method require. He places questions regarding the authorship and date of the books of the Bible in the class of unessentials. He believes in criticism. "By all means let the Bible be subjected to the most careful scrutiny any one can apply to it on its literary and historical sides; and if any light breaks out from the process, as, under God's guidance, there is every reason to hope it will, let it be faithfully followed, even if old ideas and time-honored conclusions have to some extent to be modified or abandoned" (p. 50). He believes in the gradualness of revelation, and makes use of this principle in explaining the difficulties of imperfect moral ideas and practises in the Old Testament, such for instance as appear in the Book of Judges. He even believes that parts of the Pentateuch were not written by Moses; "and if it should prove (as I think probable) that different hands cooperated in the composition of this large work, that it embodied older or later records, and that it underwent repeated revision and reediting, our faith in its essentially Mosaic character and truthfulness would not be sensibly affected" (p. 51).

Nevertheless, in spite of these high merits of his work, the question will inevitably arise: Is Dr. Orr's method quite satisfactory from the point of view of the present-day condition of thought? Does it do justice to the cause he represents, to the Bible he attempts to defend, and to those whom he groups together as opponents? To these questions we can only give a regretful negative answer. Admirable as are some of the qualities of his work, and praiseworthy his intentions, and acceptable as his method of warfare may have been and may still be to the controversialist of the older type, it fails to meet the temper and attitude of the present-day lay mind. For it is not love of controversy that that mind delights in, but the search for and discovery of the truth, and it will not be satisfied with anything less than the facts. Now, while Dr. Orr makes the assertion that this is his aim and pur-

pose too, his method of procedure produces the unfortunate impression that he is a man bent first of all on gaining his point, one who spares none and expects to be spared by none in the conflict of opinion, who guards his positions with the utmost caution and puts to use the even doubtful considerations if they contribute to his argument. The consequence is that quite often he overstates his case and creates a reaction of thought against himself. Observe an assertion like the following: "It is admitted to be hardly possible to distinguish between them" (*i.e.*, J and E as documents underlying the Pentateuch (p. 81). "What, then," might the intelligent reader say, "is the further necessity of argument or proof?" If criticism has achieved not even the task of distinguishing the literary sources of the Pentateuch, and this fact is "admitted," why take so much trouble to demonstrate the flimsiness of the work of criticism? Again, Dr. Orr in his zeal to drive the argument as far as possible makes the assertion (p. 57) that "Prof. G. B. Foster, of Chicago University, declares with the indorsement of that body in his recent book on The Finality of The Christian Religion . . . a miracle can not be admitted." This is not true. The fact is that Professor Foster's book is published in a series under the auspices of the University as the work of a scholar enjoying absolute freedom of thought and expression, but with no commitment either of the University as a body or of any individual member of it to the particular opinions exprest in any of the publications of the series.

The same general fault of overstatement characterizes Dr. Orr's treatment of "settled results" in Biblical criticism. He labors hard to show that the claim of universal agreement among critics is unfounded, but tho this may be true as to unessentials, no one who has carefully watched the development of Old-Testament science during the last fifty years can fail to see the fact that, so far as the present state of opinion is concerned, it is practically unanimous on some cardinal points, as for instance the documentary analysis of the Pentateuch into the sources J, E, D, P, as to the order of the appearance of these sources in history, as to the composite authorship of Isaiah, the Maccabean date of Daniel, and the parabolic literary form of Jonah, to speak of only the most important matters. But even if the case were as Dr. Orr puts it, how would it profit the traditionalist's point of view? In fact it would be quite as easy to turn the point of the argument against him, and show that the new line of defense he has taken up in behalf of that view effectually breaks up the solidarity of the anticritical position, and renders it impossible to speak of any results as "settled," in the sphere of Old-Testament science. For it is very clear that the positions advanced in "The Problem of the Old Testament," and put into more popular form in this volume of papers, are scarcely compatible with the rigid stand hitherto taken by the opponents of the critical school.

But the point at which Dr. Orr commits his greatest mistake both as an apologist and as a philosophical student of the problems presented by the Bible and its religion is his approach to the whole discussion upon the openly admitted presupposition that the theory of Old-Testament criticism which is generally known under the name of Wellhausen is subversive of true Christian faith. There are many who hold their minds open to argument as to the critical soundness of this theory; there are some who would perhaps agree with Dr. Orr in regarding it as a hypothesis not as yet proved and perhaps not demonstrable, considering the nature of the materials at hand. But very few that have given the subject the careful and discriminating study it requires will admit it for a moment to

be a legitimate postulate in the discussion that the theory is incompatible with a devout belief in the Gospel of Jesus Christ. The creed and life of the men who have committed themselves to this theory is in itself sufficient to show that Dr. Orr has not judged the case aright. It is hardly necessary to substantiate this statement by a citation of the devout Christian students who belong to this class. The list would be a long one, and it would include almost every prominent Old-Testament specialist in Great Britain, America, and Germany. Whatever its merits may be, judged by purely historical and philological standard, the theory has subverted the faith of no one worth naming, and can scarcely be called subversive.

Upon the whole, while Dr. Orr's apologetic is strong as far as it is based on philosophic principles and aims to vindicate Christianity against scientific and philosophical unbelief, it is unconvincing so far as it takes its position on a particular view of the origin and composition of the books of the Bible, so far as it assumes that the Christian faith is vitally affected by change of opinion on historical and literary matters, and so far as it ignores and minimizes the significance of facts accepted by scholars universally. To the extent that these features characterize Dr. Orr's views, their influence must, in spite of his protestations to the contrary, tend to create distrust in the work of criticism. And this the modern-day apologetic can not afford to do, whether put forth as conservative or as radical. Sooner or later the foundation under such an apologetic must yield to a more discriminating line of procedure, that, namely, which is based on the discovery by legitimate methods of what the Bible is, what God intended it to be as a literary and historical production, and the vindication of its content as spiritually and religiously authoritative.

CONSCIENCE AROUSED AND COMBINED

By the Rev. Charles S. Macfarland, Ph.D., South Norwalk, Conn.

We are accustomed to recognize two definite relations of human personality: the relation between the individual and God; and the relation between the individual and society. The security of the first is dependent upon the realization of the second. Therefore, in morals and religion, our predominating emphasis is upon the relation between man and men.

It is not my intention to utter the note of pessimism, altho I shall show the necessity of avoiding a hilarious idealism. Unhealthy pessimism is generally due to limitation of vision in time and space. It is the want of a correct perspective. It is the inability to cover the entire field and to see things in their relations and proportions.

Take, for example, the alleged decline of the Christian Church. The Church has decreased largely because Christ has increased. As the Kingdom of God has extended itself over the great field of human life, religious institutionalism takes its place as one part of this kingdom. It is also true that attainment seems less because our ideals are greater. We pursue a flying goal, and the nearer we approach it the farther off it seems.

So men are pointing in despair to the great problems of our day and tell us in dismay that we are increasing them. But why, for example, our great social tumult? It is because Jesus of Nazareth is passing by. The light of His countenance has shone upon darkened Russia, and the serf has seen it. The wage-earner in the mills and mines has seen Him. They have re-

ceived from Him the charter of their freedom. We have our social and industrial problems because we have dared to attempt the realization of a Christian democracy.

Three things are necessary to a correct perspective: the sense of time—on the whole things are better than they were; the sense of space—diffusion is apt to be misleading; third, we need to take account of the many unseen influences and resident forces. The fact is, the Christian Church as an institution suffers by comparison with its own creations, with the multitude of other social institutions to which it has given birth. It is because the Kingdom of God has become larger, that the Church seems smaller. She has lost by the giving of herself. Her leaven is less easily distinguished because it is more widely diffused. The stream of the Christian Gospel has overflown the banks of the Christian Church and is spreading itself over all the valleys of human life.

Therefore, that the Church has lost her place is the sublime tribute to her greatness and her success. She is becoming the Kingdom of God. Many prophets and righteous men desired to see the things that we see and to hear the things that we hear, and saw and heard them not. If we look with the eye of spiritual vision into the fiery furnace of our moral social struggle we shall behold there the fourth form, and the form is like unto that of the Son of Man.

And yet, we must remember that if there be no abiding stream and source there can be no continuous flood. This great moral social conscience must have its central dynamic. We should rejoice in all this diffusion and should glory in a dispersed gospel. Nevertheless it is also necessary to keep in mind the three elements of source, stream, and flood; the moral power of the individual, the group, and society. It will be necessary for us to keep these distinctions in mind during the further consideration of our theme.

Let us consider a second question. As this larger social conscience has developed, it has raised the question as to the moral primacy and ultimacy of the individual or society. Is a good society made up out of regenerate individuals, or, is a good social organization necessary in order to make men good? Jesus answered this question two thousand years ago. He was no Hindu Pundit drawing men away from their human and earthly environment. He was a Hebrew Prophet preparing men for a new social order. He spake to the individual, but He always spake to the individual as a member of society. It is true that there can only be brotherhood where there are brothers. It is also true that brotherhood helps to make men brothers. A tainted atmosphere never helped men to resist disease. Therefore the individualistic and socialistic controversy has been largely a fictitious contrast.

My purpose is to allow for both processes. First, the moral conscience of the individual creates the conscience of society. Second, the social conscience also persuades and coerces the apathetic individual conscience. In the main, however, my task is to show that the individual and the group are the creators and the molders of the social order.

Another question of our day is that of authority. Is it subjective or objective? is it innate or imposed? At this point some very attractive theses of the doctrine of the Holy Spirit need to be qualified. Imposed authority must be given its rightful place. It is true that every man should follow his own moral sense. This does not mean, however, that he has a right to live as tho there were no other men. In part he must live by the moral sense of other men and of mankind. Israel did not prosper when "every man did that which seemed right in his own

eyes." There is always objective authority to be found somewhere in the process. This objective authority should be the rule of the strongest and the best conscience. Thus conscience itself is in part innate and partly imposed. Or if innate, it is awakened, developed, and transformed by the persuasive power of that which is stronger and better. My purpose, therefore, is to declare the imperative necessity of the imposed conscience and the principle of the moral authority of the strongest and the best.

We have still another fond term which needs some qualification. We talk about the "zeitgeist." Men point to great movements for moral uplift-ment and say, "That shows the spirit of the times."

This is a great and true idea. Such idealism lends hope and courage, and gives wings to faith. Nevertheless, it will not do to fly too far in advance. Very often we let our monistic idealism have too much play. We should be fired by a magnificent prophetic vision. At the same time we need to distinguish between our vision of the things that are to be and things as they are. It will not do for us to take our highest ideals and generalize by calling them "the spirit of the time." The actual fact is that there are two spirits of the time: one of them is very good; the other is very devilish.

One spirit of the time is indicated by such gatherings as the Peace Conference in The Hague; the spirit of the time indicated by our humane institutions and Civil Service; our laws against predatory wealth; our prosecution of political bribery. But there is another and a very different spirit of the time. It is the kind of spirit indicated by the railroad president who the other day apologized for granting a poor widow the sum of one hundred dollars for the loss of her husband, on the ground that the road killed so many men that it could only give a moderate amount for the death of each one. It is the spirit of the time suggested by President Baer in his wretched pharisaical utterance regarding the distribution of public wealth by the hand of Providence. It is the spirit of the time indicated by the following humorous(?) statement of a New York business man, in the subway, the other morning. He said, "The men who go down at seven or eight in the morning are the men who make things. We who go down at nine or ten spend our energy in trying to take them away from each other." There is the spirit of the time indicated by the conference of Standard-Oil directors getting together about the comfortable fireplace of a luxurious hotel and raising the price of oil during the great fuel famine when the poor had to resort to oil to warm their homes.

THE REV. CHARLES S. MACFARLAND, PH.D.,
Author of "Jesus and the Prophets," etc.

There is a social conscience. Yes,

but there are two social consciences. The newspapers have one conscience in the editorial chair, and another conscience in the business office. Very frequently it is the conscience of the business end that dominates the editorial utterance. There are two rules of life, the golden rule and the rule of gold. Both are very active and very powerful.

Thus monistic idealism is very good as idealism. Pessimism palsies the hand. But so also does looking at life as tho it were an unhindered moral order, and failing to realize that all moral evolution is struggle and warfare against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. So sometimes the world looks like Paradise; at other times like an Inferno. There are two social consciences, two spirits of the time, and they are in deadly conflict.

Thus far I have sought to intimate these three propositions:

First: Society creates man, and man also creates the society that creates men. Second: Both the individual and social conscience are amenable to the imposed moral authority of other consciences. Third: The actual world is a clear-cut dualism, which idealism may actually diminish but must not ideally deny.

These propositions reveal three principles:

First: The moral power of the individual and the group upon society.

Second: The right of conscience to impose itself.

Third: That this effort to impose conscience is the real moral battle of society.

The history of all moral movements has been that of the imposed conscience. It was the conscience of Moses defying Pharaoh. It was the conscience of the Prophets exercised upon Israel. It was the moral power of the little group called the "Servant of Jehovah" upon the Hebrew Nation. It was the conscience of Luther imposed upon Germany. It was the conscience of the Abolitionists finally imposed upon our Nation. All moral progress has come in response to the demand for righteousness; the insistence of the moral authority of the imposed conscience.

We talk a great deal about something which we call public spirit. What is it? It is always the conscience of the individual or of the group awakening, moving, and dominating the people. It is thus only that the voice of the people becomes the voice of God. We obtain moral legislation in so far as this public spirit demands it. The judicial conscience is largely amenable to it. Fines and penalties are apt to be small or great, judicial authority is likely to be stern or lax, according to the insistence of the demand of the imposed conscience.

The most striking instance is that of industrial betterment. It has been the conscience of the labor-unions imposed upon employers. It has been the unceasing insistence of the combined conscience of the laboring men and a scanty few who have helped them, that has brought about the betterment of industrial conditions.

Sometimes it is thus the conscience of the individual and the group imposed upon society. At other times it is the reverse process, as, for example, when recently a minister who had performed an unholy marriage found the conscience of his church ready to impose itself upon him and reverse his moral decision.

Thus the relation between the individual and the social conscience is retroactive. Generally it follows in this order: First, the individual on the group; second, the group on society; third, society acting on the conservative individual conscience. All are both primary and ultimate. All

are both cause and effect. We need conscience as well as consciences, and we can not have conscience without consciences.

Let us next consider the question as to what shall be the method and the message of the imposed conscience. It is the prophetic.

By what manner of preaching shall it be aroused, combined, and imposed? Shall it be the wrath of God or the appeal of the Divine affection? Shall it be by persuasion or compulsion? Bold denunciation or monistic idealism? Does the age need light or lightning? The answer is, both. The conscience which is to impose itself must declare itself in unmistakable terms. The very word "conscience" denotes severity.

The message must depend upon the motive to be initially incited. The two motives to the beginning and pursuance of a better course are both love and fear. Both are essential to imperfect humanity. Admiration and attainment of the good have for their reverse side the abhorrence and the fear of evil. The motive of love is the infinitely higher. But we must take men and our age where we find them, so we do not leave them there.

The conception of the absolute, eternal, sovereignty of the Infinite—and nothing less than this—is an ultimate and fundamental of conscience. The man is not worth his weight in dust who does not stand in awe of God. In all history and biography, in every age and clime and nation, this has been the spirit that has hated iniquity, broken tyranny, induced righteousness, wrought liberty, and made men worth making. And there never was an iniquity hated, nor a tyranny broken, nor a righteousness induced, nor a liberty wrought, nor a man worth making made without it. The commercial life which is usurping every hour of our day needs to learn that it can not manipulate and deal so as to get ahead of God. In civic life men must be made to realize that they can not circumvent the Almighty and that they can not pull the wool of demagogism over the eyes of the Infinite; that when God and truth seem submerged it is an optical illusion, that His all-powerful hand is on the world and He will ultimately bring things to the issues of His holy will. A good-for-nothing God in theology means good-for-nothing prophets in the pulpit and good-for-nothing men in the pews and on the street.

The inevitable conclusions and corollaries are momentous and of deep concern. The first of these deductions is the sense of moral obligation. In the light of a God perfect in character, absolute in righteousness, man beholds himself in contrast. He sees and knows himself only as he sees and feels God. The consciousness of God inevitably brings the sense of human sin. The humanity of our age is forgetting that mankind is sinful. Men are inclined to be on easy terms with themselves. The eternal difference between right and wrong is evaded and ignored. The complacent self-satisfaction of our generation needs humbling in the dust. The conception of sin as an offense against an outraged and indignant God is an unknown, unheard, and forgotten thing. We must relearn the preaching of it.

If thus we follow an adequate conception of God and its consequent consciousness of sin in the light of moral obligation, we are led on by the undeviating march of law and logic to another ancient and much-execrated doctrine. Men ask indifferently and doubtfully, Is there a judgment? It is the question of an imbecile mind. Do moral paths lead nowhere? The age to which we are called to proclaim the truth needs to be told that while it blinds itself to the eternal future, the eternal laws of God move to their issue with as certain and as ceaseless

an eternal march as if men saw them. They may hide their heads beneath the screen of the coverlet, but the lightning does not thereby cease to flash nor lose the pathway to its mark. They may bury their eyes in the desert sands, but they do not thus annihilate the danger. The simple and undeniable truth needs to be dwelt on that there are two ways and trends of life—to ruin and to blessedness; that every moral decision of every moral being, that every act of every moral personality brings it nearer the edge or center of the path.

The ultimate end is the regeneration and restoration of sinful men and women, but there is absolutely no other path to it. The age and generation call for a solemn, searching, fearless utterance of solemn, searching, and fearful truths. The Gospel is outgrown, the Christian pulpit is superfluous, the Church of Christ goes out of existence when the truth of the Gospel, the vocabulary of the pulpit, and the constitution of the Church do not contain the words "God," "sin," "judgment," "redemption. Strong moral manhood never was, never is, and never will be without these conceptions and convictions.

We need, in this heedless generation, to be first of all Isaiahs, Malachis, Amoses, Hoseas, to prepare the way for Jesus Christ. The voice of the prophet is stilled in the land. We need to become John the Baptists, forerunning the Redeemer, with strong leathern girdles about our loins, preaching in a wilderness of moral indifference and saying, Repent ye, for the kingdom of Heaven is at hand, that men may come and be baptized of us, confessing their sins. Then, on the morrow, looking upon the transcendent form of the Son of God, revealing so ineffably the Father's character and will and love, we shall, with the joy of the Gospel making our voices to tremble in the transformation of the message, point suppliant and confessing sinners to the Lamb of God that taketh away the sin of the world.

Thus men must be told that there is a God in Israel as well as a Jesus in Nazareth. We must utilize the parable of Dives and Lazarus as well as the Beatitudes. In large measure this must be the spirit of the imposed conscience.

Not long ago, as I passed through the infected halls of the Capitol at Hartford, at the close of a conference a well-known politician said to me, as he grasped my hand, "Pray for me." A few months before that some of my brethren and I had forced him to withdraw from a political contest. We had imposed our conscience upon him. I do not believe that he ever would have asked me to get down on my knees for him if I had not forced him first to get down on his knees for me.

Do you answer that this is not the spirit of Jesus? I reply that you have omitted one aspect of his message. "Wo!" "Wo!" "Wo!"

The important question for us is, How may we relate this order to the Christian Church and the Christian ministry? This is the real problem of Church and State. The individual should be the minister. The group should be the Church. Society is our community and commonwealth.

This is the supreme work of the Church and the ministry. To tell men that they must earn money decently rather than endow with it richly; to tell our business men that their office signs, "No admittance except on business," must come down; to tell our employers of labor that they must estimate men vertically not horizontally. James Russell Lowell said, "There is enough dynamite in the New Testament to blow all our existing institutions to atoms if illegitimately applied." It is still truer that there is enough power in the Gospel to transform our institu-

tions into the Kingdom of Heaven if legitimately applied.

It will not do to tell men, in general terms, that they ought to have a conscience. In large measure we should be their conscience. In this sense we should be an authoritative Church and an authoritative pulpit. Oh, again and again has the Church lost her chance and failed of her opportunity. She has spent her time playing her theological fiddles while Rome burned. She lost her opportunity in the abolition of slavery. She is in danger of losing it again to-day in our great struggle to realize a democracy. She is losing it in relation to our industrial situation.

But she lives in the midst of a magnificent historic opportunity. Whether the issue shall be weal or wo depends on the last resort of summoning, arousing, combining, and imposing the great latent moral forces in her midst. These great moral forces are in a state of balance. The spirit is, "I will if others will." There are a great host of business men who are ready to turn either way, and either make a stand for commercial integrity or give up trying to be Christian men altogether.

The social conscience of society awaits the group. The group awaits the individual. The supreme question for us is, Shall the Christian Church be the group, the "Servant of Jehovah," the saving remnant, the moral leaven of the nation and the world? The still nearer question is: Shall the personal, individual, initiative force be the Christian ministry? Shall the Church be the imposed conscience on society? Shall the conscience of the prophet become the imposed conscience on the Church? Shall they both have, first of all, a great burning conscience themselves? When the eternal Sovereign of the universe would turn all the great forces of a great age into one great moral movement he moves one man. The man moves men. Thus begins the great onward march of a reformation, a revolution, and this has been the history of every great renaissance that the world has ever known.

Florence groans and travails for her San Marco. San Marco awaits her Piagnoni. They in their turn await the voice of Savonarola. And it may be that the Arno stays her flow to await her freight of smoldering human ashes.

Do we not all feel it—the imminence of great decision? Said a prominent business man of New York to me the other day: "When the Church and pulpit enter definitely into the commercial and industrial problems of our time they take their lives in their hands." In reply I told him the pathetic story related of Frederick W. Robertson. One of his parishioners sought to stay the boldness of his utterance. "Mr. Robertson, you will suffer for it." "I don't care." "Mr. Robertson, you invite personal ruin." "I don't care." "Mr. Robertson, do you know what happened to 'Don't care'?" "I do, He was crucified on Calvary."

We are trying to find some appeal to our young men to induce them to enter the ministry. We have a magnificent chance for an appeal for a brave ministry.

"Seest thou that brightness approaching us?"

"I see nothing," said Nazarius.

"Some figure is coming in the glare of the sun." Then Peter threw himself on his knees, and this cry left his lips: "O Christ!" "O Christ!" and again "Quo vadis, Domine?"

"If thou desert my people, I am going to Rome to be crucified a second time."

"Quo vadis, Domine?" This time the voice of Nazarius.

"To Rome," said the Apostle, and he returned.

"Then Jesus took unto him the twelve and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets con-

cerning the Son of man shall be accomplished.

"For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spitted upon; and they shall scourge him and put him to death; and the third day he shall rise again."

"Domine, quo vadis?"

Our problems are great and pressing. Without a strong belief in God no serious, thoughtful, earnest man could bear the weight of the burden of his own heavy heart. It is either atheism and despair, or God and infinite hope.

So should we live and strive and hope and pray, with a courage that faces the great moral problems of life, and with the bravery of an abiding faith, that as the Eternal Power in whom we live and move and have our being, hath taken the chaos of the molten mists of ages past and wrought this universe of reason and of order; that as His molding hand hath raised man from the crouching beast until he bears the image of Himself; that as He has from age to age brought on this world by great movements of history to higher ideals and larger visions, that as He has for these two thousand years been lifting humanity by the power of the personality of Him who is the brightness of His glory and the express image of His person; so His hand is still upon the world, so His eternal designs are being carried out, so Christ still lives in our midst, and He will be our guide, our Father, our strong deliverer, our mighty fortress, who will continue in His undying affection until the world is won by the appeal of beauty, truth, and goodness.

THE MASTER AS A PREACHER

By David Gregg, D.D., LL.D., President of Western Theological Seminary, Alleghney, Pa.

Second Article.

In my first article I have spoken in general; in this article allow me to treat my subject by enumeration.

1. The Master was markedly a Bible-preacher.

He had a Bible then? Yes. What was it? It was the Old Testament. The Old Testament was Christ's Bible, and it satisfied Him, and furnished Him with material for His grand sermons. It made Him, and it made His sermons. To Him the Old Testament was not an exhausted mine. He sung its sacred Psalms and they sustained Him in the great crises of His life. He lived in the visions of its prophets, and these heartened Him to push forward his Messianic work. He used its law, and by quotations from it He triumphed over the devil in the season of His great temptation. He built up His grand and perfect life under the guidance of the Old Testament. As for His sermons and teachings, He got there the Lord's Prayer, the Beatitudes, and the Golden Rule. When pastor of Park Street Church, Boston, I once selected these three gems of the New Testament as subjects for prayer-meeting services; and they made most delightful and profitable midweek meetings. They set the whole congregation at work studying the Bible. The task which I set the congregation was this—to parallel these gems of the New Testament by quotations from the Old Testament. I read from the New Testament, the congregation read from the Old Testament. The parallels were complete; and the people were astonished. These prayer-meeting services opened their eyes, and lifted the Old

Testament up to par in Boston. That was in the day when the guns of criticism were doing rapid firing at the Old Testament as a target.

So largely did Jesus use and draw upon the Old Testament that there are those who deny Him originality *in toto*. They say, "He originated nothing." This is an extreme which kills itself by its own extremity. Dr. W. L. Watkinson, of London, answers this finely in his "Fernly Lectures," a book worth its weight in gold. His book is entitled "The Influence of Scepticism on Character." Let me quote the section of his book to which I refer:

> "As to the complaint that Jesus enriched morality with no new principle, it is altogether groundless. Shakespeare added no letter to the alphabet, but his marvelous genius lighted on verbal combinations which have delighted and instructed millions; Rubens, discovering no new pigment, elicited from the old colors strange visions of beauty; Handel introduced no new pipe into the organ, yet out of the ancient reeds he brought harmonies the world had not heard before, and which it longs to hear forever. If Jesus Christ added to the Moral Code no new principle, who can read the New Testament without feeling what a wealth of moral ideas, perceptions, discriminations, the genius of Christ and His Apostles developed out of the general moral doctrines of the Old Testament? The attentive reader of the New Testament Gospels and Epistles is perpetually charmed with unexpected insights, appreciations, ideals, touching the Spirit and behavior of men, giving central truths most delicate applications, beating the wedges of gold of the Old Covenant into fine leaf that the whole expanse of human character and action, even into their remotest corner, might be covered with grace and glory."

The Decalog loses nothing in the hands of Jesus. In His Sermon on the Mount He spiritualizes it and broadens it until it becomes the law of life both for the outer and the inner man. He endows it with a universality. When He opened the Old Testament in the synagog of Nazareth, and took his text from the Prophecy of Isaiah, the Prophecy of Isaiah took on a new life at His hands. He gave it pointedness that day. Picturing Him as holding the Old Testament in His hands and preaching from it, Ewald says: "Never was there brought to the interpretation of Holy Scripture a deeper intuition, a more luminous discernment, and a more penetrating intelligence." And that is true, every word of it. His was an enriching ministry.

2. As a preacher the Master kept Himself accessible. He lived in contact with men. He knew nothing of locked study-doors, He was not tied to office-hours. These things may be necessary to us ordinary men; but they can be overdone. Seclusion and exclusion, as a rule, strike the populace unfavorably. They fail to attract. They repel. The Master went to the people. He lived an outdoor life. He went from place to place. In His itineracy He traveled hundreds of miles. He carried His pulpit with Him, and he set it up on the hillside, and in the fishing-boat, and in the dining-room, and on the seashore, as well as in the synagog. He was no recluse. He was open to all. His words were "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and His open-air life and itinerant ministry seconded His invitation and made it a reality. He lived on the lowest society level. This too made Him accessible. It leveled every class fence and barrier. This too made Him open to all. All felt free to come to Him; while His inherent nobility made Him the equal of all. We have been taught in an opposite school, namely, that influence comes from position, rank, wealth. And it is undeniable that to a large extent this is the case with the propertied and money-making classes of the community. But on the other hand it is true, and it is growing truer every day, that as the masses rise into power, position limits, rank sequesters, and wealth isolates from the toiling millions of mankind. There is such a thing as a minister of the Gospel living too well and too high to be accessible and to be effective as a minister.

A happy medium will open his life to all and will educate his sympathy with all classes. In his mode of living he had better err on the Jesus side of the line. What a power the Master had on all sorts and conditions of men! He was accessible to all—the outcasts and abandoned could come to Him, and did; the sick could come to Him, and did. Even lepers could come to Him, and did. All classes felt His power—strong-handed toilers like Peter and John; members of the Sanhedrin like Nicodemus; despised publicans like Matthew and Zacchæus; women of high position and poor outcasts; old Pharisees like Simon; the rich young ruler; the lawyer; the centurion; the courtier of Herod; the half-heathen Syro-Phenician; rulers of the synagog; the malefactor on the cross; and Pilate in the Pretorium.

3. As a preacher the ministry of the Master was one of individualizing and sifting and training. He did not deal with men in the mass, He individualized. He made the truth applicable to the one man and the one woman. He went after the one man and the one woman. He could call people by their individual names; and He did. He was familiar enough with them for that. Listen to the names that drop from His lips. "Mary, Mary!" "Martha, Martha!" "Simon, Simon," twice pronounced to intimate a double friendship, and a double and an intimate and personal knowledge.

And He deals with each and He approaches each precisely in the right way, *i.e.*, in the way to win each and best to influence each. Ah, it is this appeal to the separate person that tells in the Gospel ministry! This was Jesus's crown as a preacher and teacher.

See Him deal with the Samaritan woman! He respects her personality, her womanhood. He touches what is best in her. There is no finer instance. The way to deal with all outcasts is to touch the fountain of their self-respect. Show for them the reverence which they should feel for their God-given nature. He asks a favor of her. He, a Jew, speaks kindly to her, a Samaritan and an acknowledged sinner. She can not conceal her unbounded surprize. She was disarmed, she was transfixed. She was won on the spot.

See how He deals with Matthew the Publican. He was a hated man in a hated calling. He could not be touched either by patronage or by reproach. Christ knew this. He does not "dear brother" him. He does not stoop to him. He does not make excuse for him. He does not rebuke him. He meets him on a level. He looks past his circumstances, to the elemental manhood in him; and soul greets soul across all barriers. He simply said, "Matthew, I have a use for you, come." And Matthew rose, crowned with the crown of that choice, which blotted out the past, and in one moment he was knit to Christ forever.

But do not let any one suppose that, in order to win the men whom He individualized, Jesus Christ minimized or suppress the truth in dealing with men; or that He abated one jot or tittle of the claims and requirements of the Gospel of the Kingdom of God. No. He was frank and honest. He kept nothing back. He preached a full Gospel. He made full demands. This is the way He sifted men, and got for Himself the best and the most trustworthy, and the whole-hearted, and the all-consecrated. The Kingdom of God which He inaugurated needed just such for its furtherance and future. It was only to such that He could commit Himself and His cause. It was only to such that He could reveal Himself in the fulness of His personality and purpose. He told men what they must give up if they followed Him. He told them what awaited them as His disciples. He told them of the pleasures of the world and of the persecutions of Christians. He put the two side by

side, and some took the one and some the other. Those who were genuinely His own, chose persecution and Christ. This is the way He got that heroic school of the Apostles to whom He revealed Himself in His fulness, and whom He trained for the future of the Kingdom of God.

This sifting was natural and necessary. Dr. Hillis says in his sermons on "Christ's Appeal to the Heroic Note" that this sifting of Christ is natural and just what we find among men. Men only reveal their best self and their best work to elect ones, sifted ones, those who can forsake all and follow the best. He tells a story taken from the life of George Frederick Watts, the painter. Even he sifted men before he introduced his best to them. These are Dr. Hillis's words:

"We know how George Frederic Watts sifted the fashionable West End of London. One day a titled gentleman brought a great company to Watts' studio to see his new painting. The women in their gay gowns chatted on about the last garden-party, the spring styles, the new music; the men talked even less wisely about the hunt, the shooting season, the new horse. But Watts did not draw back the great curtain before the doors of his working studio. An hour passed, and the reception still went on But there was a fellow artist there, a man worn with his worship of the vestal of beauty and the angel of ideal loveliness. He was waiting anxiously to see the canvas. At length he whispered to Watts that he must go soon. Then it was that the great artist had his inspiration. Watts turned to his artist friend and whispered: 'I don't want to wear my heart upon my sleeve before this vulgar crowd; but I know how to weed them out.' Then he said aloud: 'Perhaps some of this company need refreshments; if so you will find the table spread in the dining-room.' At that word two-thirds of the company ran away, like a flock of chickens when called to their scattered feed. To the rest that remained he said, 'I have just received a present of a new hunting horse which the groom will show to those whose tastes run to horses.' This cleared out the idle multitude and left only Watts and his artist friend together. Then the curtain was drawn, and the two old artists looked upon his pictures, 'Mammon' and 'The Rich Young Ruler who went away sorrowful.' "

Men sift one another before they impart themselves and theirs to others; they sift until they reach those who are worthy. That is what Jesus did, and that was natural and necessary. I tell you, my fellow men, the future of the Kingdom of God depends upon the proper sifting of men; therefore, sift men by your preaching, in the sieve of the full truth, and in the sieve of a complete and full statement of the demands and claims of the Kingdom of God.

4. As a preacher the Master was a spirit-filled man and His ministry was a Pentecostal and spirit-filled ministry. This is the most remarkable postulate relative to Him and His ministry, and it carries in it a far-reaching model for us.

Jesus Christ the perfect man, the first and peerless Minister of the Gospel, was a Holy Ghost man. Peter tells us that it was the anointing of the Holy Ghost that gave him his power. He received the Spirit just as the one hundred and twenty on the day of Pentecost received the Spirit. He used the means just as they did. His human life was the channel through which the Holy Ghost was to work mightily: but in order to that mighty working, His human life had to be subjected to the same conditions to which our human life is subjected. I have gone through His biography and can parallel His life with our higher Christian life, and can give you chapter and verse. He was born of the Spirit, and sealed by the Spirit, and filled with the Spirit, and inspired by the Spirit. He lived in and through the Spirit. Before His baptism He had comparatively no power. The first thirty years of His human life were almost without incident. His life lacked power until the Spirit was given Him without measure. But after the Spirit was given He stood forth unique in His power: in His power over Himself, and in His power with God, and in His power with men.

You know the story of His anointing. It took place at His baptism. When

He came forth from the Jordan, as He prayed, the sky was cleft: a beam of light shot forth, and the Spirit descended in the form of a dove and alighted upon Him. We know not what opening of soul came from this divine infilling: we know not what long-bound attributes were loosed to unfold; but this we do know, that from that moment Jesus became the Christ and lived that wonderful life of His which has been the inspiration of every beautiful life ever since; and died that sacrificial death which has given life to every noble sacrifice ever since. There is direct Scripture which declares that He lived by the Spirit and died by the Spirit. By the Spirit He was led into the wilderness to be tempted, and in the power of the Spirit He returned again. By the Spirit He wrought His wonderful works and uttered His matchless words. And last of all, "through the Eternal Spirit He offered Himself without spot unto God." All this is Scripture quotation. I have said that without the Holy Spirit there would be no New Testament, no Church, and no Christendom: I say now, in the presence of these Scriptures, that without the Holy Spirit there would be no Christ with His cross to save, and no divine life to inspire, and no holy teaching to transfigure and transform.

Is the enduement of the Spirit as essential to the ministry of the Gospel as this? It is. It was essential to Christ; and it is just as essential to us. Brethren, you see here the source of our weakness and failure in Gospel service. Great things should be coming to pass; but great things are not coming to pass. Another Madagascar is overdue. Another Hawaiian kingdom is overdue. Another Roman Empire brought to the feet of the King of kings is overdue. The revival of the Church is overdue. Why are not these things actualities? The reason is we lack the Pentecostal power. We have been depending upon substitutes for the Holy Ghost. My fellow men, why do we not have the Spirit with power? We are living under His dispensation, and He is here to do His office work. There is only one reason why, and that reason is this: we are not willing to pay the price—we are not willing to make the complete surrender to God which is requisite. Lord, we men of the Christian ministry are not willing to pay the price for the power of the Spirit. Keep the power of the Spirit to thyself!

How can this great chrism of the Holy Spirit be reached? Is there anything that we can do? There is much that we can do. It is within the power of every minister to prepare his soul to be acted upon by the Divine Spirit. We can specialize the Spirit, and concentrate His influence upon our personality. The florist knows how to specialize the sun, and thus get from the sun new and undreamed-of forms: colors that fairly burn, and creations that would not otherwise be his. Even so we can specialize the Spirit. We can pray for a special baptism. This is what Jesus did. This was what the school of the Apostles did. And their prayer was answered. Besides this, we can completely separate ourselves from the world unto God, and in this way assume a Pentecostal attitude. "But this would revolutionize the whole life." It would, and our whole life ought to be revolutionized. This is the price to be paid. There is no alternative. It is either this, or no Spirit. And yet without the Spirit we are useless in the kingdom. Be assured of this: God will have no rivals. Be assured of a second thing: God never gave His Spirit with power to any one who had not come to the point that he would give all he had to get this gift. The man Christ Jesus on the banks of the Jordan gave Himself up to a separated life. When we reproduce Him, we shall be good ministers of Jesus Christ.

TEMPERAMENT AND CRITICISM

By Joseph Dunn Burrell, D.D., Brooklyn, New York.

The theological literature of our time is largely critical. No dogmatic or historical work of the first rank seems to have been put forth by religious publishers for many a day, at least in English. But as for books on Biblical criticism, there is no man living probably who so much as knows the titles of them all.

The ways in which this critical work has been received furnish an interesting study of human nature. We are all likely to flatter ourselves on the disinterestedness of our judgments. But there is no man among us with a perfectly detached intellect. Each is himself, with his past, his likes and dislikes, his knowledge and his ignorance, and his resulting personal equation affects his every idea. So that, in spite of every attempt to the contrary, each religious thinker is likely to take that attitude toward Biblical criticism which his temperament suggests. In fact some men's mental habits are so fixt that it can be predicted with tolerable certainty what opinion they will give on the subject.

No two temperaments are precisely alike and two men never hold just the same opinions through the entire range of thought. In fact on any subject opinions are likely to range in a scale almost as wide as from zero to infinity. Religiously, there are two pronounced tendencies in the mind of man, the logical and the mystical. Under the one he endeavors to bring to the elucidation of eternal matters those methods and categories of reasoning which serve for ordinary mundane affairs. Under the other tendency, he crosses from proving to experiencing, and, instead of thinking about God merely, unites himself to God by faith. These two tendencies of thought are found in every man, but in varying degrees. We see them both in St. Paul and St. John, but with the emphasis reversed. We see them both in Calvin and Luther, but with the emphasis reversed. We see them both in the Westminster Confession of Faith, where first it is said that the Holy Scripture evidences itself to be the Word of God by its doctrine, style, consent of parts, scope, revelation of salvation, "the many other incomparable excellencies, and the entire perfection thereof"; and afterward it is said that "notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." The appeal is thus made both to the logical and the mystical sides of the mind.

According as one lays emphasis on one or the other of these two mental tendencies, his religion will tend to be (using Sabatier's classification) a religion of authority or a religion of the spirit. If the former, he will seek to find and certify logically to an infallible authority somewhere in this world outside himself whose voice shall be final to him. Pascal and Newman followed this path. If the latter, he will not place his chief dependence on argument, but, betaking himself directly to God, will seek to know at first hand what the prophets and apostles knew for themselves at first hand. Such was the endeavor of Tauler and Fénelon.

And according as one leans more to the logical or the mystical habit, is apt to be his relation to questions of Biblical criticism and the like.

The extreme example of the application of the logical method and the type of the religion of authority is the Roman-Catholic Church. Again and again Roman-Catholic scholars have endeavored to introduce criticism into that Church, but in however mild a form, and with whatever assertions of loyalty

to the Church these attempts have been made, they have always been condemned officially; as, for example, Loisy's critique of Ritschlianism and Fogazzaro's novel "The Saint." The extreme example of the mystical method is Quakerism which has no interest in critical questions.

In the history of religion the rigid use of logic has tended to ecclesiastical tyranny, while the unchecked indulgence in the mystical method has led to fantastic aberrations of every sort. It is likely to occur to one of moderate ways of thinking that both these religious methods, being native to man, have their claims to attention, and that he will do well to consider each and condemn neither. Moreover, he will be inclined to remember that no man's views can be free from imperfection in this world, and that, therefore, it becomes him to hold his own in humility.

The logical faculty is likely to exercise itself religiously in endeavoring to define and establish the seat of authority in religion, in constructing a system of theological doctrine, or in Biblical criticism. For a hundred years or more the last has been increasingly the realm of its activity. And it must be said that while the critics have dealt with a concrete body of material, the Scriptures of the Old and New Testaments, their methods of work have been characterized by the same idiosyncrasies which earlier appeared in the dogmaticians; so that the critics have been of all shades of opinion, from the radical of the moment who allows nothing of the four Gospels to be original except certain sayings of Christ referring to His Messiahship and second coming, to the conservative who manfully battles for the authenticity of all the New-Testament epistles. Among them all (as among the dogmaticians) never a man of them has been without his prepossessions. It may be hostility to the supernatural in the New Testament. Then, out go the miracles. The New-Testament passages containing them are referred to a late tradition. On what does this prepossession rest? Probably on a feeling supposedly derived from science that the "trouble with miracles is that they do not happen," as Matthew Arnold jauntily put it. How did he know? There is not probably a great scientist living who would venture to say that a miracle can not happen. It is the scientist's business to record facts, not to delimit their possibility. It is well to remember the words of Huxley, that there can not be such a thing as an *a priori* scientific objection to miracles.

So it becomes necessary to scrutinize the mental processes of every critic, howsoever imposing his name and authority, and to make due reduction for his prepossessions, whatever their character. And in the process, it is not too much to say, a large quantity of critical work (like considerable theological speculation) disappears.

But does nothing remain? That would be a rash thing to assert. We may be pretty sure that there is no exercise of the mind of man, however futile in its immediate purpose or effect, which does not contribute something to our permanent store of knowledge. The alchemists sought the elixir of life and the philosopher's stone, and seemed to waste their years in foolish experiments. But from their hidden laboratories there emerged modern chemistry. So it is not the part of wisdom to imagine that the critical labors of the last century have resulted in nothing but fantastic theories. Gradually there is coming into view a solid body of quite generally accepted literary results with regard to the Bible. These are working their way into popular knowledge, and are giving new interest and vitality to Bible study. They have their place in Bible dictionaries, in college class-rooms, in popular commentaries.

It is true that some view all this with

alarm, feel that any internal critical work on the Bible except of a merely comparative kind is perilous, and warn us solemnly that the foundations of Christian faith are being destroyed. The alarm appears to be needless. For the Christian world was never more eager to know the mind of Christ and the will of God than it is to-day, the Gospel was never preached more simply and earnestly, and the work of the Church was never more genuinely effective.

Certainly as Protestants we ought to be the most fearless of men. For we hold that the Spirit of Christ is abiding with His Church, guiding it into all truth. Therefore, we believe in liberty of thought. And this means not that we say to our scholars, "Go ahead, investigate all you please, but be mighty careful what you find"; it means that we are willing to run the risk of their finding out something we do not like, assured that without our interference the truth, and that only, will prevail. There is peril in all thinking, as there is peril in being alive; but our confidence in God warrants our accepting it.

For back of all our thinking is our Christian living, and, however much the logical side of our minds may entangle us in difficulties, always we have the ever-present Christ Himself, who is our life. While we live by faith upon the Son of God, our Savior and Lord, we have the root of the matter in us, and the criterion and corrective of all our labored reasoning.

During one of his recent addresses to the Mount-Hermon students, F. B. Meyer made this *obiter dictum:* "Young men, if any of you become Christian ministers, don't introduce the higher criticism into your pulpits." A wise saying, applicable to textual criticism, church history, the philosophy of religion, and many other areas of theological thought which the minister has in the background, but not the foreground of his sermonic work. What does the poor washerwoman under the gallery, or for that matter the young college graduate, care for the scholastic side of a minister's work? Yet there is good reason why that scholastic side should not be lacking. Let the minister enter into it in his study, independently and fearlessly, feeling "bound to swear by the name of no master" (save One), and amid the strivings of human opinion he will gain a stronger hold on the great truths "which wake to perish never," and will find also himself.

Biblical criticism, in this free modern world, is bound to go on. Surely it is a grave strategical mistake for Christian people to take the obscurantist attitude and seem to be afraid to think. Much wiser is it to encourage critical studies on the part of Christian scholars, refrain from applying opprobrious epithets to those who differ from us, and show by our actual living the impregnability of "the life that is hid with Christ in God."

As the world grows older, it appreciates the logician less and less, because it knows that, even when his logic is most irrefutable, it is often wrong, and it cares more and more for the Johannean temper, which with keen insight into life, a high reverence for truth, and a gentleness toward human weakness, realizes the surpassing glory of the things that are invisible. Too often that temper has found its current exemplifications outside the strict lines of the church rather than within them, as in Plato, Montaigne, Charles Lamb. But that spirit ought to characterize the followers of the meek and lowly Jesus, until it fills the world. The man who can say, "I know whom I have believed," need not worry lest the ark of God fall, and he can afford to be very patient and magnanimous, believing that truth is able in the end to justify itself.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

The Flagging of the New Theology.—The publication of a new volume of sermons by the Rev. R. J. Campbell has been tranquilly received. Its announcement created no repetition of the excitement caused by its predecessor. One reason for this lack of interest was that the sermons have been appearing week by week, so that persons eager to read them have done so on their periodical appearance. Many of these discourses are phrased in that beautiful style into which the preacher of the City Temple frequently lapses. One provoking peculiarity which distinguishes him I have heard animadverted on by some who have frequently listened to him. This is the curious alternation in his style. He is at one time pellucid in his expressions, and at another is hopelessly obscure. Any student of applied psychology can comprehend why this must be so in his case. Mr. Campbell has been for years an omnivorous reader. He is a master of several modern languages, and altho his lack of theological training has been naturally very frequently referred to, his wide range of literary study has not been sufficiently taken into account. He is an ardent historical student. Putting these facts together it is not difficult to account for the hopelessly vague current of his theological thought, and for the sparkling clearness, on the other hand, of his illustrations when he is indulging in historical parallels and literary allusions. In this latter respect he is equal to the late Dean Farrar, but there is nothing in Mr. Campbell's discourses of the delightful coherence and continuity which gave superlative value to the preaching and the writing of that eloquent former dean of Canterbury. I note that one of the first observations by newspaper critics on Mr. Campbell's new volume of sermons is that he "depends on the principles of the theology he has repudiated, without knowing it, and gains in power by doing so."

The New Spain.—Tribulation works blessings not only for individuals, but also for nations. The troubles which Spain has brought upon herself during our own generation, including a disastrous war occasioned by mingled ignorance and recklessness, seems to have brought the people into a mood of collective thoughtfulness unknown before. Spain and Portugal are usually considered by competent observers to have lapsed into a sadly decadent stage of civilization. Just as France has never recovered from the effect of the expulsion of the Huguenots, when the salt of the nation was trodden under foot in persecution and then cast out, so has Spain become more and more decadent since Torquemada and his legion of priests reveled in the cruel performances of the Inquisition. Just over 400 years ago that Inquisition drove every Hebrew from the peninsula at the point of the sword. And so intense has been the intolerance of the nation during the last four centuries that, while the descendants of the Spanish Jews have constituted one of the most intelligent and influential sections of scattered Israel, the Hebrews have never thought of Spain as a home or refuge. A wonderful change has come over the scene. During the recent appalling incidents in Morocco many Hebrews fled from Casablanca across the Straits of Gibraltar to the shores of Spain. These were for the most part descendants of the refugees of 1492. They have landed as refugees at Algeciras. How have they been received by the descendants of the Inquisitors? It is gratifying to learn that nothing could be more humane than the treatment accorded to them. At this very city in the South of Spain, at the famous conference still fresh in memory on Moorish affairs, the Duke of Almodovar, representing Spain, stated that no country continued in the hope that the condition of the Moorish Jews might be improved more gladly than Spain, because so many Jews in Morocco were attached to Spain by the ties of descent and community of language. The civil and military authorities and the lay population of Algeciras have vied with one another to show the greatest kindness to their guests.

Rome Has Spoken.—Some of the most intelligent students of the signs of the hour are of opinion that we are on the eve of the most momentous spiritual struggle that the world has ever known. Such a dictum may sound somewhat extravagant and ultra-pessimistic, but even the sunniest optimists must begin to feel gravely apprehensive in view of the extraordinary stand taken by the Roman Curia under the leadership ostensibly

of Cardinal Merry del Val. Some who most intimately understand the position are convinced that the Black Pope, the secret personality commanding the Jesuit and Ultramontane forces, is the real "power behind the throne." It is extremely difficult to imagine that Pius X. is either intellectually capable of concocting such documents as the encyclicals which have been issued since the beginning of his pontificate, or that his singularly sweet and unsophisticated temperament would dispose him to assume the attitude in which he now poses. For he now presents himself in the guise of the most autocratic spiritual ruler that Christendom has known since the redoubtable Hildebrand, otherwise Gregory VII., compelled emperors and princes to do penance with bare feet after excommunication. Pope Pius X. has sounded the tocsin of Modernism. The notorious syllabus has been promptly followed up by the application of the most absolute *non possumus* with regard to all liberal and progressive philosophy and criticism. The crux of the situation thus created lies in the papal decree commanding the removal throughout Roman Catholic circles of all Modernists from professorships and from the management of educational establishments.

Bigotry Not Peculiar.—In justice to the Church of Rome it is simply fair to admit that it can claim no monoply of spiritual narrowness or of ecclesiastical exclusiveness. Five years ago the New Testament in Romaic or modern Greek was declared a forbidden book throughout Greece. It will be remembered by many readers that the attempt to introduce such a New Testament occasioned most fanatical popular riots. Year after year the British and Foreign Bible Society in its Reports continues to animadvert on what it calls "this most sad and discouraging subject." No steps have been taken by either the civil or the ecclesiastical authorities in the Hellenic kingdom to wipe away this reproach from a country that is professedly Christian and civilized, and boasts of its freedom of thought and conscience and its political liberty. The position is absolutely unique, for in no other country in the world, Christian, Moslem, or pagan, is the Word of God in the language of the people a forbidden book. This unenviable distinction is possest by Greece alone. The Holy Synod still maintains a most hostile attitude toward the circulation of the publications of the Bible Society, and toward its agents. Articles appear from time to time in the Athenian religious magazine called the *Anaplasis*, written by Greek priests, in a fanatical accent of opposition to Evangelical work. Greek bishops in several provinces denounce as heretical and contrary to the Christian faith any books containing portions of the New Testament in modern Greek. The consequence of this sacerdotal fossilism is lamentable indeed. The common people throughout Greece are growing increasingly indifferent to mere ritual and ceremonial. The ancient Greek Bible is only dimly intelligible to them, as Anglo-Saxon would be to the British people at large.

"Der Altkatholizismus."—Many thoughtful observers of current events will be speculating as to the probable effect of the recent Vatican decrees on the Old-Catholic movement, which with varying fortunes has continued to assert itself ever since in 1870 forty-four German professors, led by Dr. Döllinger and Dr. Friedrich, issued their famous protest at Munich against the new dogma of the personal infallibility of the Pope. Many of the choicest intellects among Continental Christians adorn the membership of the Old Catholics, who have been holding their seventh Congress at The Hague. The Old-Catholic Congress has been well attended by delegates of the Dutch, Swiss, German, Austrian, and French Old Catholics. There were present also British, American, Polish, Portuguese, and Russian sympathizers. The Old Catholics started in 1873 as a real organization with one prelate, the famous Bishop Reinkens of Breslau. They have now among them Archbishop Gul of Utrecht, Bishop Van Thiel of Haarlem, Bishop Hertzog of Bern, and Bishop Deemnuel of Bonn. One important step was taken at The Hague. The Bishops have authorized the Dutch Episcopate to consecrate Pastor Franz Hodur as bishop of the American-Polish Old Catholics, in succession to the late Bishop Kozlowski. The consecration will take place during October in Holland. The next Old-Catholic Congress will be held in Austria. Many thoughtful Roman Catholics are of opinion that the recent uncompromising attitude of the Roman Curia will give a fresh and powerful impetus to the Old-Catholic movement.

THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

THE FIRST POPULAR PREACHER

By William E. Barton, D.D., Oak Park, Illinois.

Times are said to change, and men with the times. People who remember back fifty years see great contrasts. But those who look back a matter of twenty-five centuries find the world much the same.

I have discovered the first popular preacher. His name was Ezekiel. He was the first man who gathered the people regularly every Sabbath in a stated place for the chief purpose of hearing him preach a Bible message. The priests had gathered people at the temple for sacrifice, and the earlier prophets talked to people in various places; but Ezekiel, in exile with his people, gathered a company together in an appointed place, regularly on the Sabbath day. They came not to offer sacrifice, but to hear him preach. He told the people that, tho they had no temple, they had the Sabbath; and that, if they could not sing the Lord's song in a strange land, they could at least come out and hear the Lord's message from a preacher who lived among them.

He was a city pastor; a literary preacher; he wrote out reports of his own sermons, and, unlike Jeremiah, whose sermons are in chronological confusion, Ezekiel arranged them with a view to publication.

At first Ezekiel was not a popular preacher. He resided at Tell-Ahib on the banks of the Chebar, in Babylon, and lived there for five years before he began to preach. All the evils of sectarianism were alive and active then. A group of rival preachers started in, and drew away his congregation. This was a great sorrow to Ezekiel, who believed that he was preaching more truth than the others.

Ezekiel tried all the ways he knew. He preached extempore, and he wrote his sermons. He preached solemn sermons, and sermons enlivened with touches of humor. But his was a hypercritical congregation, and it was a good while before he got a call. He tried sensational methods. He knew the current themes in which the people were most interested, and he chose startling topics with lessons suggested by those themes. He did not own a stereopticon, but he made a sand-map, and delivered a series of illustrated sermons on "Jerusalem Up-to-date," or some such topic; for everybody was interested in Jerusalem, and Ezekiel was at pains to get the latest information. He had a great sermon on "War News from Jerusalem," which ran into a series; and he whittled out little battering-rams, and set a pan on the table for a fort, and did the best he could with his limited facilities to picture out the siege of Jerusalem as it was then in progress. He had to depend on ordinary methods of getting his news, and one of his sermons was based on reports a year and a half old, unless there is a mistake of a year in the text, as some commentators believe; even then the news was slow. God gave him the spiritual power for the message, but the information had to come to him as the other preachers got it, and much more slowly than they get it now.

These occasional sensational efforts temporarily increased Ezekiel's congregation, but it fell off again. I do not know what attractions were offered at the other churches, but it is on record that Ezekiel preached much of the time to a thin house. All that I am telling is recorded in the Bible, in somewhat different phraseology, and I have no other sources of information about Ezekiel, tho a good deal has been learned about the country in which he was preaching at the time.

After a while there was sickness in the parsonage, and Ezekiel's wife died. He took it much to heart. In fact, his lack of success and the great sorrow broke him down, and for two years he stopt preaching. This is the story of an eleven years' pastorate, and not a very successful one.

It is my duty to say that people criticized his conduct after the death of his wife. I wish they had been more considerate. But some blamed him for not rising above his sorrow, and others noticed that with all his alleged grief he shed no tears. And they made unpleasant comments which I, not liking church gossip, refrain from repeating.

Moreover, there was fresh criticism of his preaching. Some people said his sermons were too deep, and others thought them puerile. Some thought him reactionary, and others believed him heretical. His politics, too,

were unpopular with many of the people: he and Jeremiah voted opposite tickets. Some people censured Ezekiel for his rather rude treatment of his prudential committee, who came to confer with him on the state of the church and did not get much satisfaction. I do not wonder that he took a long vacation; some people thought he did not need it, but in my judgment he was entitled to every day of it.

I do not want to blame the people too much. We know just what they had to listen to. Ezekiel has left for us the longest volume of sermons that have come down from antiquity. Very few people now read them with very great enthusiasm. Indeed, the people who think the old-time preaching was better than that to-day would be the first to go to sleep under it. However, Ezekiel's were good sermons; but it is not for people who do not now find them interesting, and who think their own preachers dull, to scold because Ezekiel's own congregation did not care for his preaching.

Ezekiel was one of those men who bridge a transitional period, and mediate between the old and new. Such men are generally misunderstood. When Dr. Patton of Princeton was in Chicago a year or two ago, he told of the old kind of orthodoxy in which he believed, and the new kind of heresy in which he did not believe, and then brought out his pet aversion, the middle-of-the-road man. I should like all men to know that that is exactly what I am: that is what Ezekiel was. He was uncompromising on some things, but every man who bridges a transition is a middle-of-the-road man. That is why Ezekiel was criticized as too zealous for the law, and as undermining the very foundations of the law; as favoring a Puritan Sabbath and as destroying the purposes of the Sabbath; as being a reactionary conservative and as being a dangerous liberal. Blest is the man who is smitten at once on both cheeks; his is the plain way straight ahead down the middle of the road.

After his long vacation Ezekiel came back consoled and refreshed. You are expecting me to say that he had found a second wife in the interval, but that is not true. He came back to his work—he really had not been out of town very much of the time—but he had had a rest, and he returned with new vigor and a new message. He had been telling people that they could serve God in Babylon, and the other preachers had been saying that they must postpone any very real service till they got back to Jerusalem. One night word came that Jerusalem had fallen.

WILLIAM E. BARTON, D. D.,
Author of "Jesus of Nazareth," etc.

Ezekiel had been waiting for that news without knowing it. To what now should people go back? There always are men harking back to something, "Back to the Fathers," "Back to the apostles"—back to anything. Ezekiel knew that there is no future behind us, that God's message is perpetually forward.

The next day after the news came that Jerusalem had fallen Ezekiel began preaching again. By all accounts it was a great sermon. He said to people in effect, "You have been believing the men who told you you must look back and go back to Jerusalem; there is no Jerusalem any longer. The only Jerusalem is here. The message of God is onward, and not backward."

He made the people believe it. And a great many of them gave up their pews in the other churches and came over to hear Ezekiel. He was the most popular preacher in Babylon. People used to stop on the street and talk about it, and gather in the doorways and

discuss his last sermon, and it became quite a fad to go and hear him. He was tempted to be vain about it. He had waited a good while for that experience. The church was full, and collections were large.

But a fashionable church with a popular preacher may not be a center of spiritual life. This situation is described in Ezekiel xxxiii. 30–33. You must read it in the revised version. The people were not talking "against" him, but talking "about" him. And the Lord said to Ezekiel that he must not feel too highly flattered; that the people were more intent on making money than on obeying the truth; that they enjoyed his sermons about as they would a solo; that while they looked very fine in their Sunday clothes their heart was going out after money.

Ah me! Were the good old times so very good? Were people or preachers so very different then and now? How popular would Ezekiel be to-day, even with the most conservative congregation? And how much better would his congregation be than yours or mine, my brother? Taking things altogether, I am content to do my preaching to-day. Mine are no harder problems than those that troubled him. I do not suppose my sermons will be preserved as long as his have been, or that many people would read them if they were; but for that matter, not many people read Ezekiel's sermons, and few of those who read them see in them what he plainly tells of the perplexities and struggles of a brave earnest soul living in a time of transition, and preaching the message God gave him. My heart goes out to Ezekiel; some of his experiences were very, very modern.

And you, my lay brother, who are so confident that Ezekiel was all right, see to it that you find out the modern Ezekiel, and help him to do his work. There is no business quite so popular as that of building the tombs of the prophets whom our fathers slew. That is well, but see to it that there shall be no occupation of that sort ready for your own children. It is from the diary of a minister of the olden time that I clip this entry.

"The Word of the Lord came unto me, saying, 'And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, "Come, I pray you, and hear what is the word that cometh forth from Jehovah." And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them.'"

THE SERMONIC VALUE OF POETICAL QUOTATIONS

By the Rev. Edgar DeWitt Jones, Bloomington, Illinois.

The use of poetical quotations in the religious oration is very old. In the farewell speeches attributed to Moses and chronicled in Deuteronomy are perhaps early examples of such. Our Lord's use in His public utterance of the Psalms and rapt passages from the Prophets is worthy of note.

Doubtless, on the Day of Pentecost, the Apostle Peter had no thought of rhetorical aid when he quoted from the Hebrews' book of poetry, but, in so doing, he received it nevertheless. In the fragment preserved for us in Acts xvii. of Paul's great speech in Athens, we have a single line quoted from the poet Aratus which not only contributes to the strength of that sermon, but shows also the consummate skill of Paul as a popular orator.

Many of the great modern preachers have been fully alive to the homiletic value of quotable verse. An examination of their printed sermons will abundantly prove this statement.

Phillips Brooks did not often quote from the poets, but when he did his selections were invariably choice and fitted into the body of the sermon like a tenon into a mortise. Mr. Brooks wisely avoided long passages of verse; sometimes he chose but a single line or couplet; such quotations stud some of his published sermons like splendid gems.

Mr. Beecher seldom used poetical quotations in his sermons, nor any other kind, for that matter. The great preacher's mind was peculiar and he had little, if any, verbal memory, as he himself tells us.

Mr. Spurgeon had a habit of making frequent use of hymns in his sermons; his pub-

lished volumes abound in such verses, not always of a high literary order, it must be confest, but effective when used by him.

Dr. Wm. M. Taylor, the eminent minister, for many years, of the Broadway Tabernacle, New York City, made very excellent use of this kind of quotation. In his sermon on "The Last Coin," included in his "Parables of Our Savior," he quotes at length the widely known poem, "Beautiful Snow." Again, in the one on "The Lost Sheep" he makes use of the quaint negro dialect lyric of the same title, and beginning: "De Massa of the Sheep Fol'."

Even such a thorough expository preacher as Albert Barnes quoted not infrequently in his sermons from Montgomery, Cowper, and other great hymn-writers.

When one has mentioned the above names as among the preachers who adorned and strengthened their sermons with rich passages from the poets, he has only singled out a few of a very great company.

Some time ago I listened to an excellent sermon on "God's Love for Man." In one part of his discourse the preacher instanced the wonderful beauties and resources of nature as provided by God, for man's sustenance and pleasure. At considerable length he dwelt on the glories of "meadow and stream, the earth and every common sight": which he affirmed are but an expression of God's love for mankind. I enjoyed the sermon, but as I listened to this division of it, I fell to thinking that the message would have been stronger and more attractive if at this point the preacher had omitted his own elaborate comment and simply quoted Pope's splendid lines:

"Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, 'Tis for mine:
For me kind nature makes her genial power,
Suckles each herb, and spreads out every flower,
Annual for me the grape, the rose renew
The juice nectareous and the balmy dew;
For me the mind a thousand treasures brings,
For me health gushes from a thousand springs,
Seas roll to waft me, suns to light me rise;
My foot-stone earth, my canopy the skies."

What this quotation could have done in contributing strength and beauty to the sermon referred to, similar passages of virile verse can do for other sermons. Indeed, there is not another single rhetorical aid to the sermon more potent than this one, when used with discernment and in proper proportion.

BIBLICAL SENSATIONALISM

By the Rev. C. A. S. Dwight, M.A., Winchester, Mass.

The question of pulpit sensationalism pro and con is constantly being discust in the press of the country. Theatrical sensationalism, by those who feel a satisfaction in that sort of thing, is taken as a matter of course, "yellow" journalism creates sensations to order where it can not find them, and the private citizen can not go far from his own doorway, on either land or sea, without running upon first-class sensations, ready-made by nature, in the shape of catastrophes, convulsions, and tragedies. But when men come to the pulpit—which is properly a vantage-ground from which with a Shakespearian breadth and insight, and a more than Shakespearian purity to view human life, they say—many of them because they have fallen into the habit of saying it—that preachers must never indulge in sensationalism.

Is this criticism of the pulpit right or wrong? Rather, may it not be said that it is right with respect to some kinds of pulpit sensationalism and wrong with regard to others? Really, a judicial view should be taken of this whole question. There is a kind of mawkish, overdone, or spectacular sensationalism which all will agree has no place in the house of God. To make a stir simply for the sake of keeping things stirred up does nobody any good, and may do a good many people harm. The mountebank going up the pulpit stairs justly invites ridicule. Ten times ten censures are justly to be visited on the man who, while wearing a clerical frock, acts the clown, and degrades his sacred office by indecorous speech. But there is a just distinction to be made between this sort of artificial striving to "get up" a sensation and that sort of spiritual stir which comes when under fervent pulpit appeals the feelings of the people are profoundly moved. Not every sensation is sensational. History records many mighty outpourings of divine pow-

er when nations were born in a day, not amid tumult and uproar, yet with profound stirrings of the popular conscience and of the social life. Truth has at times its cataclysmic effects, and where there is much prayer and fasting there will occasionally be great outcrying of departing spirits, to say nothing of headlong flights of hogs and complaints of remonstrant Gadarenes.

There is then a legitimate place in pulpit procedure for such homiletic methods and spiritual exercises as will contribute to the deeper springs of human volition and moving of the consciences of the hearers and the stirring of feeling. As regards the particular point of pulpit topics, it will be safe to follow the line of what may be called a Biblical sensationalism, that is, to announce such topics as may fairly be justified, in their terms, by Bible language. This principle, if adopted, would rule out the grotesque pulpit announcements which are couched in terms of modern slang, but would admit striking phrases, calculated to catch the public eye, which are a legitimate deduction from, or adaptation of, Bible incidents.

As examples of this style of striking topics may be mentioned Joseph Parker's sermons on the great use of mean instruments ("Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad"), on "Ehud: Left-handedness (Judges iii. 15)," and "On the Treatment of Birds' Nests" (Deut. xxii. 6, 7). Dean George Hodges has a sermon on "One from Ten" (Luke xvii. 15), while somewhat less happy are his titles, "Saints and Strikers" (Amos iii. 3) and "Saints in Summer" (Ps. lxxiv. 18). The writer has preached on "Private Defenses Public Defenses" (Neh. iii. 28), "Eating Honey by the Way" (1 Sam. xiv. 27), "Great Work in a Half-acre" (1 Sam. xiv. 14), "Digging Again the Wells" (Gen. xxvi. 18), and "A Bundle of Sticks" (Acts xxviii. 3)—texts which respectively emphasize the truths that the fidelity of individuals links into and assures social stability, that Providence supplies many wayside opportunities for refreshment for hasting warriors or weary pilgrims, that splendid work for God may be accomplished by men of high faith in narrow fields, that the springs of ancestral religion need to be reopened from time to time, and that men of Pauline stature and world-wide fame need not think it beneath them to bring fagots for a bonfire or otherwise to serve humanity by the performance of chores or "menial" duties. Other themes that might attract attention if preached from are "Wagons for the Weary" (Gen. xlv. 27) and "The King's Ferry" (2 Sam. xix. 18). If it be objected that any of these texts are sensational the same objection would lie against the Bible itself, which nowhere confounds prosiness with piety. Where the Bible has seen fit to record dramatic occurrences or to phrase truth in living, even lurid, forms the modern preacher has a right to follow in the same path for the same great moral purposes. Only let his selection of telling texts be seasonable, and the sermon itself saturated in prayer—for otherwise he will make matters to be worse confounded and will miss the range in his ministrations.

The Reflex of Preaching

The preaching of the right sort reacts helpfully upon the religious experience of the minister. John Wesley, after his trip to America, began to suspect that he did not have the right sort of religious experience—confessing, "I went to America to convert the Indians, but oh! who shall convert me?" and about that time became persuaded, chiefly through conversation with Peter Bohler, that he did not possess "salvation through faith." Having asked Bohler what he should do, the latter replied, "Preach faith until you have it!" Bohler perhaps knew his man. He may have divined that John Welsey, if he preached a thing, would have that thing, tho he went around the world after it. At all events, the fact remains that in general the preaching of any truth results in a deeper, stronger, more vital knowledge of it. It may be that the physician, when sick, distrusts his own skill and judgment and desires a brother practitioner to attend him, but it works just the other way with the preacher, who in proportion as he preaches what is really truth feels the more confidence in his own view of it. This is no theoretic dogmatism in the preacher; it is rather an inborne persuasion of reality heightened, if not originally created, by the very effort to give positive and adequate utterance to a message conceived as urgent. It may be in part a psychologic reaction, but it is always a valuable asset for the religious consciousness and the practical performance of life's tasks. Casdit.

STUDIES IN SOCIAL CHRISTIANITY

SOCIAL REFORM*

By Sir Oliver Lodge, Birmingham, England.

The essential truth that we have to learn and grow accustomed to is that man is a part of nature, the part of nature which has become self-conscious, the part that has acquired free will, that has become in many respects god-like and superb—devil-like also and degraded, some of it, as the necessary correlative—but a part of the cosmos all the time, and the part of all parts most worthy of study.

But try to attend to that part alone, and you will fail. That is just the error that has through all the ages hitherto been made. The study of man alone, divorced from the study of nature, is bound to be one-sided and partial and incomplete—it is bound to be more or less misleading. It is like the study of a fossil without a knowledge of the strata in which it was found; it is a study of an organism deprived of its environment. It is Tennyson's "flower in the crannied wall," plucked without its root and without its soil, without its atmosphere and moisture and sunshine, without the cosmos of which it is a part—and then attempted to be understood. Man is a part of nature and is embedded in it; he is the child of an infinite and portentous material universe, and on one side of his personality is clearly akin to it; how can he study his own nature if he remain ignorant of all but the most superficial features of that cosmos? The attempt has been made, the attempt is made still in the sixth form of nearly every school in the country, and in many a university; but it is an attempt which has failed, and the populace is realizing that it has failed; and so it says—recoiling to the opposite extreme—let us abandon letters and study nature, let us make machines and combine chemicals and play with electricity and teach our sons mechanics and our daughters botany; let us abandon the effete study of Greek and philosophy and poetry and such-like vanities, and attend to the solid business of life—metallurgy and mining and engineering and commerce and manufacture and political economy.

So swings, or is beginning to swing, the great pendulum of public opinion at the present time, in a natural reaction from an excess in one direction; tho excess in either direction is as deleterious as excess in the other. It may swing a good deal yet without doing any harm; for the bias on one side, for all these centuries, has been so excessive that a great recoil was necessary and inevitable; it has not swung too far yet, nor in most schools has it swung nearly far enough; but I perceive already that unless a brake is applied it will swing too far some day, and that there will be a series of oscillations, and a somewhat bitter struggle, between the conservative remnant left behind, and the radical reformers rejoicing over a new order of things in what at present is the front.

I want to urge that my advocacy of science and scientific training is not really due to any wish to be able to travel faster or shout further round the earth, or to construct more extensive towns, or to consume more atmosphere and absorb more rivers, nor even to overcome disease, prolong human life, grow more corn, and cultivate to better advantage the kindly surface of the earth; tho all these latter things will be "added unto us" if we persevere in high aims. But it is none of these things which should be held out as the ultimate object and aim of humanity—the gain derivable from a genuine pursuit of truth of every kind; no, the ultimate aim can be exprest in many ways, but I claim that it is no less than to be able to comprehend what is the length and breadth and depth and height of this mighty universe, including man as part of it, and to know not man and nature alone, but to attain also some incipient comprehension of what saints speak of as the love of God which passeth knowledge, and so to begin an entrance into the fulness of an existence beside which the joy even of a perfect earthly life is but as the happiness of a summer's day.

These high gains are the fruit of a lifetime of study and thought, and are not to be appreciated in all moods; but, quite prosaically, it is manifest that by neglecting the study of nature and of mathematics and of the

* From an address which appeared in *The Contemporary Review*, used by arrangement with the author.

facts studied at present under the conventional head "science," we are neglecting one-half of our opportunities; no complete human being can emerge as the result of a one-sided training, and no wide comprehensive outlook on the universe can be taken by a being who has atrophied a portion of his faculties.

How can the general level of mankind be raised? What steps are necessary to this end? and how far are we fundamentally falling short of the necessary efforts and proper methods now? Is it possible to reconstruct society on a scientific basis?

The late Professor Seeley insisted on knowledge as a necessary preliminary to reform; I agree, but in the exigency of life people can not wait, as in the applications of chemistry or physics they can, for a fully-established and systematic theory before they take action; they must get what knowledge they can, they must encourage experts to devote their lives to serious study, and to accumulate and dissect and assimilate facts, but meanwhile they must themselves proceed tentatively and experimentally to put their ideas into practise, to bring them to the test of experience, to apply the methods of trial and error, to learn by mistakes, trying only to make those mistakes as few as possible, not hoping to avoid them altogether; and so must the practise and the theory, the acquisition of knowledge and its application, go hand in hand and simultaneously; one can not wholly precede the other, but each must react on the other amid the storm and stress of actual existence. The practical man and the theorist must live side by side, and both must be active; often, indeed, their attributes can be combined in one and the same person.

Moreover, the knowledge of the expert is not the only knowledge at which we must aim. The education of the average citizen is to be considered. It is no use going too fast for him, no use being too far ahead of the time; anything achieved under those conditions is likely to be upset by the return swing of the pendulum.

Social progress is only sure and lasting when the average citizen is ripe for it, when he is carried along by the reformers and realizes the benefit of what has been done. Society can not be reconstructed from outside, it must be reconstructed from within, it must in a manner reconstruct itself, or it will be unstable. This is the whole problem, this is the real and noble difficulty in dealing with self-conscious material and free agents. They can not with wisdom be coerced, they must be led; and this process takes time, and this is the reason why progress is so slow. Machines can be managed on the coercion principle, but not men.

Looked at with seeing eyes, this doctrine bears pressing very far; it can be applied even to divine dealings with humanity, and accounts for the amount of sin and misery still existing in the world. Omnipotence itself could not with wisdom reform mankind faster than they desire to be reformed, nor can it permanently impose upon them conditions which they are incompetent to assimilate. A momentary outburst into intellectual splendor might be accomplished, as it was once in Athens, but it would be followed by centuries of falling back and comparative degradation.

But the time was never so ripe as it is now for the education of the average man. The hopelessness of effecting any permanent reform without his concurrence is the chief reason, indeed, which leads many of us to lay so great a stress upon education, upon real education and the reform of the schools, and upon reconsideration of the orthodox methods of imparting knowledge and stimulating thought and inquiry in use up till now.

If social problems and difficulties and reforms could be introduced to and contemplated by ingenuous youth, before they became sophisticated by false traditions and imbued with selfish and pecuniary interests, much might be achieved. For it could then be realized how far from anything like an approach to perfection we now are, the true meaning of civilization and social existence could be emphasized, and the desperately backward and uncivilized condition of our present state realized. It is a matter of common observation that young people have, many of them, a keen and generous appreciation of, and feel a yearning toward, a more ideal state of things; until they get dazed and bewildered and disheartened by the selfish conditions of life as it is, and fall back into the customary routine of conventional concurrence with the general trend of society.

SAYINGS AND DOINGS

Dr. N. D. Hillis, in a sermon on Brooklyn's children, described Christ's attitude as follows: "Christ looked upon the whole world as a subject of redemption, but the way of progress was the way of the cradle and the child. The test of a city and a civilization was the way the people looked upon children. He told bad men that unless they became as little children they could not enter the kingdom of happiness. He told good men that an offense against a little child was a millstone about the neck, taking the offender down into the abyss. He bade rulers remember that the gift of a cup of cold water to a little child was a gift to Himself. Finally, He separated the good and the evil on the ground that the righteous had served His little ones, while the wicked had withheld the oblation. From that hour Christianity was differentiated from all other religions by its attitude toward the problems of the child."

Gov. Charles E. Hughes in an address before the New York Y. M. C. A., reproduced in *Putnam's Monthly,* gives this secret of a successful man: "There is one thing more important than anything else, and that is that within there should be a citadel which none can assail, a fortress that can not be carried by assault, that is proof against any kind of attack; and that is the citadel of self-respect. The secret is within, not in external conditions. A man has to live with himself, and he should see to it that he is always in good company. Whether his lot is prosperous, whether his talents are such as to win certain kinds of success, or whether he has opportunities which come to some and are denied to others, if that citadel remains impregnable, he is a man and a successful man, and he is a happy man. Without this he is somebody else's man."

Mr. S. B. Capen, speaking on the prospects of missionary work in China and Japan, uttered this philippic against jingo war talk: "The Christian men of this nation should assert themselves and express their maledictions upon the men or the papers that would stir up strife. All this talk about the necessity of fighting for the mastery of the Pacific is abhorrent to the conscience of our nation. The Master said: 'Blessed are the peacemakers, for they shall be called the children of God.' Methinks if He were here to-day that voice that spoke burning, blistering words against the Pharisees and hypocrites of His day, would be heard saying, 'Cursed be the warmakers, for they shall be called the children of the evil one,' a motto which might well be posted in the editorial rooms of some of the 'yellow press.' Let us show our increasing love for China and Japan by doubling our work among them. Let the men in our churches make such a public sentiment that war shall be forever impossible."

President Roosevelt, at the dedication of the McKinley monument, indicated his characteristic attitude toward wealthy wrongdoers: "Men of means, and above all men of great wealth, can exist in safety under the peaceful protection of the State only in orderly societies, where liberty manifests itself through and under the law. It is these men who, more than any others, should, in the interests of their children and their children's children, seek in every way, but especially in the conduct of their lives, to insist upon and to build up respect for the law. It may not be true from the standpoint of some particular individual of this class, but in the long run it is preeminently true from the standpoint of the class as a whole, no less than of the country as a whole, that it is a veritable calamity to achieve a temporary triumph by violation or evasion of the law; and we are the best friends of the man of property, we show ourselves the stanchest upholders of the rights of property, when we set our faces like flint against those offenders who do wrong in order to acquire great wealth or who use this wealth as a help to wrong-doing."

The Rev. H. P. Dewey, in his farewell sermon at the Church of the Pilgrims, Brooklyn, said: "What does it avail to say that we believe in God and in the Divine Son who walked the earth 1,900 years ago, if we can not also say that we believe that the God in Christ is a living and vitalizing presence? There is need for emphasis upon this particular article of faith, for it is much neglected. In the crass materialism of the day, with a thousand allurements appealing to the senses, the spiritual values are minimized. It is not an age of infidelity. Fools there are, but the fool who saith in his heart, there is no God, is not often found. Men believe in God, saint and sinner alike accept the existence and nobility, if not the divinity, of the Man of Nazareth; but the failure of the time, as Mr. Gladstone once pointed out, is that so many people do not think that God has anything directly to do with their daily affairs."

Bishop McFaul, of the Roman-Catholic diocese of Trenton, N. J., made the following declaration about the division of the school funds at a great Catholic meeting recently held in Hoboken:

"A great many people try to make others believe that we want to ruin the public schools. That is a mistake. We know that religion can not be taught in the public schools. But we hold that when the child's mind is being formed religion and education go hand in hand. It is plain, square, American justice that if we supply the school buildings, furnish the quality and quantity of education, and pay taxes, the municipality should pay the cost of maintaining the schools."

THE PASTOR

"A house-going minister makes a church-going people."

Prize Awards.—The prizes for the best articles on Church Methods offered in the competition that closed in June of the present year have been awarded and paid as follows.

First Prize: ($50) To the Rev. Chester F. Ralston, Gloversville, N. Y.

Second Prize: ($25) To Mrs. Carl Belser, Boulder, Colorado.

Third Prize: ($15) To the Rev. John A. Gray, Orient, Long Island, N. Y.

A JUNIOR CONGREGATION*

By James M. Farrar, D.D., Brooklyn.

The interrogation-point is an inverted fishing-hook. Those who angle for ideas often get "a strike" with the interrogation-point that the pen-point failed to attract. This is evidenced by the questions received in reference to the work of a junior congregation; important considerations overlooked in the previous articles. A clergyman from the Middle West asks three questions the answers to which may be helpful to others. First—"The article from your pen in the September number of The Homiletic Review on a junior congregation appeals to me strongly in its possibilities for my own local situation. May I ask you for a copy of your church calendar giving order of service under the junior congregation plan?"

On the reverse side of the following order is the quotation:

"We will have to fight the devil with the cradle, and get ten minutes ahead of him by bringing the children to Jesus in their early days."

ORDER OF SERVICE—MORNING.

Organ—Anthem, "I am Alpha and Omega" (Stainer)—Doxology (Amen)—Prayer, Salutation—Commandments—Response—Hymn (Amen)—Scripture Lesson—Prayer—Quartet "Lord, when my raptured thought" (Beethoven-Shelley)—Notices—Offertory—Baritone Solo, "Come, said Jesus' Sacred Voice" (Hawley)—Hymn (Amen)—Children's Sermon—Quartet—Sermon—Prayer—Response—Benediction—Postlude.

The juniors join with the seniors in the worship of God and they put a new note into the hymn and a new hope into the service.

Second—"Do you find it difficult to turn from the topic used for the children to that of the adults?" No such difficulty has been experienced. We preach to different congregations with an interval of song between the sermons. The children's sermon is prepared and delivered without any influencing conception of the adults' presence. The sermon is frequently introduced by stating that the seniors are mentally dismissed, not asked to be interested, free for a few minutes to think along lines of other Sunday topics. This gives the new idea to children of congregational seclusion in place of the old one of juvenile exclusion. The effect upon the "children of a larger growth" is along the path of least resistance and the line of natural cleavage in human nature. They enjoy the apparently "absent treatment" and enter with a zest into a service they do not feel obliged to enjoy. The interval between senior service and sermon is a relaxation for the people, an encouragement for the parents, an opportunity for the pastor, and the solution of a great problem. Our observation and experience prove that it is easier to pass from the service to sermon by way of the junior congregation than to pass abruptly from the high plane of worship, in which the spirit dominates the intellect, to the lower level of sermon where there may be a tendency of the intellect to overrule the spirit. It is an easy and tranquil transition, like that of a boat lowered by a lock to another level. When the physical and mental attitude of the pastor changes as he passes from junior to senior service the transfer of topics is easily and naturally made. Here, as in some other departments of church work, tradition is the chief obstacle to transition.

Third—"Do you use related subjects on the same day?" As an exception yes, as a rule no. The plan is to make the children's sermon short but complete; the unfolding

* Dr. Farrar will be glad to answer through the columns of the Homiletic Review any questions pertaining to the "Junior Congregations." Address questions to the Editor.

of one thought, outlined, illustrated, and applied. When you carry the same or a related subject from the junior to the senior service there is danger of repetition and loss of interest, and the illusion of "absent treatment" is dissipated.

The General Secretary of the Industrial Christian Alliance, New York City, writes: "From my point of view, engaged in rescue work, I believe the preventive work of a junior congregation, in efficiently training children in the development of character, will materially reduce the number of men to whom such institutions as ours are to minister. I should like to ask how the Church can be made to understand that the best rescue mission work it can do will be so to care for the children that they will never need the ministration of rescue mission agencies." The church organizations for young people are along the line of preventive mission work. The special value of a junior congregation is that it puts the children into direct relations with the congregation, officers, minister and pastor. There is a growth into church fellowship and membership without the necessity and incident danger from a transfer, such as is often necessary, from the Sunday-school to the church. By a reference to the September article it will be seen that the young people are led naturally into the church life and work. The pastor is face to face with the child in the character-forming days and can use for Christ the child love so freely bestowed upon teacher and friend. If the friendship is a cemented by Christian love, rescue work will be anticipated by preventive service.

A clergyman who preaches to children but who has not organized the work asks the following questions:

"By whom are the officers chosen?" The junior congregation holds an annual meeting, hears reports of their work, and elects officers. The selection is made by the members of the junior congregation from those who have graduated from the junior into the senior congregation.

"In the event of children fourteen years of age, or less, becoming communicant members of the church, would this debar them from membership in the junior congregation?" When a child unites with the church, and so long as he remains a child, he is an honorary member of the junior congregation. The key-note of the work is "privilege," and uniting with the church is a great privilege entitling them to a special honor.

"Do the children sit together during the services?" Chairs from the Sunday-school room are placed in front of the pulpit, and the majority of the children prefer these front seats, close to the pastor. It is the hope that when they become men and women the front seats in church and prayer-meeting will be occupied. It is pleasant to anticipate the influence of the junior congregation upon the next generation of church work.

THE ETHICS OF CHURCH ENTERTAINMENTS

By the Rev. Harry W. Kimball, South Weymouth, Massachusetts.

Church entertainments of many and various kinds are very common. It may be helpful to consider some of the moral principles involved in this form of church activity. Of course, whenever the entertainment side of church life, in the thought of the people or in the opinion of the public, obscures the real mission of the church, then, without a doubt, it is an evil. The church must keep to the front the truth that it exists for the sake of Christian character and for the kingdom of God, and that all other things, unless they cooperate for these ends, are alien to its purpose and deadly to its life.

But, so understood, church entertainments may be considered from a fourfold standpoint.

First, as a means of social life. The social instinct demands that people come together in a cordial and friendly way. It is fortunate indeed if the church, in a measure at least, can offer an open door for the gratification of this gregarious spirit. Church suppers and church socials become a blessing when they furnish an informal meeting-place for the men and women of the parish. They are a splendid opportunity for the cultivation of comradeship, for the showing of hospitality to the stranger, and for the gathering of young men and young women who are certain to be drawn together somewhere by the subtle charms of sex.

Some one has aptly said that the church should be a "promoter," doing things which ought to be done but which the people are

not ready to do for themselves. In most of our villages and towns there is a pitiful need of clean, healthy, uplifting amusement, and the church which will help supply this lack is doing much for purer and nobler living. We can not ignore the pleasure that comes to man through the physical senses. The demands of eye and ear and nerve for stimulation are not to be stifled, but rather disciplined and trained. In every man there are germs of both the animal and the artist. Much of the entertainment of to-day appeals only to the animal, and it often is the high privilege of the church to furnish that which draws out the artist side of man's nature. Good music, good games, good drama, good amusements, where not otherwise available, are a legitimate field for the activity of the church. But, in so doing, anything cheap or vulgar, anything that appeals to the flesh rather than the spirit must be avoided. In this moral discrimination many of our churches are sadly lacking, and often the entertainments which they give might well be placed in a chamber of horrors. But the misuse and the abuse must not obscure the fact that there is a proper place for the social activity of the church.

Secondly, church entertainments may be considered as a means of raising money. This is a most common method in nearly all churches and in all denominations. The churches must have money to pay their necessary expenses, and the direct offerings of the people are often inadequate. By some, this method of raising money is condemned, and it is thought that the sale of anything at a church entertainment for the purpose of raising money is an unworthy business. The reason for such condemnation seems to be that all such efforts appear like an appeal to cupidity in the name of grace. That is, the man buys and is pleased to think that he has both given to the Lord and at the same time acquired something of value for himself. It is a question whether many people are so foolish as thus to deceive themselves. So far as the person who spends his money is concerned two things are evident. The church should give him a just return for his money. Paying his money, he should get his money's worth. Most churches do this. The average church supper could not be obtained at anywhere near the same price at a restaurant, and at church fairs the articles are usually most reasonably priced.

If the one who patronizes a church entertainment receives a just return for his money, of course he himself has not contributed anything to the church or to its work. His money is not a gift or a benevolence. He has not put anything into the Lord's treasury. Only he may have the satisfaction of knowing that by his interest he has helped others to give to the church, in that he has, by his purchases, furnished a market for the products of their labors.

Another objection that is raised against the money that comes from church entertainments is that the support of the church should be through the free-will offering of the people. The offering should be a gift and express the love and even the sacrifice of the giver. This is most true; but there are other things which can be given beside money, other things which are the equivalent of money, other things which it is possible for men and women to give when money is not available. The church entertainment furnishes a splendid opportunity for such contributions. Time and talent, the service of the hand and of the brain can be given, and they become the means by which money is honestly earned for church purposes. Many a wage-earner has very little extra money. After he has paid the running expenses of his home, the doctor's and dentist's bills, and provided so far as possible for the education of his children, there is little or nothing left. He gives what he can, but beyond the money there is something else that he can give. He has a certain amount of time, often he has some talent, it may be musical or dramatic, which he can offer to the church in whose work he believes. These are not money, but they have the possibility of being turned into money. The women also, upon whom our churches so much depend, usually do not have an abundance of money which they are free to use as they please. Many of them have husbands who do not care for the church and who will not give them money to pay for its support. But every woman has some time and some talent which she can give and which she does give gladly for the work of the church. Is it a church supper? She can give to the church her expertness as a cook or her taste as a decorator. Is it a fair? There are things, from fancy articles to aprons and quilts, that she can make or help to make. These things and these services express her desire to help the church and aid in its support. They

often represent sacrifice. They are not money, for she may not have that to give. But she has done what she could, and these things all have a money value and can be changed into money.

I remember going once into the house of a woman whose husband worked in the oil-cloth shops at one dollar and fifty cents per day, and there was a family of six to feed. She was working upon a dainty bit of fancy work and her deft fingers were weaving the threads into forms of beauty. "This is for the fair," she said; "I haven't any money that I can give, but I love the church and I can do this for it." As that piece of fancy work lay on the table at the fair, and I thought of the heart-love in which its threads were woven, I said, "God bless the fair." One morning I dropt into the kitchen of one of God's saints, unfortunately wedded to a stingy brute, and found her making apple pies. "Yes, they are for the supper to-night," she said; "the people like my pies and I am glad to do what I can." Here is a side of the church entertainment which is not always thought of. It often affords a needed opportunity for many to help in the support of the church. More money doubtless might be given directly, but these other means of giving to the church seem to have a place and fill a need.

Thirdly, the church entertainment may be considered as an opportunity for service. The pastor's hardest work is to find something for all the people in his parish to do. Many of them are not trained or spiritually fitted for the religious work of the church, but the secret of holding their interest in its work and services is that some definite responsibility shall be placed upon them. A man in one of our churches left the church for the Salvation Army, and the pastor, upon making inquiry of his wife as to the reason, met with this response: "Well, you see, he has been coming to church for years and they have never given him anything to do. Now down to the Army they make everybody work. If they can't give a testimony they have them sing, and if they can't sing they have them shake the tambourine, and if they can't do that they let them beat the bass drum. That is what my husband is doing. It's not much, but it's *something*." Another good wife was asked by her pastor why her husband showed so much more interest in the lodge than he did in the church, and was met with this bit of human nature: "It's this way, parson: down at the lodge they have made him Guardian of the Western Portal, and he has to stand in an entry with a helmet on his head and a sword in his hand, and whisper through a key-hole; and he thinks that it is great. They never gave him anything to do up to the church."

There is a sound philosophy in this. We are interested in those things for which we work and in which we have a part. Church entertainments furnish an opportunity for the service of a large number of people who perhaps would be bound to the church in no other way, and the interests thus created may be used as a stepping-stone to the more vital and more spiritual relations.

Fourthly, the church entertainment may develop the spirit of friendship. The truest friendships, the most lasting loves do not spring up amid the glitter and the glare of the world's social life. Everything moves too near the surface for the deeper impressions. But the best friendships grow as men and women work together for some cause they love and as they sacrifice in its behalf. An illustration of this are the men who wore the blue. How strong, how lasting, is the comradeship growing out of their unselfish service for their country! So as men and women work together for the church, not only in its spiritual work but also in its entertainments, true friendships are awakened. Two incidents that came to me from a recent fair well illustrate this. A young man was to take a minor part in the production of one of Howell's farces. One night he came home from the rehearsal and said to his mother, "Mother, I never had any idea before what good people Mrs. Field and Mr. Bates were. Mrs. Field has such a wonderful patience, and Mr. Bates is willing to do anything." How much did that new appreciation of the worth of two Christian people mean to that lad! And when some time they speak to him of the deeper things of the spirit, that association in a church entertainment may be the open door to his heart. Another woman said, "The fair has been much to me. There were some ladies in the church I did not know. I thought that they felt themselves better than I, but they were on the same table with me and as I became acquainted with them I found that they were beautiful." Through such service people come to know each other better and to appreciate each other more.

PARAGRAPHS OF CHURCH PRACTISE

By Our Church Specialist.

Missionary Meetings.—Some pastors are puzzled about the planning of missionary prayer-meetings, especially as to the topics that will prove attractive. Here are suggestions from a Canadian Methodist church: A "World Meeting," at which recent missionary news was heard from every foreign mission country, the countries having been previously assigned to different members of the church. A "Map Meeting," similar to the first-named, except that a large map of the world is displayed, each country being indicated as news from it is heard. A "Living Heroes Meeting," consisting of sketches of life and work of living missionaries. A "Good Physician Meeting," devoted to medical missions. A "Native Converts Meeting," with accounts of the work of natives who have been converted in the missions. A "Mission School Meeting," devoted to missionary schools and colleges. A "Generosity Meeting," at which the privilege of giving and reasons for doing so are discust. A "Pentecost Meeting," telling the stories of wonderful revivals on mission fields. A "Board Meeting," at which the work of your denominational organizations is explained.

A Sunday for Parents.—In the First Methodist Church of Syracuse, N. Y., "Parents' Day" was observed the last Sunday in May. A special sermon for the occasion was prepared by the pastor, the Rev. H. T. Keeney. Invitations were sent to the parents of all children in the Sunday-school, and they were urged to come and bring their children with them. Even the little ones were included, arrangements for their care having been made in the church parlors. At the conclusion of the service the parents were urged to remain and visit the session of the Sunday-school. A good plan for securing cooperation between church, Sunday-school, and home.

Announcement at New Year's.—Plans for the New Year must soon be adopted, and a suggestion from St. Paul's Lutheran Church, Baltimore, Md., is worth noting. A small six-page folder, on thin cardboard, was issued at the beginning of the year with the title: "Happy New Year Greetings." It bore an invitation to the services of the church, the name and address of the pastor, the Rev. P. A. Heilman, and the hours of Sunday and week-day meetings. Three of the six pages were devoted to a list of topics for the morning and evening sermons for January, February, and March. Three sermons on the Apostles' Creed are to be noted. The subject was presented under these heads: Our Creation, Our Redemption, Our Sanctification. These were the morning topics for the three Sundays following the January Communion.

Picnic in the Church.—The "Basket Lunch" seems at first thought to be inseparable from the out-of-doors picnic. Yet the picnic idea has been successfully brought into the church building at the First Congregational Church of Sedalia, Mo., where the Rev. James Parsons is pastor. The church picnic was held late in September, and served as a reunion of the people. Tables were provided by a committee, which also served hot and cold beverages. Each family provided its own supper, which, in this instance, took the place of the usual evening meal in the home. There was music, several addresses, and the occasion was so delightful that it is likely that a similar "picnic" will be held in the church twice a year hereafter.

Who's Who in the Church.—No church is so small but that it may adapt with profit the idea exprest in a little pamphlet published by the Fourteenth Street Presbyterian Church of New York. It has sixteen pages, about two by five inches, is printed on light-blue paper in a dark-blue ink, and, small as it is, it fulfils almost all the requirements of a more expensive "Year Book." The first page bears the title—"Who's Who in the Fourteenth Street Presbyterian Church, Corner of Second Avenue, New York," a small picture of the church, and the hours of regular services. The second and third pages bear the names of the church officers, and those of the officers of the Sunday-school and other church organizations. The remaining pages are devoted to a list of the members of the church, with their addresses. Thirteen pages are thus used, each having about twenty-five names and addresses. The pastor of this church is the Rev. G. Ernest Merriam.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

QUESTIONS OF PERSONAL RELIGION

Skill in Comfort's Art?—Nov. 4–9

2 Cor. i. 3–7; Gal. vi. 2.

IAN MACLAREN in preaching his farewell sermon to his Liverpool Congregation said that if he had his ministry to live over again, he would preach more comforting sermons. Aching hearts are all about us. We should scatter comfort wherever we go. How often we discover afterward that some gentle tone or kindly deed was a balm to a heart whose ache we did not surmise.

God is the source of all comfort. Our duty, then, is to bring God and troubled souls together. Prayer in their behalf and in their hearing will usually do this. Unfolding the Word is another like agency. Kindly ministries are most effectual. Diversion and good cheer are not without value (vs. 4).

Suffering is the school of comfort. We usually think that God afflicts us for our good. One step higher is here taken—it is for others' good. Pain makes one tender and sympathetic. It mellows the nature and sweetens the spirit. If we have not found comfort ourselves, we can not give it to others (vs. 6).

Partakers in Christ's sufferings are the great dispensers of comfort. It gives us a love for men and a willingness to spend ourselves for our fellows. Those who have not been on Calvary can not be of help to those weeping down on the plain (vs. 7).

Christ's compassion was proverbial. "He had compassions on the multitude," is one of the frequent phrases of the Gospels. We shall have very little skill in comfort's art till we have a like feeling for poor suffering humanity.

My Christian Service?—Nov. 11–16

Mark x. 43–45; Luke xxii. 27; 2 Cor. v. 14,15.

THERE are four things about service never to be overlooked: (1) Service is Christ's imperative demand upon all His disciples. If we are not bearing fruit, He disowns us as disciples. (2) Service is the most powerful agency in winning men to Christ. (3) It is the most fruitful source of Christian growth. Serving Christians are always the best-developed Christians. (4) Service is the shortest road to real distinction. It is the last who are first; the servant who is chief (Mark x. 44).

Here is the model of service (Mk. x. 43–45, Luke xxii. 27) and the motive for service (2 Cor. v. 14, 15).

The model of service. Jesus is here, as elsewhere, our great example. Minister and servant, the two words used here are synonymous, but they belong to different spheres of service. The minister is a public servant; the servant a domestic helper. The Christian is to resemble both. He is to go about doing good as the Master did. Dedication of one's life to others' good is an all-inclusive act. Into the offering, if it be sincere, go time, physical strength, education, money, social influence, culture, everything.

The other figure (Luke xxii. 27) is drawn from domestic life. We are to fill the place of a waiter—forgetful of self and bent on others' pleasure. Jesus sharpened this truth in that object-lesson the night before His death when He washed the disciples' feet. There is nothing too low or too menial for His disciples to do. The lower we stoop, the higher we rank with Christ. Visiting nurses, kindergartners, friendly visitors, are getting closest to Christ's ideal these days. It shows how far people in general are from the ideal that these servants of the people so often want for support.

The motive for service. This is not found primarily in the need of the world, great as that need is. Jesus does not ask us to serve the poor for pity's or compassion's sake, but for His sake (2 Cor. v. 14). Our love for Him must be the constraint, and that love is born of a sense of obligation to Him. Because He died for us we are bound to live for Him (vs. 15).

Evangelization—Nov. 18–23

Luke xxiv. 46–49; Acts i. 8; 2 Cor. ix. 6–9.

SOME Student Volunteers would do well to deal with the question a little more closely just

now. I know many who are staying at home because parents are aged, tho not dependent, and they do not wish to be far removed from them. Have not most missionaries now in service had to meet more insuperable obstacles than that? Seminary students ought to settle this question before considering any overture from a home field. The initial presumptive is always in favor of a foreign parish. Only when the way thither is found closed should a young minister turn his face in a homeward direction. So with the individual member.

But there is an evangelization work to do at home, and this should command us, if the foreign call is not heard. There are different ways of doing this work, thus putting it within the reach of everybody: (1) Bringing people to church. Nothing easier and nothing more effectual. People brought under the preaching of the Gospel are usually moved and reached. Tent and theater work fully attest that. Revivals confirm it. (2) Sunday-school teaching. Most people get their religious knowledge and bent in childhood and from the hand of some faithful Sunday-school teacher. If our youth of to-day were rightly and faithfully taught the things of Christ, it would do more than any other one thing to evangelize the next generation; and yet all Sunday-schools are pleading for teachers. (3) The testimony of consecrated lives among the unchurched portions of our population. The only gospel many people get is the gospel we live before them. They pass judgment upon Christ from our walk and conversation among them. (4) Personal approach, which must be wisely and prayerfully made. Speaking a direct word, writing a letter, doing a kindness, dropping a suggestion, all in the Christ-spirit and with the Christ-motive, are powerful means of drawing men into the kingdom.

Thankfulness—Nov. 25–30

(Thanksgiving Week)

Ps. xcii. 1–4; Eph. v. 19, 20; Phil. iv. 6; 1 Thess. v. 18.

Gratitude is a grace. Its seed is of God's planting. By nature we are thankless. Sin produces no ranker weed in all the soul's garden than ingratitude. One of the ways to identify a converted man is by the degree of his thankfulness. When a man is converted he always begins to show forth God's praise.

Gratitude is also a habit. We may do much to cultivate it. We may ourselves help to make it a second nature. Hence Bible writers from Moses to John exhorted men to thanksgiving. What will help on this habit? (1) Mindfulness—setting one's self to remember a favor, reverting to it and comforting ourselves with it. Thinking and thanking are allied words. (2) Kindliness—hearts beating with warm emotions, a fellow-feeling with others. This is a state which we can cultivate. (3) Courtesy—esthetic promptings will often lead to spiritual products. A resolve to act as a gentleman may take us into a desire to be a Christian. (4) Conscientiousness—if we can not thank people because we like to do so we should thank them because we ought to.

Here are other thoughts on gratitude suggested by these Scriptures: 1. Thankfulness to God always precedes gratitude to man. If we do not recognize the Creator's gifts, creature-gifts will go by unacknowledged. 2. Gratitude is like love—it must be uttered to have continued existence in the heart. This is one of many reasons why "it is a good thing to give thanks unto the Lord." 3. God expects minute thanksgiving—for the little things as well as the large (Eph. v. 20; Phil. iv. 6; 1 Thess. v. 18). Nothing is too small to give thanks for. 4. Praise should precede petition in our prayers. "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." How little thanksgiving there is in most prayers! Do we not receive so little because we return no more? 5. Thanksgiving is a great spiritualizer. "It is a good thing to give thanks"—for us. We ourselves reap the major part of the harvest of praise. Mellowing of the nature, deepening of the sense of obligation, unfolding appreciation of the goodness of God, closer touch with God, and a larger dedication of what is ours to give in return for all that He has given us, —these are only a few of the benefits that flow from sincere and devout thanksgiving.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

THE EDUCATION OF RELIGIOUS PERSONALITY

By Samuel A. Eliot, D.D., Boston, Mass.*

Religious truth requires the medium of personality. I can learn of the facts of history or economics or biology from books, from verbal or written communications; but religious influence is the contact of life with life, of spirit with spirit. Like the potential force of the sunlight that is in all the air around us and which waits for the burning lens to gather the rays and kindle a flame, so religious truth lies helpless until some personal enthusiasm comes to concentrate it and transmit it as power upon life.

Let us realize that spiritual vitality is not a matter of spontaneous combustion. It is kindled by a spark from the burning heart of another. Feeling acts on feeling, and mind on mind. Courage passes from strong to weak. Enthusiasm springs from eye to eye. We can not explain just how these influences work. We can not locate the wires of this invisible telegraphy, but of the fact of such communication and transmission there is not the slightest doubt. All the victorious religious faiths have had a personal origin. Christianity is not a matter of ecclesiastical politics or stately rituals or dogmatic creeds, it is just the self-perpetuating power of an example. Christianity is not a system of doctrines, it is the testimony of a life.

Let us not mistake religious machinery for religious power. The mere existence of sacred institutions, rites, and observances does not constitute religion. "Behold the appearance of wheels!" cried the prophet. But let us never forget that the source of power is "the spirit of the living creature that is in the wheels." Organization waits on inspiration. God's way to men is through men.

The effective teacher, whether secular or religious, is not only a man who has that in him which will do people good if they take it from him; he is such a man that they can and will take it from him. The true prophet is he who, standing between the truth and the needs of men, transmits each to each, through the refining fire of his own personality.

Religious personality demands first of all a conviction of reality. The effective religious teacher must deal with the things that are unseen and eternal as with matters of real experience. He must establish close communication with the permanent sources of power.

The peril of the religious teacher is that he shall get entangled in the machinery of religion; that he shall turn aside from the way of the personal and direct approach of the individual soul to its Creator, and get lost in the mazes of theological controversies, ecclesiastical forms, and conventional observances. The first dynamic of religious personality is the sense of divine reality.

Second, religious personality requires the historic sense. It must be one law which the effective religious teacher discerns, binding the past with the present in the unfolding of an infinite design. It will not do to mistake restlessness for progress, or revolution for reform, or the removal of our neighbor's landmarks for the enlargement of our own territory. The man who reaches for something before must hold securely to something behind. He must use, in creating a better future, the mighty impulse of the toiling generations behind him. Amid diversities of gift and operation the man of effective personality must discern the one spirit.

Third, religious personality can be educated only in and through liberty. By no law or constraint can a soul develop vitality. Imitation is simply limitation. Coercion only enfeebles individuality. Dictation produces a religious belief which is merely a quotation. Apologetics no longer convince. Freedom has its obvious perils; but the world has set up certain standards of intellectual sincerity which imply a spirit of fearless investigation, a spirit expectant, unfettered, and tireless.

The sense of reality, the consciousness of unity and continuity, the use of liberty—I name these as the general principles upon which must proceed the development of the religious personality which is the only complete proof of spiritual verities. The one

*Delivered before the Religious Education Association Convention, Rochester, N. Y.

thing that makes men believe in religion is the sight and knowledge of a human life manifestly sustained of God.

The first thing to say is that personality is developed by action. Spiritual vitality, like physical health, depends largely upon exercise. Not by brooding, not by closet study, not by private argument, but by use are spiritual gifts increased. To win the promised blessing, a man must be, not a forgetful hearer, but a doer of the word. He needs acquaintance with human joys, and sorrows, and perplexities, and pains; he needs to set his untrained capacity for sympathy in the positions where he must speak and act, or own himself a coward; he needs to feed his nascent enthusiasm for righteousness until it grows into the persistent passion of service; he needs to pour himself unreservedly into the lives of others.

Next I mention, as an incentive to effective personality, moderation. That may strike you as a strange stimulant; but is not heat greater when under restraint? The passion that is under control is the most genuine. I profoundly distrust the sensational religion which relaxes moral fiber and weakens mental vigor. I know that mere sensibility is not a test of vitality. Too often a quick excitability indicates a shallowness of soul. The flower may be beautiful; but it has no root, and soon withers. Sudden enthusiasms are apt to produce equally sudden reactions. Against the danger of extravagance set the better ally, self-control. It will confine the flame of ardor within just limits, and increase its power by concentration.

An effective personality needs, next, the sense of proportion. Every minister has opportunity to do twenty times as much as he is able to do well. The important thing is to know which twentieth to do. He must not squander the energies that should be devoted to a few things needful, on a variety of things less needful. He must hold force in reserve. He must fortify his soul against needless regrets and profitless foreboding. He must not let the mistakes of one day spoil the work of the next day. His life is inevitably full of certain keen discouragements. The resources are often meager, and the achievement far below his ambition or desire. He must not fail, however, in what Stevenson called "our great task of happiness." A religious teacher works under high nervous tension, and he needs to know how to play and to enjoy single and natural recreation. He must put worry aside and live cheerfully and serenely, if he would make his personality the medium of a gospel of cheer.

Again, certain clear and definite convictions are essential to religious personality. An effective religious teacher must be an expert and a specialist in the things that relate to God, to duty, and to eternal life. Our dependence in these days is too often on a spectacular or secularized religious teaching. Practical preaching is praised and doctrinal preaching decried. I know very well that theology is not religion, and that learning is not the measure of spiritual vitality. I know that theology must have an increasingly broad and inclusive definition. It must include the study of social ethics and civic reform as well as the study of opinions. It must include the literature of devotion, of poetic and artistic expression, as well as the literature of dogmatics. But theology thus broadly defined is the religious teacher's specialty.

One other aid to the development of religious personality I must mention. I mean a consecration to the highest embodiment of character of which we have knowledge. After all, the thing that really kindles enthusiasm is enthusiasm; the force that really touches character is high example. Attraction is more potent than command. "Come" wins obedience quicker than "Go." Mere duty often repels, but loving-goodness compels. It is a great admiration, a vision of an embodied ideal, that turns effort into power. When you come into contact with an eager soul, your own soul reflects that eagerness. From one man, through many men, to all men, is the natural apostolic succession.

It is, then, in loyalty to the spirit of Jesus Christ that most men of the Christian tradition find the highest development of their own efficiency. If they are filled with His spirit, they can live in His peace and work as He worked. The man who really takes to heart the story of the career of Jesus must burn with the desire to make the spirit of His life and teaching more real on earth to-day.

Action, moderation, proportion, conviction, consecration—I name these, then, as the instruments by which may be shaped the "Sword of the Spirit," which make a religious teacher a captain and a prophet.

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

THE STORY OF GIDEON

By Prof. John E. McFadyen, M.A., Knox College, Toronto.

Were it not for the fact that the religion of the Bible is so intimately associated with history, the Book of Judges would be a great surprize. It rings with the sounds of war from end to end, and its contribution to the religious life of to-day is of a very different order from that, say, of the Prophets or the Psalms. But it is an invaluable testimony to the early religion of Israel, no less than to its history. The life of the people of those days was largely a life of warfare, and their God was a God of battles; and the blood of many a generation must have been stirred by the stories of the prowess of the heroes of the olden time.

Of these stories one of the most thrilling and popular was that of Gideon (Judges vi.–viii.). It is told with much detail and occupies a relatively large proportion of the book. It is marked by a certain unity, and it is told so well that the reader is carried on from point to point without feeling the temptation to analyze it and to compare its constituent parts. But when he reads the story again in a more critical temper, he is confronted by difficulties not a few. We shall look at some of these, taking them in the order in which they occur.

The story begins, as usual in the book of Judges, with a stereotyped phrase—"the children of Israel did that which was evil in the sight of Jehovah" (vi. 1, cf. iii. 12, iv. 1, xiii. 1)—a phrase which represents the apostasy as a national one, tho the scope of the narrative is usually limited to a particular tribe. Still, in spite of the stereotyped nature of the first verse, there is some detail and even local color about the next five verses. Verses 7 to 10, however, are couched in terms almost as vague and general as they could be. We are told that Jehovah sent a prophet, but he is anonymous. His message is exprest in somewhat conventional language, and seems to break off in a rather abrupt and unsatisfactory way. The contribution of the paragraph is that it connects the sufferings of the Israelites with their idolatry.

This section, however, at once gives way to a passage of great interest, detail, and power, descriptive of the call of Gideon (vi. 11–24). The religious ideas which underlie it are primitive, and remind us forcibly of the divine appearance to Abraham at the sacred tree in Gen. xviii. Jehovah (verses 14, 16)—a term which appears to be used interchangeably with "the angel of Jehovah" (cf. verses 11, 12)—speaks to Gideon face to face. It is interesting to note that Gideon does not connect, as the writer of the first verse does, the sorrows of Israel under the Midianite oppression with her sin; he does not know "why all this is befallen us." The oppression is a historical fact: verse one is a reflection on, a theory or interpretation of, this fact.

The story of the call, tho in the main homogeneous, is not without difficulties of its own. According to verse 21, "the angel of Jehovah departed out of Gideon's sight," after touching the flesh and cakes with the end of his staff. But, according to the next two verses, Gideon addresses and is addrest by Jehovah apparently face to face, as in the previous part of the story; for it is neither said nor implied that the divine voice reaches Gideon from heaven. On the whole, however, the story is plain. Gideon is divinely called to deliver his people from the oppression of the Midianites. He receives the assurance of the divine presence and he builds an altar to Jehovah (verse 24).

Immediately, however, we hear of another altar, which was nevertheless to be erected in the same place. For the first altar was in Ophrah (verse 24) which, in verse 11, is expressly connected with Joash, Gideon's father; and the second altar is also described as "the altar that thy father hath." Almost certainly, therefore, these two altars are in reality one; and, after our experience in the analysis of the Pentateuch, we are led strongly

to suspect that we have in reality here two documents, in each of which the story of its erection was told. This suspicion becomes strongly confirmed when we note that the section 25–32 is practically another account of the call of Gideon; only in this account attention is concentrated on the religious, rather than on the political situation, and the assault on idolatrous worship is the first step toward the deliverance of Israel. This version agrees with the representations of the anonymous prophet in accentuating Israel's apostasy; but the ultimate design of both versions is to describe the divine call which came to Gideon to "save" Israel (verse 36).

With this second version go verses 36–40 in which Gideon is represented as asking and obtaining a sign. We have already seen that, in the other version, a sign had been asked and granted (verses 17 to 21), and to request for another sign after one so convincing, is, to say the least, surprizing. The hypothesis of two sources seems natural, if not necessary; but this hypothesis is raised to a practical certainty when we discover that whereas, in the first version, the divine being is, with one explainable exception (verse 20), consistently throughout named Jehovah, in verses 36–40 the name is regularly God. The inference drawn from the use of the divine names is here almost irresistible, for the following reason: Up to Exodus iii., when the new name Jehovah is represented as revealed to Moses, the Elohist calls God simply Elohim, God; but beyond Exodus iii., he, no less than the Jehovist, is free to call him Jehovah; so that, after Exodus iii., this valuable clue to the documentary origin of a section usually disappears, and we are forced back upon other criteria. We can be all the more certain, therefore, that, when a passage does use the word Elohim (God) throughout, it is a really Elohistic passage.

If this argument is sound, it leads to a very important conclusion: namely, that the two prophetic documents known as the Jehovist and the Elohist which run through the Hexateuch do not end with Joshua, but are continued, at any rate into Judges, and not impossibly, as some scholars think, beyond it. In that case, we see that there would be two schools of historians interested, not only in the early history of Israel, but in her whole development — historians who traced the footprints of God upon her history from the earliest days down to the days of the monarchy.

We have, however, passed over verses 33 to 35. They, too, contain within themselves facts which are perhaps not easy to harmonize. According to verse 34, when the spirit of Jehovah came upon Gideon (apparently this is the older version), "Abiezer was gathered together after him," that is to say, he mustered his clan. In verse 35, the muster takes place on a much less humble, more ambitious scale: troops come from Manasseh, Asher, Zebulon, and Naphtali. There is, of course, nothing intrinsically impossible in this; but, as it does not harmonize with vii. 23, where these tribes are represented as not being called out till after the battle, to aid in the pursuit, the two statements in vi. 34 and vi. 35 can hardly be from the same pen. The former, in which the clan alone is summoned, is doubtless from the older document (the Jehovist); the latter, with its larger scale of operations, is from the later (the Elohist).

The reason for this larger scale soon becomes apparent. It is not for the greater glory of Gideon, but of God. The great army of 32,000 is reduced first to 10,000, and then to 3,000 in order to illustrate the truth that victory in battle rests with God, and that He can save as easily by few as by many. In the older version, according to which only Gideon's own clan was involved (vi. 34, cf. viii. 3), the number of warriors would necessarily be small; and consequently both versions of the story agree in asserting that the splendid victory over the mighty host of Midian was gained by a handful of Hebrew men.

The next important difficulty appears in the description of the tactics by which the victory was won. In spite of the writer's obvious delight in the description, it can not be said that the tactics are clear. The warriors are represented as all having trumpets in their right hands, and pitchers in their left, with torches inside the pitchers. One would be inclined to suppose that the manipulation of a pitcher with a lighted torch inside would be enough to keep both hands busy; but, apart from that, how are warriors, with a pitcher in the one hand, and a trumpet in the other, to use their swords? The redundancy of the description suggests that elements have been incorporated from more sources than one. It is impossible to

disentangle them with certainty, but the following solution is not unreasonable. In verses 17 and 18 Gideon's instructions to his men are to blow their trumpets after he blows his; in verse 22 that is exactly what they do (the first clause of verse 20 seems to be a redundant anticipation). After surrounding the camp (verse 21a) they blew the trumpets, and the Midianites were thrown into such consternation by the trumpet blasts from every side that in their panic they began to turn their swords against each other, and the panic issued in a headlong rout. In the other version, the pitchers were broken, and the sudden flashing of the torches confused and terrified the enemy, who fled pursued by the Hebrews. This solution may not seem satisfactory to those who are determined to harmonize discrepancies, but it will carry a high probability to those who have already been convinced that there are two strata of tradition in the Gideon story, as in so many of the patriarchal narratives. In any case, it relieves the narrative of its undeniable redundancy, and gives the busy warrior hands enough, but not too much, to do.

One more difficulty remains, but it is a serious one. With viii. 3, the narrative has every appearance of being brought to a conclusion. The two Midianite princes have been slain, the pursuit is over, and the proud warriors of Ephraim remonstrate vehemently with Gideon for the small part they have been allowed to play in the affair, being only called in to cut off the Midianite retreat across the Jordan. Gideon tactfully flatters them by pointing to their success in capturing the Midianite chiefs as beyond comparison with his own, or, as he says, with that of Abiezer—another hint, by the way, that in the original version only Gideon's clan was involved (cf. vi. 34). But the victory is now complete: Ephraim has already had his gleanings, and Abiezer his vintage, of Midianite blood.

With viii. 4, however, the story seems to start afresh. In spite of Gideon's acknowledged victory, the inhabitants of two Hebrew cities address him quite contemptuously and refuse to aid his men by giving them provisions for the pursuit, apparently because they fear the possible vengeance of Midian. This is not a real sequel to the previous story of the pursuit, but rather an independent and parallel version of it. A common feature of both is the mention of two Midianite princes, with their slaughter; but peculiar to this version is the account in verse 19 of the origin of Gideon's feud with Midian. Whereas, in the later version, the religious motive was more prominent, Gideon being called to deliver Israel from the idolatrous Midianites, here the motive is rather a personal one, and is connected with the duty, sacred to a Semite, of blood revenge.

One may or may not accept the view that the Gideon story is composite, but the difficulties which it is intended to meet, tho to an ingenious harmonist they may not be insurmountable, are undeniable. Nor must it be forgotten that the critics admit their analysis to be only tentative. It is commonly asserted that such scholars are absurdly dogmatic in their relegation of verses and fragments of verses, with an airy confidence, to their respective documentary sources. No doubt, some of the critics have on occasion been unduly dogmatic, just as some of their opponents have been; but most of them have exprest their opinions on difficult points of the literary analysis with a moderation for which they have not always got credit. Nowack, for example, in discussing vi. 11–24 admits that we have no means for effecting an exact separation between the sources; and he concludes his analysis of vii. 16–22 by saying: "Considering the intimate way in which both narratives have been woven together, a more exact division of the sources is no longer everywhere possible." This is a point which should be borne in mind by those who accuse scholars of dogmatism. Gunkel, for example, in his discussion of Gen. xli. tells us that he is "under no illusion of having attained certainty; on such difficult and complicated ground one must be satisfied to attain probability." Bacon admits that "there will always be a remainder which defies our analysis"; and Driver expresses himself as believing that, in Hexateuchal criticism, with the exception of the sections which belong to the priestly code, the analysis is frequently uncertain, and will probably always continue so. But it is one thing to admit the difficulty of the analysis, and another to deny the necessity for it. Tho the original documents can not be confidently analyzed and delimited to the last iota, the theory of composite authorship is thrust upon us by the literary facts, and the broader

lines of those documents, and even much of the detail, are reasonably certain.

The double documentary attestation of the Gideon story is a gain, rather than a loss: it means that we have two witnesses, where we thought we had only one. There is substantial agreement between the two versions, and most of all in the vital fact, that Israel's victory over the mighty hosts of Midian was won by a handful of men.

WAS JESUS EVER PESSIMISTIC?

By the Rev. G. L. White, New Hampton, New Hampshire.

Pessimism is defined as a "disposition to take a gloomy or despairing view of affairs, a tendency to look on the dark side, a habit of anticipating failure or misfortune" (Standard Dictionary).

It may be easy to show that Jesus did not have that "disposition" or "tendency" or "habit," not so easy to prove that nothing which He said or did has a look that way.

Theodore Parker "did not believe in the perfection of Jesus—that He had no faults of character, was never mistaken, never angry, never out of humor, never dejected, never despairing." He sees errors, too, in His popular teachings: Jesus "taught the existence of a devil; ascribed evil qualities to God, wrath that would not sleep at the Day of Judgment, believed in eternal torment. His prediction that the world would soon be destroyed, and that the Son of Man would come back in the clouds of heaven, and that this should take place during the life of men then living, was obviously a mistake" ("Views of Religion," p. 278).

With such ideas concerning Jesus, it would be easy to think that our Lord was as liable to pessimistic as optimistic views. We can scarcely believe that the gospel-writers had such extensive acquaintance with literature or philosophy that they could discriminate between optimism and pessimism, could become imbued with either love for the one or hatred for the other. It is therefore the more wonderful that so little in the pictures of Jesus's life, and the reports of His sayings, can be construed as having a touch of pessimism. Men have been found in any numbers you please who have willingly sought, with great diligence, to discover traits in Jesus that would undoubtedly ally Him with humanity, and that in its lower aspects. Perhaps a large majority has been overzealous to magnify His divinity, overlooking, minimizing, or explaining away what Mr. Parker was pleased to call His errors and limitations. The world with rare unanimity has agreed that Jesus was an optimist. Some have maintained that neither an optimist nor a pessimist occupies the ideal position, but a compound of both, a *via media* between them. What are some of the alleged limitations to Jesus's optimism? First, that He did not take a hopeful view of the money question. It is asked, Was not His language respecting riches often discouraging, repressive, pessimistic, furnishing watchwords for socialists the world over for all time?—"Wo unto you that are rich!" "Wo unto you that are full!" "Wo unto you that laugh now!" "How hardly shall they that have riches enter into the kingdom of heaven!" It is cited as an instance of Jesus's extreme prejudice against wealth that He laid upon the model young man whom He indeed loved an unnecessary and intolerable burden, as a condition of discipleship to Him and membership in His kingdom.

It is charged that Jesus took a gloomy view of His own lot in life: "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head." The sentence trembles with the spirit of querulousness and complaint; it is the beggar's plea, the itinerant's seeking sympathy and financial aid.

It is charged that Jesus took life too seriously, was too often sad and deprest, never laughed, while tears and sighs punctuate His words and acts. That some took Him for Jeremiah indicates how highly sensitive He was by nature and closely allied to pessimists. The groaning at the grave of Lazarus, His sighing (Mark vii. 34; viii. 12) upon several occasions, His agony in Gethsemane, His exclamation of forsakenness on the cross, are not in keeping with a sane and healthy optimism.

It is charged that He took a gloomy view of the future: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Dr. Abbott pronounces the pas-

sage "mournful"; Dr. Maclaren, "a sad prediction"; Edersheim, "a terribly sad question." Trench admits that the words appear to call in question the success of His whole mediatorial work. The very form of the question suggests that Jesus expected a negative answer.

It is charged that He did not always maintain a hopeful view of the moral order of the universe, failed of faith as to the adequacy of moral means to attain moral ends, as when, for instance, He took the whip of knotted cords and drove the money-changers from the temple. We are assured that optimism has that confidence in the moral order that it will never resort to violence, to hasty or ill-considered action, to hasten a process which goes on so much better without such interference. We are pointed to the optimism of Browning, who felt that a "sun will pierce the thickest cloud earth ever stretched"; "that what began best can't end worst"; or Tennyson's, who "trusted that somehow good will be the final goal of ill," and we are told that these men would have let the money-changers alone, believing that truth would some time convict them of their error.

It is charged that the cursing of the fig-tree was vindictive, splenetic, a giving way to a "despairing view of affairs." It was indorsing the idea of "the total depravity of inanimate things." It gave color to the suspicion that Jesus saw in the order of nature an alien hand, a malignant spirit, the working of forces not beneficent and kindly.

It is charged that He took a gloomy view of the end of the wicked, believed in a personal devil and evil spirits, threw a shadow on the character of God in parables such as the "selfish neighbor" and "unjust judge"; believed while on the cross that He was forsaken of God.

Sometimes the charges of an enemy sound much like the encomiums of a friend. It is not difficult to meet these "charges" any more than it is now to answer the objections of a Tom Paine. With views of the Bible once held, it was not easy to meet men like Paine. With one-sided views of Jesus's nature and being, it may not be easy to relieve Him of the charge of being sometimes pessimistic. What would it portend to the great body of divinity were it admitted that a note of pessimism, in its best sense, was sometimes sounded by our Lord? If the charge could be sustained that Jesus, under severe provocations, did sometimes fail of maintaining implicit confidence in the moral order of the world, would this necessarily impugn His claim to be the Son of God, or the claim which His disciples made for Him?

AN APOSTLE'S FRIENDS

By the Rev. Simeon R. Reno, Mendon, Illinois.

The eleventh chapter of Romans really finishes Paul's great doctrinal polemic. And what a polemic it is! The world of literature, and especially theological literature, would be irreparably impaired were it lost to the world. The great and fundamental principles of Christian doctrine have been affirmed and defended, personal duties of individual Christians are enjoined; but before he rolls up the mansucript of this epistle to send it away to Rome the remembrance of a long list of friends in Rome and many that are still with him in Corinth causes him to fall into the reminiscent mood for a few moments. And such personal reminiscences! Paul's remembrance of his friends is worthy the great man! This closing chapter is not an anti-climax. Indeed, it is a fitting close. It is a turning from arguments involving human hopes to human hearts; and songs endure only when built on the human heart!

These friends of Paul are worthy to be mentioned in the same eminent category of those Old-Testament and immortal worthies mentioned in the eleventh chapter of the Hebrew Epistle. Here are epitomized biographies of a half-hundred friends! "Phœbe, servant of the Church, . . . a helper of many and myself." What significant words are "servant" and "helper"! Two words! But they are an index to the character of Phœbe!

"Priscilla and Aquila." Noble pair! "My helpers in Christ Jesus, . . . who have for my life laid down their necks"! What a sign of devotion to Paul! Willing to have their necks trodden upon rather than to desert him! "My well-beloved Apænetus, who is the first-fruit of Achaia in Christ"! What minister, missionary, worker for Christ can ever forget the first-fruit of his toil for Christ!

"Mary, who bestowed much labor upon you." How, or when, or why, we do not know! But she did something that forbade Paul passing her by.

"Adronicus and Junia . . . of note among the Apostles . . . in Christ before me"! Pioneers in the faith before the great Pioneer Himself!

"Apelles, approved in Christ"! What a biography, "approved"! Tested, tried, and found true. What a commendation!

"Aristobulus's household" comes in for honorable mention. The mention of him in this relation is evidence that his household was a godly one. Who can ever forget such a "household"? It is precious ointment poured forth, and its odor fills the world!

"Rufus, chosen in the Lord." The Lord called him, and he heard and obeyed the call. Fine sign, this, of obedience! "His mother and mine"! The mother of Rufus had been also a mother to Paul! Ah! these "mothers" in Israel! They are sowers beside all waters and shall bring forth their fruit in its season, and their leaf also shall not wither! Here are a few of Paul's friends that join him in sending salutations to these friends in Rome: "Timothy, my fellow worker"! To be a "fellow worker" with such a man as Paul is certain immortality! Splendid young man! Paul's "son in the Gospel." Paul's amanuensis, "Tertius," comes in for honorable mention: his hand, his eye, his ear, his tongue and mind, as it were!

"Gaius, mine host, and the whole Church in his house" join Paul in salutations to the friends at Rome. Such a household is riches added to any commonwealth! "Erastus, the chamberlain of the city." This was some post of honor. He shielded Paul, and to shield such an outspoken man as Paul is a sure sign of courage and devotion to Paul. Now, here are a half-hundred friends mentioned by Paul. Surely, no insignificant thing in that early day, when Christianity was so unpopular, when to become a Christian was almost for a man to sign his own death-warrant!

We may learn from thence that Paul had many friends. And what a shining company they were! If a man is to be known by the kind of friends he has, then Paul's friends do not detract, but add to, his character. But I apprehend that Paul gave as much as he received in this respect. A Christian is a friend and will have friends.

Again, Paul was not ashamed of his friends, nor his friends ashamed of him! There is much wholesome advice in the words of "Polonius" to his son, "Laertes":

Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption proved,
Grapple them to thy soul with hooks of steel.
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade!

Again, these friends were not a mere relic of the past. Paul expected to claim them in eternity, to possess them forever, and they will grow there, each to the other, beyond our present thought and capacity!

This is not an anti-climax, nor unworthy in Paul, to turn from his great polemic to mention of his personal friends. Henry Ward Beecher is just as great on his "all-fours" with his grandchildren climbing upon him and playing "horse" as when he was standing on his all-twos before an English audience trying to turn the tide of British sentiment from the Confederacy to the Union. Daniel Webster, the Demosthenes of the American bar, was just as great when he is writing so playfully to his tenant about what kind of oxen to have on his farm and how to know good oxen, as when he stood up in old Faneuil Hall and thrilled a thousand people with that burst of patriotic eloquence: "I am a Constitutional Whig, a Revolutionary Whig, a Massachusetts Whig, a Faneuil Hall Whig, and if you break up the Whig party where am I to go!" William Ewart Gladstone could not only make a great speech on his "budget" and well-nigh control the destinies of the British isles and all their possessions for a half-century; but he could "teeter-toter" his grandchild, Dorothy, on his knee to her infinite delight. Abraham Lincoln could not only write an Emancipation Proclamation that freed four million of serfs, but he could also stride across the reception-room of the White House to greet an old farmer friend in the most rural fashion. And our martyred William McKinley could not only write great ultimatums, but also discuss, with his aged mother, the propriety of bringing a good "Jersey" from his Canton home to the White House! These things show the true democratic spirit and greatness of these men! In fact a great soul is to be known as much by the manner in which he does a little thing as when he puts his hand to a great task!

SERMONIC LITERATURE

SERMONS—ADDRESSES

"His preaching much, but more his practise wrought;
A living sermon of the truths he taught."

CHRIST'S PLAN FOR SPREADING HIS KINGDOM

By Newell Dwight Hillis, D.D., Congregational, Brooklyn.

I am the light of the world.—John viii. 12.
Ye are the light of the world.—Matt. v. 14.

Here you have Christ's plan for spreading the evangel of love. Like all the teachers He has His vision of a golden age, of happiness and peace. He wishes to bring about a redeemed society which means redeemed individuals who have redeemed their institutions. Sometimes He calls the redeemed society the Kingdom of God, set up in the soul of man. Sometimes it is spoken of as the kingdom of righteousness and peace. But under whatsoever description, the kingdom is always the eternal life of God, flowing through the heart of man. Our harbor is land-locked, but the tides sweep in and out for its cleansing and life. But the tide in the harbor and out is one with the tide in the immeasurable sea. And religion in man is the eternal life of God, manifest in terms of time in this body-locked human soul. Life is one life; God is light; Christ is light; His disciples are the light of the world. God is in Christ, Christ is in Paul, Paul shines for Timothy, and so the torch is handed on from hand to hand. The Atonement is the heart of God, laid upon the heart of man. During three years of glorious friendship Jesus laid His heart upon the heart of Peter and John.

God's spirit descends upon Jesus, and makes Him the light of the world. Jesus decends upon Peter, and the fisherman becomes a man of oak and rock. Then He touches Saul, and he becomes Paul. Paul lays his mind and heart upon the men of Ephesus, and the mob throws down the stones, forgets to curse, and remains to pray. Oh, wondrous power of soul upon soul! There is a legend setting forth the power of touch, caught in the amber of old Greek pages. From their palace on Olympus the gods looked down on barren fields. At last they sent Ceres down, clothing her with the power of touch. She touched the sand-plain and it became a clover-field. She touched the bog, and it became the spring that widened into a river. She touched the fallen log, and it was clothed with moss and snow-drops. She touched the thorn-bush and it became an olive, and the brier ripened figs. Soon the gods, looking down, beheld hill-sides soft with flush of grass and clustered food. Oh, wondrous power of the divine touch, setting forth the power of Christ and His disciples upon the souls of men. Jesus touched a prodigal, and he became a beautiful son; touched the Magdalen, and she became a sweet saint and the angel of purity; touched the murderer, and he became a hero, and, dying, Jesus communicated the power of touch to His disciples. Peter and John touched three thousand enemies, and they became a church; touched slaves, gladiators, Roman soldiers, and they became disciples of righteousness and peace. And so the evangel of love spread, like a blessed contagion. God is light, Christ is light, and, oh, wonder of wonders, the disciple is light also! a torch, sending its beams far out into a black and wicked world.

"Ye are the light of the world"—that is the genius of Christ's plan for spreading His evangel of love. Great minds that are full of light, great hearts that are full of love—their light will go out into the ends of the earth, and their shining unto the ends of the world. A recent history of the steam-engine says Stephenson knew "that if he could get his engine perfected, the rest would take care of itself." Certainly! That man who discovered the lucifer match did not have to force it upon poor men shivering in the cold and frost of winter. When James Watt has an engine that will lift coal out of a mine, he does not have to insist that it be accepted by laborers bowed to the very ground by sacks of mineral. Let Gutenberg get his printing-press, and all these copyists, weary

of writing, and the millions of men hungry for knowledge, will greet his printed page with shouts and cheers. Get your seedless orange, and it will take feet unto itself and travel over the world. Get the new palm, the new peach or pear, and millions will stretch out their hands, pleading for it. Get Luther—the new Germany will follow. Get Livingstone, and the Dark Continent will soon be full of light. Get your Pilgrim Fathers and the public will tread closely upon their heels. Get your twelve apostles, and you will soon have a new Jerusalem, a new Antioch, a new Ephesus, a new Rome. Get your new Pentecost for the American churches and you will have a new era and a Golden Age of industrial peace and commercial prosperity. Where do new laws come from? Or new arts? Or new liberties? Ah, Jesus understood. He knew that back of the Hebrew commonwealth stood a great law-maker, Moses. Back of the great psalms and prophecies stood a great poet and a great seer, named David and Isaiah. Get your soldier, and the victories will take care of themselves. Get your artist, the marbles will follow. Get your apostle, and Pentecost will come. Get your Paul, and the Temple of Diana will melt like an iceberg in the Gulf Stream. Get your disciples whose light really shines, whose salt has real savor, whose leaven can permeate laws and legislatures. Our generation waits eagerly for the apostle and the church that are candles lighted in the temple of our God.

Perhaps all this explains why Christ never discust political problems or social reforms. It was a black age. As for government, it was an absolute autocracy. As for land, an occasional rich man owned the half of a province. As for labor, two-thirds of all the people in the empire were slaves. As for childhood, in contrast the children of twelve years working in the factories are in a paradise, over against the hell of that awful age. As for taxes, war and misgovernment wasted the little the people had. As for the Church, Jesus never founded one. He imposed no creed: He never heard of an elder nor a bishop. He went away and left His Church without the slightest vestige of an ecclesiastical organization, and not until two hundred years did the Roman Government with its autocracy repeat itself in the episcopacy. One thing Jesus did do—He created an atmosphere around men, so that they might grow. He gave them life, and left them free to work out their own government, reforms, ecclesiasticism, church polity, creeds. God never does anything for men that they can do for themselves. God gives men life, the sun, and soil, but man must build his own granary. He gives men forests, they must make their own furniture; iron—man must make his own plows and ships. He gives men a vision heavenly on the road to Damascus, but Paul must work out that spiritual experience in terms of his own creed, and nourish his soul by such methods as serve him best. What Palestine wanted was not a political reformer, but a Savior, who could turn fishermen into apostles. Just as soon as Pentecost comes, you have a little heaven, set up by the few thousand disciples, who are so overwhelmed with happiness and peace that heaven itself could scarcely offer them any more.

Astounded, they received each day the loaf of bread, and with thankful hearts exclaimed, "This! and God, too!" That is what the French statesman meant: on that day when the Parliament anticipated riots on the streets of Paris, he grew angry and exclaimed, "What France needs is thirty million Christians!" That proposition is self-evident. France tried political schemes; that failed. France tried autocracy, that broke down; tried limited monarchy, that was not a success; tried the republic, and the people were still unhappy. Then she turned to economic schemes; she tried socialism, and she tried communism, and she tried anarchy. And Paris was so hard to satisfy that she was not happy—no, not even when the palaces were blazing and the corpses were piled up like cord-wood. There isn't a single scheme of taxation or economic reform, or political rule that France has not tried. Then she ran the whole scale from atheism to ecclesiastical autocracy, and she was still unhappy. Finally, a man who has read the "Memorabilia of Jesus," rises and tells the French Parliament that "what France needs is thirty million Christians." And everybody in the Parliament shouts, "Of course!" Once France is Christian she can be perfectly happy and prosperous, as a monarchy like England, or a republic like the United States. She can be happy under any economic form, any plan of taxa-

tion, any kind of church government. Why? A steam-engine has a safety-valve that automatically corrects the pressure, and when France's millions are all disciples of Christ, each disciple will automatically correct the assessors' rate, will automatically return the rebate from the railroad, and will automatically right every social and economic injustice, through law. And whenever any minister or apostle of Christ has turned his back on Christ's method, he has lost Christ's victory.

The Master understood; He was too busy saving the prodigal out of his rags, the Magdalen out of the flames, Saul out of his murderous hate, to interfere with things that could wait. The lesser things can wait till Monday night and Tuesday night—therefore Christ stood loose from all political and economic theories and reforms. Great is the importance of law! Great is commerce and the legislation governing it! Great are the problems of the city! Great the influence of child-labor legislation and tenement-house reform! By day and by night laymen should give themselves to these problems, and ministers too as far as they can. The Gospel is a social gospel that redeems institutions. But the apostles of Jesus have as their first duty the redemption of individuals, that afterward institutions may be redeemed through their light and life.

"Ye are the light of the world."[1] This explains the contagion of goodness. Not thinking, some men have been deprest because disease is catching, rather than health. An infidel orator used to tell us for that reason he could have made a better world. But a little more wisdom would have taught the orator that that is precisely what God has done. He has made health a contagion, goodness epidemic, and character something that spreads. The other day I opened an old Puritan author, who was writing about Milton's plea for the liberty of the printing-press, and the anger of the king and the alarm of the people. Incidentally, he mentioned the fact that the man and woman beside him, and indeed every fourth person in the audience, were horribly disfigured by smallpox. Now, in that day, one man, John Milton, believed in the liberty of the printing-press. But that great idea is catching. It spread. The contagion of liberty grew. It traveled like an epidemic. It has spread like the summer, until now Russia has caught it. And even China is in danger of the plague of liberty of the press and thought and speech. But what about the smallpox? Well, that disease would not catch! There is not a man, woman, or child in this audience that is "horribly disfigured by smallpox." You see, the diseases of Charles's time have died out, and nine out of ten of the sins and crimes of that day have perished—they would not catch. But the liberty of thought is catching, from John Milton. Representative government was catching; the world took it from Oliver Cromwell. Why, Charles the First died of that disease. Horace Mann caught a public-school fever, and nearly all the children in the country have taken the disease—or rather health. It begins to look as if the people of Africa and China and India had caught the contagion of goodness, from Morrison and Livingstone and Stanley and Cary and Lord Lawrence and the other heroes. That is why the evils are all waning and goodness is waxing! The light shines.

There is no light that does not represent power. Even that passive shining called the will-of-the-wisp represents the death of vegetable life. God is the sin-bearer, and sacrifice. Jesus's light flames from Calvary. His whole life was one constant sacrifice. Paul is stoned at Lystra and carried off for dead. The next day he returns to Lystra, so that he may let his light shine, and back up his statement that to be with Christ, if duty calls him, is better than life. Our disciple band is slain in Fuchau; immediately another group of young disciples start for Fuchau. Chalmers is the teacher and the reformer among the cannibals of New Guinea. He is murdered, and straightway another column of light starts for those shores. Young Bishop Heber is filled with poisoned arrows as he steps on that far-off island; and when the news reaches Oxford, another university-bred man sets sail for the same shore, that he may front these savages with hearts full of murderous hate. God had handed the light to Jesus; Jesus lighted the torch and gave it to His disciples; from hand to hand the torch has passed, and the flame must not die out, lest the multitude of the pilgrims be lost in the black night. But be not deceived! If the light shines, something is sacrificed. If the upper rooms are warm in January, the coal is diminishing in the cellar. The

astronomer will tell you that anthracite equal to the State of Rhode Island is burned every day to secure warmth enough to produce our May weather. In a few million years this sun will be a burned-out ash-heap, a candle flickering in the socket! Oh, all ye merchants, give, until it hurts, that ye may shine! All ye young men working now in poverty, sacrifice money, strength, time, ease, that you may shine. Influence means service. Shining means the transmutation of power. The great leaders wear the sign of the cross upon their foreheads. Losing your life, you will save it.

God is light, Christ is the light, and they have power to light the flame in human candles that hitherto have never burned. Just now, there is an outbreak of discouragement and pessimism. The enthusiasm for reform has passed. Men are beginning to say, Does it pay? Worst of all, the college orators are beginning to go up and down the land, telling us how all the poets are dead in Concord, how all the statesmen are dead who used to be in the Senate in Washington, and that the earth is emptied of its great souls. So God has at last been overtaken by events to which He is not equal! But did not some one once say that God could raise up prophets out of the stones of the streets of Jerusalem? Who are you, to say that the torch of intellect has burned out, that the lamp of beauty has gone out, that the light of prophecy has died away until the tall candlesticks in the temple of God no longer send out any radiance? Once the great temple of life was ablaze—now you say the worshipers are few, and the lights sputter as they go toward ash, and the voice of the prophet is no longer heard in the land. My answer is that the infinite God can take a street gamin, and in an hour turn him into an Apostle Paul. Because neglect of your soul has all but extirpated your religious sense, do not think that God is growing old. You think that He can not make a Paul out of any passing child in the street?

Come with me to San Francisco, all ye pessimists, and see what God can do! Hearing of the earthquake and the fire, a mining engineer of California left the mountains and hurried by horse and rail to Oakland. Scores of people with passes were on the wharf, but the officers would not let them return to the city. This man clothed with strength said to the officer: "I have no pass. Will you tell me what to do to get across, that I may help?" The policeman looked at his man, and saw that his light was the light of manhood and courage and resource, and was shining. He had waved scores with their passes back, but he said, "Go right down, sir, and get on the boat." Landing at the wharf in San Francisco, the engineer came first to the downtown district, where there had been many homes of the poor, not far from great hotels. Two days had passed. Tho the fire was burning at the other end of the city, the ashes were cooling at this. This newsboy, street gamin, bootblack, I know not which, had returned to this orphan boys' home, to get his brushes and box, but all was ashes. But the fugitives fleeing, here and there had left something worth while, and the fatherless, untaught, ignorant street gamin with the begrimed face of the child, saw this great mining engineer's hand stretched out to help. Lending his strong hand to the boy's weak one, in a few minutes friendship was established, and the man was helping the child toward a place of safety.

Suddenly the urchin stopped. "Took a long time to git them things together," said the boy, waving his hand toward the blackened columns, "and just one day to put them out! Say, cap!"—and now the urchin stopt, put his right hand on the arm of the man, and said—"say, cap, 'tain't no use for a feller to think he can lick God! He can't do it! Just one thing to do—do the right thing, then take things jes' as they come, and act as if you wuz glad!" Who taught this boy Paul's highest wisdom? Now tell me whether or not God can not call the wisdom from the lips of the street gamin, untaught, ignorant, living midst the squalor and vice and evil men! Every one of Paul's greatest principles was stated by this boy, even to the last one only where Paul said, "Rejoice, and again I say to you rejoice, whether full or hungry." The boy said, "Take things just as they come, and then act as if you was glad!" The spirit of man is the candle of the Lord. With hot ashes of San Francisco for a pulpit and a neglected orphan for a preacher God can evoke the wisdom and eloquence that are divine. Therefore, put away depression, expel gloom, doubt, and pessimism. Just a little more pressure of God's vernal spring and the whole world will wave with the fruitage of Eden and the leaves of the tree of life.

THE HEAVEN OF THE INTELLECT

By Prof. James Stalker, D.D., United Free Church, Aberdeen, Scotland.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.—1 Cor. xiii. 12.

One who was no bad judge once, in my hearing, exprest the opinion that in this chapter revelation reaches its high-water mark. Nowhere else does Scripture, he thought, quite attain, in height, to the statements about Christian love with which the chapter opens, or, in depth, to those about Christian knowledge with which it closes. One would hesitate to subscribe to this dictum, because other chapters of Holy Writ occur to one's mind for which, perhaps, the superiority might be claimed. But two things in this chapter have always appeared to me extraordinary. The first is that the acknowledgment of the supremacy of love comes from St. Paul. He was not the apostle of love, but of faith: to expound the function and the value of faith was his life-work; and anything from his pen in praise of this grace would have been the most natural occurrence in the world. St. John was the apostle of love; and a rhapsody on the subject in any of his writings would have been the reverse of a surprize. Yet it is to St. Paul we owe love's immortal eulogy—so completely did the Spirit of inspiration lift him above what may be called the prejudices of his temperament and his experience, and enable him to recognize the true proportions of truth. The other extraordinary circumstance is that the recognition of the limits of Christian knowledge made in the close of the chapter, and especially in our text, should come from St. Paul. This is a theme on which some religious teachers are always harping: they delight in expatiating on the littleness of our knowledge and the darkness of the mystery of existence. Their views of divine truth are nebulous, and nothing so excites their horror as clearly defined dogma. They are less at home in the light than in the twilight. But St. Paul would be the last to be reckoned among such thinkers. Indeed, there is no writer of Scripture to whom nebulous thinkers bear less good-will. If any man ever strove after clearness in his views, it was he; he was naturally of a dogmatic turn of mind, and he was conscious of living in the blaze of a great new revelation. Yet this is the man who says that "we see through a glass darkly." The acknowledgment comes with extraordinary force from such lips. To hear St. Paul uttering it is as touching as to see a strong man weeping.

The text places in contrast two things—the present limitation of knowledge, and its future expansion.

There are three ways in which, in this text, St. Paul expresses his sense of the limitation of our present knowledge. First, "we see through a glass." It is a little doubtful what is meant by "a glass." It may be a pane of glass; and, if so, it must be remembered that the glass of the ancients was not, as a rule, as clear and transparent as ours, but rough and dim; and what is meant is that spiritual and eternal things are to us at present like objects seen through such a semitransparent medium: they are like a landscape seen by moonlight, when everything is indistinct, half-revealed and half-concealed. But more probably he means by "a glass" a looking-glass or mirror; and the reason why he says "through," instead of "in" a glass is because, when looking into a mirror, you seem to see the objects "through" it—that is, as far away on the opposite side as they really are on this side of the surface. The idea, in this case, would be that at present we do not see spiritual and eternal things themselves, but only shadows and reflections of them. We are like the Lady of Shalott, in Tennyson's well-known poem, who was under a spell by which she was prevented from turning round and looking out on the world through her window, but in a mirror hanging on the wall of the room in which she resided could always see reflected the neighboring highway, along which the nights were passing, and the river, thronged with barges bearing their variegated freights to and fro. Plato has the same idea; we are, he says, like men sitting spellbound in a cave, with their backs to the opening, who can not turn round, but on the opposite wall see the shadows of the figures passing by outside in the sun.

The second form in which the Apostle expresses the imperfection of our present knowledge is that we see "darkly." This translation, however, is a very inadequate rendering of the original, which signifies literally "in an enigma" or "in a riddle." At

present, he says, we see the things of God only in such a way as to be able to guess what their actual form is. Perhaps the best clue to what this means may be found in the preceding verse, which says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." There are many important subjects about which we can not speak to children directly. We speak in pictures, which are not, indeed, intended to deceive, being, on the contrary, the best representations of the realities the children can get at the time; but yet are not the very image of the facts, but imaginative equivalents for them. What St. Paul hints is that in our knowledge of the spiritual and eternal world we are but children, and that, when we reach the next stage of existence, our conceptions thereof will undergo the same transmutation as does our knowledge of this world when we pass from childhood to manhood. Or, perhaps, a still more lifelike illustration may be found in the difference between the Old Testament and the New. In the Old Testament everything was taught in pictures: the institutions, sacrifices, and ceremonies of that dispensation were only shadows of realities to come. So we are now aware, but there is no reason to believe that those who lived under that dispensation perceived this with anything like the same clearness. To them all was real, as the child's world is real to it; only in rare moments did the loftier spirits divine that they possest the truth only in an enigma. St. Paul's thought, then, is that in the future we shall stand in the same relation to our present selves as that in which those who live in the Christian era do to those who lived in the preceding dispensation. What is now called the New Testament will then be to us an Old Testament, and our present conceptions of things divine will be put away as childish things.

The third form in which St. Paul puts his thought is that now we know "in part." A friend once told me that he had been in the company of a professor who was examining the books in the university library on his own subject, with a view to the improvement of his department. The learned man carefully scanned the rows of old text-books, and, sweeping his hand over the whole, he pronounced the judgment: "Every one of these is to be taken away; they were true and useful once, but are now quite superseded by the advance of knowledge." This seems to be St. Paul's very thought. We are all agnostics in a very real sense; and not only will the fuller knowledge, when it comes, supplement that which we at present possess, but correct it, just as the daylight, when it enters a partially lighted room, not only reveals many objects not seen before, but imparts a different aspect even to those already perceived. In things divine we have not only much to learn, but much to unlearn.

Such are the picturesque forms in which St. Paul expresses a truth which every one has felt in his own degree according to the depth of his own nature and the intensity of his reflections. There is no direction in which the mind can turn but it soon comes up against an insurmountable wall of mystery: "Hitherto shalt thou come, but no further." Is it God Himself we desire to know? "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" When we say that there are three Persons in one God, we are not going beyond what we are entitled to say, but how little do we know of the realities behind these terms! The words are algebraic symbols, standing for magnitudes of which we have little conception. Or, when we say of our Savior that He is both God and man, we are not going beyond what Scripture makes us bound to say; yet any child can, thereupon, suggest puzzles which the wisest can not solve. The mystery is hardly a whit less profound if from God we turn to ourselves. We know, for example, by the direct testimony of consciousness that the will is free; yet, when we study what is known of heredity, how impossible it seems to determine where freedom ends and necessity begins! Darkest of all is the mystery of sin. Whence comes this sad, bad, mad heritage in which we all participate? It is like a great, black pit in the center of humanity, out of which are constantly emerging shapes of monstrosity, which confound the harmony of nature and wreck the progress of the world. In every one of ourselves there is a horrible pit, to the bottom of which we have never seen. How is it that we are able to do things at which, when they are done, we stand aghast, as if they were the work of another than ourselves? How is it that we can so clearly see and approve what is right, and yet be so feeble in turning our knowledge into action? There

are many mysteries, but this is the most baffling of them all.

Let us turn from this limitation to its contrast, the future expansion of knowledge. I have heard a president of the British Association discuss the question whether the great generalizations of science, such as the law of gravitation and the theory of evolution, are forms of real knowledge corresponding to actual things in nature, or whether they are only temporary and transient ways of looking at nature which the race may outgrow as its history proceeds, and his conclusion was that the latter supposition would be discouraging and debilitating. Yet St. Paul here teaches a similar doctrine in regard to religious knowledge, and deduces from it, not discouragement or debilitation, but the strongest encouragement, because he argues from the present limitation of knowledge to a great expansion of the same in the future, and the pain caused by the sense of limitation makes him to strain forward in aspiration toward the hope of a more glorious condition.

First, he says that the knowledge of the future will be "face to face." At present we sit spellbound, seeing the pageant in a mirror, while we can not turn round; but then the spell will be broken, and we shall turn round and stand face to face with the realities. I wonder if this be the reason why sometimes, immediately before death, there is a blazing-up of the flame, as if life were going to come back again: is it because the door of eternity begins to open, and the very image of the realities to break in surprize on the soul? And, after the spirit has fled, the body sometimes assumes a transfigured look, as if there were a vision behind the shut eyes, or the ear were listening to unearthly music. At all events, the vision "face to face" is a prospect which may inspire not only the thinker thirsting for knowledge, but all who know anything of the pain and joy, the hope and fear of moral struggle. Do we not all, in this struggle, often wonder why spiritual and eternal things exercise over us so faint and wavering a sway? Now and then, indeed, when our vision of them is extra-clear, they transport us with their excellence, and make all other prizes and enjoyments appear tame in comparison. But soon the mist slips in between again, and we are astonished that we are so little imprest by what we wish to impress us so much. This is, however, largely due to the imperfection of our present knowledge: we do not see the things as they are, and, therefore, they do not impress adequately. But, when we shall see them face to face, it will be different: then they will exercise over us their full and legitimate influence. One look of the Savior "face to face" will cause such a current of love to flow through the soul that no evil thing can stand in its course. "We shall be like him, for we shall see him as he is."

The other form in which St. Paul expresses his hope is that we shall know "even as also we are known." Usually this is interpreted to mean that we shall then know God as He knows us. But surely this would be an absurd statement: in order to know God as He knows us we should require to be gods ourselves. The meaning, in my opinion, rather is that we shall then know ourselves even as He knows us now. He knows us altogether: He has in His mind the scheme of our life; He knows why everything befalls us; He knows why the prize we have striven for has been denied, or why we have been stript of the possession in which we have taken unlimited pride; He knows why we are changed from place to place and emptied from vessel to vessel; for He can see the end from the beginning, and is making all things work together for good to them that love Him. We do not yet see, and, therefore, these vicissitudes perplex us and sometimes plunge us into despair. But we shall see, for we shall be placed on a height from which, as we look back upon our earthly course, we shall see every object and every event in its true relations and proportions, and the light will fall most brightly on the spots which, as we have passed through them in experience, have been the darkest. At a single glance we shall see the pattern of the entire web of our existence, and through it all we shall be able to trace the golden thread of a Father's love. St. Paul's life was one in which some great compensation was needed for present privations and sufferings, and he found it in the belief that a revelation is coming yet which will make all that we know in this world appear pale and shadowy—so effulgent will be the glories of eternal day.

One of the attractions of heaven to St. Paul, we have seen, was the increase of knowledge. I do not know if there are many minds on which this acts as a motive. I rather fancy that the majority are attracted to heaven by the heart, rather

than the head, because they are expecting to be reunited there to those from whom they have been separated in this world. Some feel the attraction most in the conscience, being weary of the struggle with sin and the clinging presence of a body of death, and longing for a condition of moral perfection. But the intellectual attraction is well fitted to be a strong one, too. Many in this world have little opportunity of mental development, like those of whom it was sung:

But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repress their noble rage
And froze the genial current of the soul.

Such will, in the next life, have ample opportunity to harvest the treasures of the mind which they have missed in this one. Intellects which have been dull and obstructed here will there experience a glorious emancipation; while those who in this world have been intellectually great, in comparison with the majority, but, like one of the greatest, have felt themselves to be but as children picking up a few shells on the shore of truth, while the vast ocean stretched before them, unknown and unexplored, will there have ample leisure and boundless scope for the prosecution of their successful investigations.

For the scholar, the thinker, the lover of truth there is a heaven no less than for the ignorant and the erring; and an expansion of knowledge, endless and ever growing, is one element in the prize presented to our ambition when we are urged to "lay hold on eternal life." For learned and unlearned, nevertheless, there is only one way of attaining the goal. The only way to lay hold on eternal life is to lay a hand of faith on Him who says: "I am the resurrection and the life; if a man believe on me, tho he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

THE SOWER

By Russell Cecil, D.D., Presbyterian, Richmond, Virginia.

Behold, a sower went forth to sow.—Matt. xiii. 3.

Our Lord was sitting in a ship when He spoke this parable of the sower to a vast multitude of people who were assembled on the shore. No doubt, He could see the plowed field sloping from the crest of the mountain down to the water's edge, with its deep loamy soil, with the foot-path running through it, with the stony point appearing here and there above the surface, with the occasional patch of thorns and briers which the laborers had been unable to subdue, and with flocks of birds circling through the air above it ready to seize upon any precious seeds which were exposed to view; and it is more than probable that He could see the sower also with the bag of grain upon his arm going forth to sow or already engaged in his work. Jesus often based His teaching upon concrete events transpiring immediately under His eyes, and this custom gave to the lessons He taught a significance deeply impressive and sometimes startling to His hearers.

The famous French painter, Jean François Millet, the creator of those masterpieces of art, "The Angelus," "The Gleaners," and "The Man with the Hoe," gained his first reputation as a portrayer of peasant life by a picture called "The Sower," which many competent critics have pronounced the greatest of that remarkable series which came from his hand. It is an excellent illustration of the sower in our Lord's parable. I have the impression that the artist must have had this parable in mind, as well as the peasant life of France, when he executed his great conception. He came from a peasant s home himself, a home of simple and unaffected piety; he was a man of deep religious experience; and "The Sower" was painted at a crisis in his career, when, disgusted with the frivolity and sin of Paris and the kind of work he was compelled to do there in order to earn a living, he forsook the gay capital and took up his residence in the country. "The Sower" embodied his idea of life and its labors.

We usually think of our Lord's parable as applying to the preacher of the Word and his hearers, and seriously that is the only truth in it, but it also has wider application. It may be truly said of every young person, man or woman, who enters upon the serious duties of life, "Behold, a sower went forth to sow."

Every sower should be conscious of the value of his work. The soil must be prepared with diligent and painstaking labor, and the seed must be selected with care, attention being given to the quality of it and its freedom from tares. One can not anticipate a generous harvest except from good seed sown upon good ground, but when this preparation has been intelligently and honestly made, the sowing remains a very important matter. When the sower goes forth to sow, he should remember his responsibility, and what valuable interests are at stake in the work which he is proposing to do. Unless he performs his task skilfully and conscientiously, the results will be manifest in a poor harvest, and multitudes who are dependent upon it for bread will suffer hunger. In agricultural districts where men know so well the value of the harvest for the sustenance of the people and for the great interests of commerce, the sowing of seed is regarded with serious concern. In my boyhood, which was spent in the country, I have frequently seen the sower go forth in the morning to sow his seed, and I well remember the deliberate and often solemn manner in which, after taking the bag upon his arm, he would catch up a handful of seed and then would stand for a moment looking across the field and fix his eyes upon some distant object as a kind of guiding star before stepping forth to his task. In rural France where Millet was reared and where, with the exception of a few unhappy years in Paris, he lived all of his life in poverty, and where thousands of people are absolutely dependent for bread upon their daily toil, the sower of seed performs a sacred ministry. This was true also in Palestine in the days of our Lord. In our parable Jesus seized upon a matter of vital importance to His hearers with which to illustrate some characteristics of His kingdom. When He began this discourse from His pulpit on the sea, with the words, "Behold, a sower went forth to sow," His audience upon the shore understood what He meant, and their attention was immediately arrested.

Our task in life is that of a sower of seed. Whatever vocation we may have chosen for ourselves, or in whatever way our time and energies may be employed, we are sowers of seed. We should be conscious of that fact, and conscious also of the vital interests involved in it. When Millet started to Paris to study his art, his pious grandmother, who was also his godmother, and to whose hand the rearing of him as a child had been committed while his own mother labored in the field, said to him, "Remember how I promised at the baptismal font, that you would renounce the devil and all his works; and know, my dear child, that I had rather hear that you were dead than that you had been unfaithful to the laws of God." A little later in his career, she wrote to him and reminded him of that remarkable expression of another great artist who said, "I paint for eternity," and endeavored to impress him with the importance of having a noble purpose in his work. It should not be surprizing to us, when we know these things, that Millet should have renounced in disgust the study of frivolous and sensuous subjects, in which in early life he had become a recognized master, and that he should have become such an earnest sower of good seed in the production of that series of marvelous pictures to which allusion has been made, with which he has blest the world. As sowers of seed we should have an earnest purpose. It is an obligation which every one of us owes to our own generation and to the generations that are to follow us to cherish high and holy aims in living and toiling that the harvest which ripens from our labors, perhaps much of it after we are gone, may be a blessing and not a curse to our fellow men. Dante makes one of his characters in the other world, in speaking of his life on earth, call it "The time of my debt." What an impressive thought that is! This life is the time of our debt. Let us honestly endeavor to discharge it.

Every sower should accompany his work with prayer. It is said to be a custom, which may be observed in that part of France where Millet was reared, for the sower to begin his task with a prayer to God upon his lips. That is certainly a very appropriate and beautiful custom which should be practised by every sower of precious seed. Prayer is a recognition of his dependence upon God for the germination of the seed in the soil, and for rain and sunshine which are necessary for the growth of the plant and for the ripening of the harvest. The sower should be a man of faith in "the Lord of the harvest." The soil is prepared at great expense of time and toil; the precious seed which perhaps he needs for food for his loved ones is scattered broadcast over the field; it disappears from view, it can not be gathered together again,

it is apparently lost forever; there follow long and weary months of waiting for the sprout, for the stalk, for the full corn in the ear; and all the while he is absolutely helpless; he can not force it nor hurry it, but is dependent upon God. He must find solace in prayer, in faith, in the promise of God that while the world stands seed-time and harvest shall never fail.

It is very unwise for us to endeavor or to get away from God or to be forgetful of our dependence upon Him. There is an old Latin proverb to the effect that to pray well is to labor well, which should never be forgotten. Why should the man of prayerless life expect God to bless his life and work? If we desire His blessing upon our daily task, let us ask Him for it. Live in the consciousness that He is our Father, that all we have comes from Him, that we are constantly dependent upon Him, and that, therefore, we should be in daily communion with Him, and should make known our desires without hesitation or wavering.

Every sower should remember that his work involves sacrifice. Another interesting custom said to prevail in the agricultural districts of France is that the sower, just before he begins, takes a handful of seed and makes the sign of the cross in the air. What a suggestive and instructive movement that is!

There is a certain emblematic significance in sowing seed. The seed when thrown upon the ground is consigned to death, as Jesus was when appointed to the cross. Our Lord, in anticipation of His crucifixion said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." When the sower makes the sign of the cross and begins to scatter the seed, it means that the hour has come for that seed to be glorified. It is then cast into the ground to die that it may obtain a better resurrection; that it may rise in newness of life and blossom out into the glory of an abundant harvest for the benefit of man and beast.

So the Lord Jesus died for our sins according to the Scriptures. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." His death, like that of the seed, was in order to life. That He might not abide alone forever as the only Son of God, but might multiply the children of the Father into a vast multitude which no man can number, the Lord Jesus Christ was sown upon the field of Golgotha, He died and was buried in order that He might be glorified, and in being glorified Himself might bring many others to glory with Him. When He arose from the dead, God gave Him glory. The mighty harvest of souls which He redeemed has been ripening ever since, and they are being daily gathered into the eternal garner of God.

When Jesus Himself went forth to sow He knew what it involved, and He did not flinch or withhold His hand. He made the sign of the cross almost at the beginning; He set His face stedfastly toward Jerusalem, and He would not consent to be turned aside from His high and holy purpose to give His life for the sins of His people. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish but have eternal life." What a blest thing it was for us that this sower went forth to sow, and that He was lifted up to die! He shunned not the sufferings of the cross that He might make atonement for our sins and bring many sons with Him to glory.

Has not the hour come for our lives to be glorified? If Jesus was glorified by the cross we must be glorified in the same way. He says, "If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my Father honor." Our life will be glorified, if we accept the crucified Jesus as our Savior and Lord, and follow Him. Every life is glorified which touches His cross and is crucified with Him. Every soul that by faith goes with Jesus to Calvary and sees there the sacrifice for his sins is forgiven and justified and made glorious with the life everlasting.

Has not the hour come for our life to be made glorious in self-sacrificing labor? The corn of wheat that is not cast into the ground and dies, abides alone. It brings forth no fruit. We can never become fruitful until we are willing to be made like our Master. If we insist upon living selfishly, for the gratification of our carnal appetites and pleasures; if we insist upon saving ourselves from work and worry, from the sacrifice of ease, from hardness, from anguish of soul, from dis-

agreeable sights and sounds and associations, in short, from following our Savior with the cross to which He has appointed us, our life can never be made glorious. "He that will save his life," says Jesus, "will lose it, but he that will lose his life for my sake and the gospels, shall save it." The amaranthine crown of glory for the Christian lies in the path of sacrifice, and that runs by the way of the cross.

With what a rhythmic walk and action every sower should proceed with his work! Take a look a Millet's great picture. Observe how bold and confident the stride of the sower as he passes back and forth with measured tread across the field.

He is working for God and for eternity. How inspiring the sight to him who would sow in the hearts of sinful men the precious seeds of truth! Be courageous, brethren, you who are endeavoring to teach the people the way of life from the Word of God. There is no more sacred ministry than this! You have no need to be timid and apologetic in speech and manner. You are toiling for God and the souls of men, and such work calls for no defense.

Observe the tireless swing of the sower's arm as he scatters the grain upon the hungry soil. He will not cease until his task is done, or until the evening hour, when, as Vergil beautifully says, "The great shadows seek the plain." The sower must not weary in well-doing; "for," says the apostle, "in due season, we shall reap if we faint not." Many tire soon of sowing, but the worker for God should not forget that while one soweth another reapeth, and the work is all of one. He that soweth and he that reapeth may rejoice together, as both of them receive wages, and gather fruit unto life eternal.

Observe also the look of hope in the sower's eyes. Now, he knows, are the days of toil and hardship to be followed by months of patient prayer and waiting, but it will not always be thus. God does not forget His workers. Rain and sunshine will come, the season will pass, yet a few months and then cometh the harvest and the time of rejoicing.

Much of our time is to be spent in sowing. Let us be sure that the seed we sow is good, and that we are diligent in our efforts. The harvest will come by and by. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Whatsoever a man soweth, that shall he also reap," if not here, then in the life beyond.

THE PHILOSOPHY OF PROVIDENCE—A HARVEST SERMON

By the Rev. George Hanson, D.D., Presbyterian, London.

Doth the plowman plow all day, etc.—Isa. xxviii. 24–29.

The prophet has just announced the approach of calamity: the judgment of God, he forewarns the people, is about to fall on Israel: "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work."

But the Jews would not believe that any such fate was in store for them. Were they not the chosen people? Had they not been called out of Egypt and redeemed with signal proofs of the divine power? Had they not been preserved by the divine favor, and was not their country a "land of promise," secured to them by an indefeasible title? How, then, was it consistent with God's covenant and dealings with them to drive them into exile and deprive them of the possessions and privileges which, by His special grace, they had so long enjoyed? How could such severity, amounting to the decimation of the nation and the destruction of their corporate life, be reconciled either with God's assurances of protection or with the actual proofs of His watchfulness over the people and His solicitude for their preservation and well-being? The scattering of the nation far and wide and the sending of them forth into captivity seemed so incompatible with the whole history of God's relations with Israel that the "scornful men" flouted Isaiah's solemn warnings and proclaimed Israel invulnerable: "We have," they cried, with blasphemous bravado, "made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." The prophet's reply is the parable of the farmer, tilling the soil, sowing the seed, reaping the harvest, threshing and grinding the grain.

What a variety of processes! To the uninitiated how mysterious, how unaccountable his doings! How he seems to fling away his seed, scattering it on the cold bare earth, and suffering it to die! How strange it looks to see him when his crops reach maturity, and the stalks are bending under their riches, thrusting in his sickle and ruthlessly cutting down what he had so carefully planted and so eagerly watched for! And when again you find him subjecting the gathered sheaves to the roughest treatment, threshing one portion with the merciless flail, over another driving the horny-hoofed oxen, trampling it heavily over and over; or when at last he takes the grain and places it between the upper and nether millstones, grinding it to powder—does it not look as if he were only bent on its destruction? Yet, do we not know that all these steps, so contradictory in appearance, the sowing and the reaping, the sedulous culture of the springing crop, and the merciless lash of the flail and the heavy oxen's tread, the garnering and grinding of the grain—all these are cooperant to one great end, the supply of the staff of life to man, and all are necessary to secure it. "See," cries the prophet, "in this an image of God's dealings with Israel in Providence. His seeming severity is real kindness. He scatters to gather again; He destroys to save. God in afflicting Israel is only carrying out His own purposes of mercy toward her. The ultimate issue will be her purification. God will gather the wheat into His garner, and burn the chaff with unquenchable fire."

Thus in a very beautiful and simple way the prophet shows us what we may call the philosophy of Providence. The process may seem rough, but the end is good, and we must judge the process by the end.

God's operations in Providence are as varied and strange as the husbandman's in the field. What seems destruction proves to be resurrection, life, and fruitfulness. Suppose we were absolutely ignorant of the law of seedtime and harvest, knew nothing of plowing, planting, growing, reaping, threshing, and grinding, and we witnessed for the first time a farmer at his work, and followed him through all the stages of his labor from the preparing of the soil with plow and harrow to the threshing and grinding of the grain—with what surprize we should regard his actions!

Forth he goes with his plow; remorselessly he cuts through the grass-covered field, destroying its beauty and burying its growth of green. Then taking great quantities of grain with him in bag slung from his shoulder he paces up and down the brown furrows, flinging handfuls of little hard brown unpromising specks on the ground as he goes. Then no sooner is the field covered again with a thick growth of rich ripe corn than he proceeds to cut it all down, close to the very surface, with the sharp scythe. Finally, gathering the sheaves together he piles them on his wagons and fetches them to his granary; there, dropping the scythe for the flail, with pitiless threshing he separates the wheat from the chaff; and flinging the grain into the mill, he suffers it to be broken and beaten into dust. How inexplicable, how wasteful and wanton, it all would appear if we did not know by experience that every step in he process was requisite to secure the necessaries of life, "seed for the sower and bread for the eater." The gashing of the earth's smooth surface with the plow; the sower's lavish expenditure of seed; the sweep of the scythe; the beat of the flail; the grinding at the mill—all are contributory to one end, and all justified by the result. What seemed destruction proved fruitfulness; what seemed reckless waste proved thirty-fold, or sixty-fold, perchance a hundred-fold, gain; what seemed death proved resurrection and life.

Is it not a striking picture of the ways of God in dealing with men? May not His methods be equally strange and equally necessary for the world's good? May not seeming waste and ruin be real gain and blessing? May not the deep furrows, cut by the share, be matched by the keen gashes that sorrow makes? May not the apparent loss of the seed, cast upon the earth, find its parallel in the seeming waste of life and love among men, in the desolation of the home, when beloved ones are taken, in the lives that come and pass, as we might think, in vain? Have not the cutting, threshing, and grinding of the grain their analog in the severe discipline, the crushing experiences, to which we are subject?

We should never pass judgment on any unfinished work, and this world is still in the making, in the rough. If I were to judge the harvest prospects by the appearance of the fields just after they were plowed or the

seed sown, what an inadequate idea I could form of the likely returns, even if I had ample experience of agriculture. If I plucked an unripe apple from the tree, I might be disposed to condemn it: as a matter of fact, its unripeness is only a stage in its development; and if I had patience to wait until God had finished with it I should find it sweet, not acrid, to the taste. We are not to judge of God's handiwork until it is complete. If you went into any great shipyard and saw an ocean liner in the first stages of its building, how little could you judge of the final splendor of the floating city, with its spacious rooms, its luxurious appointments, and its mighty engines driving it across the Atlantic in a week or less. Yet it has to be built up plate by plate, rivet by rivet, beam by beam, from keel to bridge, from bow to stern. Similarly, we must not judge before the time of God's yet unfinished work of bringing order out of disorder, peace out of strife, harmony out of discord, life out of death. God has not completed His work with the world; He has not done yet with you or me. We are still being dealt with, and we can judge of the results only when life and its opportunities and discipline are over, and we stand before God and see the harvest reaped and garnered.

Let your life be sorely tried; let afflictions abound. Do not misjudge or mistrust God. Wait patiently the issue of all; the end is not yet; all things are working together for good.

Do not be discouraged by failure on your part; and do not think you are making no headway because your progress is so slow, or because at times you appear to fall back. You are still in the process of being made—at what stage who shall tell?—you are in God's hands, and His firm yet gentle touch will mold you into His likeness.

Do not be disturbed by the disorders and upheavals of the great world. Remember the world is still in the making; but Christ has entered into the world's life and history; He has Himself conquered sin and death, and He will repeat and keep repeating His triumph in individual souls. He must reign till all enemies are under His feet.

You should look for blessing *in* the chastenings of life, *in* its failures and disappointments, *in* its defeats and disasters. They are never capricious or arbitrary; they are intended and they are needful for your good.

Suppose a seed endowed with intelligence. With what misgivings it would feel itself flung upon the cold earth; and, later, when it sprang up, how cruel it would think the mower who came with his sickle to cut it to the ground, the thresher who cudgeled it and trampled it, and the miller who thrust it between the stones to grind it. Yet by all this severity it was enlarged from one grain into a tall stalk weighted with thirty, sixty, or a hundred grains, it was changed into wholesome bread for man's sustenance, it became part of man's frame, and was lifted from the vegetable kingdom to the higher life of the animal kingdom.

So we are to interpret all life's severities as real mercies. By them God is enlarging, beautifying, purifying, glorifying us, and we should accept every chastisement and hardship as the means determined by His wisdom and inspired by His love for the production and perfecting in us of what He esteems most.

The seed falls into the black earth and dies: yes; but the miry clay has virtue in it, and out of it spring life and fruit.

We are in a vast and howling wilderness: yes; but there is manna in the desert, which you do not find in the land flowing with milk and honey.

"They have taken away my Lord, and I know not where they have laid him." Yes; but "behold two angels sitting, the one at the feet and the other at the head where the body of Jesus had lain."

This is what exalts trouble: it transfigures it, when we know that it is God's own messenger of love, bringing untold blessing to the soul. No trial, no failure, no experience, is without meaning. "Disappointments are His appointments."

There is another analogy which the keen eye of the prophet detects in his Old-Testament parable of the sower: he notes the different treatment which different cereals receive. "The fitches are not threshed with a sharp threshing instrument, neither is a cart-wheel turned about upon the cumin: but the fitches are beaten out with a staff and the cumin with a rod." Even in the matter of sowing and planting there is a difference. Some seeds are sown broadcast, others are planted carefully in rows; some in one kind of soil, others in another. The method that suits one species of growth does not suit another. How true this principle

is when applied to human nature! Different characters and temperaments require different treatment, and God's providential dealings are adjusted to our individual capacity, our individual opportunities, our individual circumstances, our individual temptations; and only He who knows the heart and life can determine the precise method to be adopted for checking our evil tendencies and promoting our inward good.

Is there any less diversity in the realm of human character than in the world of plants and flowers and fruits? and shall we not believe that as much variety of method is requisite for dealing wisely with men as for dealing with the products of the earth? And should we not be thankful indeed that God's treatment of us is always determined by the most minute and intimate knowledge of our needs, our perils, our weaknesses, our possibilities?

Why is one man called to stand four-square to every wind that blows, and another left in the comfort and shelter of a carefully guarded life? Ask why the tree from which these many-tinted leaves have been taken has to live in the open the winter through, while the vine from which these clusters have come dwells in hothouse luxury.

Why do sorrow and loss darken one life, and the light of peace and happiness brighten another? Ask why does your pansy grow best in the rich soil and open sunshine, and your fern in the damp and shadowed nook?

Why are some men chastened and chastened again, until they bleed at every pore; while others pass gently on without stripe or agony, with scarce a stroke from the Father's hand, until at last calmly as children they fall asleep? Ask why your field of corn grows freely, by the favor of heaven, uncut, unchecked, untouched, until the harvest; and why your choicest roses are ruthlessly cut down almost to the stump.

We are under the care of the great Husbandman. He is doing all that unerring wisdom can suggest for our good. Let us see to it that we profit by all His loving providences, dark or bright. Does He send us happiness? Let us accept it as His gift, and use it gratefully and for the highest ends. Does He send us affliction? Let us bow our heads before Him, and say from the heart: "It is the Lord, let him do as seemeth him good."

Some one has said that "no class reveals so tranquil a temper as astronomers." That may well be. With their minds full of the great thoughts suggested by the immensities of space, these midnight watchers are lifted above the pettiness of earthly fretting and ambitions.

And if we could only rise into the heavenly atmosphere of souls awake to the reality of God's love and the wisdom of His will, we too should have a peace that the world could not give, no matter what treasures or pleasures it bestowed upon us, a heart brimming over with joy, that no tumult or disaster of time could disturb.

THE MAKERS OF THE REPUBLIC AND THEIR IDEALS.—A THANKSGIVING SERMON

By Leighton Williams, D.D., Baptist, New York.

And it shall come to pass in the last days, etc.—Isa. ii. 2–4.

Our text is one of the most ancient and beautiful predictions of the future glory of Israel. It is found in substantially the same words also in the book of Micah. It may be a quotation by both prophets from a still earlier source. It predicts the coming of a time when God's throne shall be established as the throne of all nations, and all peoples shall turn to it, for from it shall go out the international law by which all are willingly governed, and by which all international disputes shall be settled. In this way the time shall come when war shall be no more; the time for which the poets and prophets have looked—"The parliament of man, the federation of the world." It was said by a great French scholar, the late James Darmsteter, that it is to the prophets of Israel that man will ever have to look as the great teachers of righteousness, and it may well be so. These ancient books of the Jewish and Christian faith are indeed wells of salvation from which we must still draw fresh inspiration; and on the mountain heights to which they conduct us, we catch our clearest and brightest visions.

What is the ideal of our text? It is not empire, but theocracy. The Jew hated and feared the despotisms of the ancient world. Their wealth, luxury, vices and pride, their cruelty and oppression, in no way attracted him. They filled him with loathing and contempt. He felt that they walked in darkness with no knowledge of the true God, bowing down to idols of their own creation. To use the image of Habakkuk, "They are fishermen worshiping their own dragnet, because of the wealth it brought them." Far other was his ideal. The times should come when Jehovah, the living God, should be everywhere known and revered. He should have His residence among His people, and the peoples of the world should yet willingly turn to Him for guidance. Democracy should thus become theocracy. The rule of the people should be the channel and representative of the rule of God among men.

These two ideals are still contending for supremacy in the minds of men. Theocracy or empire—which is it to be? There is no question what the makers of the Republic desired. Their ideals were declared with great plainness, from the days of the early Pilgrims who first set foot on the bleak and inhospitable coast of New England, seeking first of all an asylum where they might worship God according to the dictates of their own consciences, to the Revolutionary forefathers who prized civil and political liberty above all else. Let us turn to some of these early writings and cull from them here and there a sentence:

Benjamin Franklin: "I am apprehensive therefore that the government of the States may in future times end in a monarchy. There is a natural inclination in mankind to kingly government."

Patrick Henry: "Shall we imitate the example of those nations who have gone from the simple to the splendid government? Are those nations more worthy of our imitation? If we admit this consolidated government, it will be because we like a great splendid one. Some way or other we must be a great and mighty empire; we must have an army, and a navy, and a number of things. When the American spirit was in its youth the language of America was different; liberty, sir, was then the primary object. Your president may easily become a king."

Washington: "It is important likewise that the habits of thinking in a free country should inspire caution in those entrusted with its administration to confine themselves within their representative constitutional service, avoiding, in the exercise of the powers in one department, encroaching upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, the real despotism."

"Of all the dispositions and habits which lead to political prosperity, religion and morality are the indispensable support."

"The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible."

These quotations are sufficient to remind us of the whole tenor of that early American literature. It has its origin in the complete revolt of the founders of our Republic from the ecclesiastical hierarchies and political despotisms of Europe. In them the ideals of the Hebrew prophets were again voiced and we may hope that the Republic will ever remain loyal to them. Thanksgiving Day is a national institution going back to those early days when religion and morality were recognized as the basis of our national prosperity, and when it was generally recognized that religion and political freedom were the greatest blessings we could enjoy, and for them thanks were to be devoutly rendered with each recurring year to the one true God by all His people.

Let us look for a moment or two at some modern tendencies in the light of these ideals. Wealth has greatly increased since the Civil War and is rapidly consolidating, first, from individual concerns to partnerships, and then from partnerships to corporations, and from corporations to gigantic trusts and monopolies. Such consolidation seems to be inevitable, but unless carefully regulated by government, as the representative and guardian of the people's liberties, this tendency can hardly be toward freedom, but rather toward despotism. It seems almost inevitable that otherwise it will create an *imperium in imperio*, a government within a government, or perhaps above it. Our foreign relations have greatly extended since the Spanish-American War and threaten serious complications in the future. It is doubtless necessary, as Richard Olney pointed out at the time of the Venezuelan dispute, that we should take our place in the

family of nations, but still the advice of Washington in his farewell address, as quoted above, should not be forgotten or unnecessarily departed from.

Again there has been a vast growth of executive power which began to show itself in Mr. Cleveland's first administration, and has since greatly extended till, in a recent speech of the present Secretary of State, it seemed to raise anew the question of the relation of the States to the Union itself.

But while these tendencies are abroad and seem to indicate a movement away from theocracy, there are others which we may hope and believe are still stronger that are working for it. Our country is still a deeply religious country. Our people, through the influence of the free school and the open Bible and the daily newspaper, are coming to understand spiritual religion, and to realize the true nature of it as apart from dogma and ritual. The ideals of our people are still wholesomely democratic, and if democracy can become with us truly theocracy, the great commonwealth for which the prophets and poets of all ages have looked may ere long be visibly established among us. The moral and religious principle and vigor of our people have been very distinctly manifest in these last years in our political affairs. The government of our cities has come to occupy a large share of public attention, and reforms are being rapidly effected throughout the country. All these are hopeful signs.

And yet there are serious difficulties to be faced. The question is still before us: theocracy or despotism—which shall it be? Chief among the difficulties that we may call theoretical is the apparent difficulty in reconciling the theocratical ideal, which is the distinctly religious one, with the principle firmly embedded in our institutions of the separation of church and state. How is it possible that the state should be other than wholly secular, if the separation is to be maintained as liberty seems to require that it should be? The evils of secularism are very great and darkly threaten our future. True patriotism has always been a religious sentiment and, as Washington declared, religion and morality are foundations of our national prosperity. Merely secular democracy will not and can not endure. Some way must be found for the theocratic idea to penetrate all institutions, state and church alike; and our people are coming to realize this. Not the devout Roman Catholic alone, but the Protestant as well, deplores a godless school. The recent organization of the Religious Education Association of America is a most hopeful sign of awakened attention to the subject on the part of our leading educators.

Then, again, the formula of the Revolution was threefold—liberty, equality, and fraternity. The great ideal was not liberty alone, but liberty conjoined with equality and fraternity. But this has been largely forgotten. Our people have first of all been entranced, almost intoxicated, with this ideal of liberty, and it was naturally inevitable that with many it should run into license the most extreme and arrogant. And this again has lately caused a reaction away from popular government and in favor of what is called strong government, which may easily pass into monarchy. And yet liberty is not a less noble or wholesome ideal than the fathers supposed. The mistake has been rather to expect from liberty the results which could come only from it when joined to equality and fraternity. Our people seem to be coming to a sense of the importance of equality and fraternity. The discussion of social and economic questions is all in the line of the clear recognition of these ideals. While liberty is essentially a political ideal, equality is essentially an economic ideal, and fraternity a religious ideal. And, in the realization of liberty, politics has achieved its ideal in a great measure, but economics and industrial organization have by no means achieved equality, but, as at present organized, seem to be rapidly working toward a disparity of fortunes which produce a dangerous inequality of social conditions. It is inevitable, therefore, that the question of economic distribution on a basis of social justice must receive the serious attention of our people if the Republic is to continue. Fraternity is essentially a religious ideal, and, if it is to be realized, it must be realized through the religious institutions of our country. Here particularly is the field for the efforts of the churches and the ministers of religion. They must set themselves for the fraternization of our people, and this can only be by the breaking down of the walls of partition that continue to divide and separate the people from one another. And yet, alas, too true

is the saying of Gambetta, the great French minister, "Clericalism is the enemy." The very work that is of chiefest importance, the responsibility for which rests primarily on the ministers of religion, is the work that is not only too generally neglected in the building up of their own particular churches, but it is the work often opposed by many in the interests of their own particular denomination. Better counsels, we may hope, will soon prevail. The movement toward the federation of churches throughout our land; the recognition of the responsibility of religious people for the religious and social condition of their fellow citizens, especially in the great cities of our country; the growth of the humanitarian spirit; and the establishment of social settlements in the congested districts of our great urban centers, are all hopeful indications of the dawn of a new and better era.

Let us turn anew to our text. Has the glorious ideal there displayed been lost, or only for a time forgotten? The seed is not lost when it is planted. It is buried for a time that it may germinate and burst forth in a more glorious resurrection in the flower and a more abounding life. The ideal of the ancient prophet seemed to be lost for centuries, but our forefathers lifted it anew to the gaze of the nations, and if, for a time, their sons may have seemed unmindful of it, we may hope and believe that it has been but a short slumber from which they are now awakening. In the dark days in which the prophet Jeremiah lived, when the nation that he so loved seemed to be going down into irretrievable ruin, he yet proclaimed the possibility of individual salvation, and the responsibility of each individual because of his own opportunity. The knowledge of God was the vital element in that salvation for the individual and for the nation, and so it must continue to be. Thus the ideal of our text for the nation of an all-embracing theocracy based on the knowledge and worship of the living God, became with Jeremiah an individual ideal, and in this form we continually present it from our pulpits to-day. Our country is to be saved, as its people are individually saved, by their individual acceptance of this ideal. From this individual point of view, there are two types contending for the mastery—the materialist against the idealist. The materialist makes money his god, and self-interest is the inevitable expression of a self-centered life. It can lead to nothing else, if successful, than anarchy or despotism. On the other hand, we have the idealist, the man who accepts for himself anew the ideal of our text, who becomes, as it was said of Spinoza, "the God-intoxicated man," and who is led forward, and onward, and upward, as he follows this ideal ever to a higher life.

The ancient world, how early we know not, came to think of all people as a flock of sheep and of their leaders as shepherds of the sheep. The prophets Jeremiah and Ezekiel arraigned the rulers of Israel as false shepherds, and our Lord, speaking probably of the same rulers of Israel in all the centuries that had preceded His advent, declared that they were thieves and robbers, but that He Himself was the true shepherd of man. We have come to use the metaphor of the ministers of religion and to call them pastors or shepherds, but if they are to be such in truth, as well as in name, they must take to themselves the responsibilities of leadership. They must recognize that they are indeed to lead people, and that the fate of the people will depend on their fidelity to this trust. A Christian pastor then, or shepherd, if he would be such in deed and in fact, must recognize his responsibility, not simply to the church over which he is set, but to the community as well in which he lives. He has a responsibility for and a relation to every one of his neighbors which it must be his effort to fulfil, in the spirit of his Master, who condemned the hireling spirit of those who served simply for their hire and through no true love for the people, and who dared to speak of Himself as the true shepherd or leader of the people, because He was willing to lay down His life for them, and because He truly loved them. We may well believe that when the ministers of religion become deeply conscious of the responsibility for the shepherding of the people, the people will recognize their leadership, and that our country will no longer be led by false leaders and demagogs and mercenary politicians, but by these truly religious men, incorruptible, indefatigable, and unselfish, under whose leadership the theocracy so long foretold will at length be established and the Republic become the basis of the great commonwealth of man.

OUTLINES

All Saints' Day—(November 1st)

But some are fallen asleep.—1 Cor. xv. 6.

I. The object of the day. To remember the great army of martyrs, saints, and faithful souls of all the ages who, "having finished their course in faith, do now rest from their labors." Especially to remember the ones dear to us—father, mother, brother, sister, friend, child—the ones "we have loved long since, and lost awhile." A day full of sacred memories. A day full of human interest and affection. A day that brings heaven close to earth, and makes real the article of the creed—"The communion of saints."

II. The teaching of the day. 1. That life is one, indivisible, and eternal. The grave is not an insuperable obstacle between the living on this side of it and the living on the other. We can follow our loved ones in thought, interest, and affection. 2. That the life beyond is not something entirely distinct from the life here. We carry on our character, our personality, our individuality. We shall be recognizable and shall be able to recognize. Heaven is a home. 3. That the ones who have passed on have passed from life to more life. We must not sorrow, as men without hope, for those who sleep in Him. Our selfish grief rebuked by thought of their present sure blessedness.

P. T. O.

The Constraint of Love

For the love of Christ constraineth us.—2 Cor. v. 14.

I. It constraineth us to live holy. This love works in harmony with the divine will that we live holy: "Be ye holy, for I am holy."

II. It constraineth us to love one another. If we allow the love of Christ to work in us it will create love for others.

III. It constraineth us to be resolute. 1. In our belief. 2. In our knowledge of the word. 3. In our devotion to God.

IV. It constraineth us to be filled with the spirit. His spirit beareth witness with our spirit. "Be filled with the spirit."

V. It constraineth us to give. 1. To the poor and needy. "Silver and gold have I none; but such as I have give I thee," in the name of the Lord. 2. To the church. 3. To the missionary enterprise.

VI. It constraineth us to build for eternity.

L. E. Y.

A Meditation on the Ways of God

My foot hath held his steps, etc.—Job xxiii. 11–17.

I. A blest consciousness. Job had kept God's ways. 1. He had obeyed His precepts. 2. He had appreciated His truth.

II. A sublime reflection—that God acts from a purpose. 1. It is unalterable: "He is in one mind and who can turn him?" 2. It is efficient: "He performeth the thing that is appointed." 3. It is personal: "Appointed for *me*."

III. A moral sadness. "Therefore I am troubled." 1. With awe: "I am afraid of him." 2. With weakness: "God maketh my heart soft." 3. With the feeling of abnegation, worthlessness, v. 16.

More than Dust

Dust thou art, and unto dust shalt thou return. —Gen. iii. 19.

"That ever the heart should cry
Or the moon grow dark in the west,
For they that are fair in the face must die
And those we love most and best.
There is dust in the urn, and the skies are lead
And I can not hear the voice of my dead."

Longfellow says the text "was not spoken of the soul."

Remembering the life and words of Him who "brought life and immortality to light" we may disbelieve that the "dust in the urn" has any importance.

I. Our beloved dead were more than dust when they were visible to us in a "tenement of dust." We knew then that it was only a tenement.

II. Our memorials of them should be wreaths of immortelles, the unfading amaranth. To imitate and emulate their virtues is to remember them best.

III. As they are not in graveyards why should we speak of them as being there, or seek them there?

IV. The text describes a penalty for man's sin. Sin always and everywhere tends to

materialize the soul. If ever a man actually goes to dust his sin will be the cause. Life in Christ alone makes us independent of dust.

W. C. S.

The Flood of Years

Thou carriest them away as with a flood.—Ps. xc. 5.

THE text suggested to Bryant his poem "The Flood of Years." As it carried on and out of our sight the dead whose graves we adorn with our memorial flowers so will the flood of years carry us away.

I. This is a vast universal fact of experience and observations. We and all things keep moving on, never rest, forever are changing, pass through the great change, and still move on. The heavens and earth pass away.

II. So universal a fact must be grounded in a law of the universe, and therefore must be good.

III. Our wisdom at every point consists in our voluntary assent and conformity to the eternal flux of life and of matter. If God says "move on" we are not to try to stand still or go back. 1. Our freedom is in moving with the great sweeping currents of God's changes. 2. Our progress is assured only as we trust ourselves to these currents. 3. Our immortality may be an eternal walk with the on-moving God.

W. C. S.

Little Jewels

(An outline for the "Junior Congregation.")

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. iii. 17.

(MAKE out of heavy pasteboard a crown, showing six points in front. Make representations of the gems out of cardboard, covering them with colored paper to imitate the proper gems, and place the initial letter upon the face of each. Write the appropriate verses given below and paste them inside the jewels. Take a letter-file or an old book that has been hollowed out, leaving a few leaves. Hide the jewels inside the book.)

The Bible is like a great mine from which we may dig precious gems if we are willing to search diligently. This book represents the Bible. (Call one of the children to the platform, let him search for a jewel. When he has found one let him hold it up and the children guess what jewel it represents. Then have the child read the verse of Scripture. When you have commented upon the message of the jewel place it upon one of the points of the crown in the following order:

1. Pearl.—Matt. v. 8. Purity.
2. Emerald.—Heb. ii. 6. Faith.
3. Amethyst.—2 Cor. xv. 58. Endurance, firmness.
4. Ruby.—1 Cor. xiii. 13. Love.
5. Ligure.—Eph. v. 9. Goodness.
6. Sapphire.—Heb. vi. 19. Hope.)

Lessons. 1. These are some of the jewels which should crown our characters. 2. A jewel must be polished to shine. 3. A jewel shines not in its own but in a borrowed light. 4. We are to be jewels that should shine in Christ's crown. 5. These jewels, except the pearl, are all found in the high priest's breastplate and in the foundations of the New Jerusalem. As they represent the twelve tribes of Israel in the one, may they not represent the true Israel in the other?

F. E. A.

An Unanswerable Argument

Which of you convicteth me of sin? If I say truth, why do ye not believe me?—John viii. 46 (R. V.).

THE acceptableness, to God and man, of Christ's work and words required the integrity of His character. His life was under not only the surveillance of His public enemies, but the scrutiny of a selected foe within the inner circle of His associates.

I. A universal challenge. "Which of you convicteth me of sin?" No one, of all His enemies from Jerusalem, Judea, Galilee, or any other place, broke the silence following that challenge. An attempted answer was made when the rulers of the Jews "*sought false* witnesses to put him to death." There have been many enemies of Christianity, but not one has produced any impression on mankind by his attack on Christ.

II. An irresistible logic. Major premise: Must not one without sin speak the truth? Minor premise: Which of you convicteth me of sin? Conclusion: I speak the truth. Every word was spoken by one whose life has never been challenged; we must accept the truth of His words, for we can say nothing against the truth of His life.

III. A silencing question. "Why do ye not believe me?" It is not because of lack of evidence, but because our hearts are not true that we do not believe.

R. W. T.

THANKSGIVING SUGGESTIONS

By C. Alex. Terhune, B.D., Modena, N. Y.

The Key of Thanksgiving Day

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.—Neh. viii. 10.

Thanksgiving a religious duty to be manifested in:

I. Worship: 1. Recognition of the Lord, the bountiful giver of all good. 2. Manner: (1) with devout affection, (2) with humility of heart, (3) with teachable spirit, (4) with ready obedience of will.

II. Charity: 1. An evidence of thankfulness. It was a custom of Eastern feasts to send portions to those invited who could not come, and to those for whom nothing was prepared—the poor. 2. A sensing of obligations to one's fellows as well as to one's God—a drawing out of the soul to the hungry—softening the hard lot of the poor. 3. Bountiful with God's bounties.

III. Joy: 1. Indicative of manner in which law was heard. 2. Enjoyment of the sweets of God's providence. 3. A religious duty from which the devout soul derives: (1) Spiritual strength and increase of faith. (2) The oil of lubrication for the wheels of obedience. (3) Tonic for mental processes.

The Proper Tone of the Christian Mind

Remember his marvelous works that he hath done, his wonders, and judgments of his mouth.—1 Chron. xvi. 12.

Bishop Hall affirmed the normal state of the mind when he declared—"What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful remembrance."

First Chord: Recollection. 1. Mindful of God's faithfulness to us. "He hath remembered his Covenant." 2. Remember God's performances for us. Interposition in our behalf—achievements, sacrifices, Pentecost. 3. Be mindful that the divine Companion would be sought after. He seeks those who seek Him.

Second Chord: Humility. Contrast the two men who went up into the Temple to pray. 1. A Religious Grace: Reverent fear of God. 2. A Social Grace: The garment of modesty—the result of divine action in the soul. 3. Its Marks: (1) The cherishing always of a thankful heart. (2) True and noble freedom of the mind. (3) A beautiful life born of the vision of God in the soul.

Religion in Full Exercise

O give thanks unto the Lord; for he is good: for his mercy endureth forever.—1 Chron. xvi. 34.

Godly thankfulness is the music of the soul under the Master's touch, with full power on, and all the stops out.

I. How rendered. 1. With personal reverence — worshipful. 2. With the incense of offerings. 3. In holy array—the apparel most becoming to saints. 4. With solemnity—stillness and receptiveness of spirit.

II. Why the song of Thanksgiving: Gratitude is rent we owe our God. The larger our acreage, the greater the rent due Him. 1. God is good—in His faithfulness and dealings. 2. He is merciful: Evidenced by His abounding blessings, by His provisions, and by penalties deferred.

III. Benefits: By our thankfulness we add no glory or luster to God, but benefits redound to us. 1. Buds, blossoms, fragrance, fruit upon life's branches. 2. Precious influence and sweet fragrance to those about us.

The Voice of Thanksgiving

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Ps. xxvi. 7.

I. The voice of grateful praise will be heard blessing the Lord in the congregation of the righteous, extolling the Lamb and magnifying His holiness.

II. The voice will sound forth God's gracious works of Providence, Redemption, and Grace; and make known His loving-kindness.

III. The voice will fix its tones of gratitude upon the mind by contemplation of God's wonderful love. 1. As an incentive

to thankfulness. 2. As the source of soul encouragement and inspiration. 3. As a fitting example for imitation.

IV. The voice dominant: 1. Discordant and strained chords are keyed accordingly. 2. Sad and weary thoughts give way. 3. Satanic allurements and temptations disappear under the rhythm of thankful hearts.

Thankfulness a Life Principle

In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18.

HEREIN is exprest the grandest and hardest religious lesson; the loftiest religious practise.

I. Conditions: "In everything give thanks." 1. In conditions, straitened or free, affluence or distress, sickness or health. 2. For blessings of all kinds, little or big, perfect and imperfect, common and special.

II. Location: In every place. 1. For blessings of the past. (1) Those sweet to memory. (2) Departed dear ones. 2. Present: Fruit we pick; flowers we pluck; fragrance we breathe; soul stimulus we have gotten from many sources. 3. Future: Better days in fulfilment of promises, burgeon buds, growing fruit, the coming golden fields.

III. The proper frame of mind essential to true gratitude. 1. A deep sense of our own unworthiness, and of God's worth, holiness, and infinite mercy. 2. A constant and full sense of love and humility. 3. A sensing of the relation between God and man, and man and man, accompanied with: (1) Works of piety and love. (2) Recognition of others' contributions to the sum of happiness. (3) Appreciation of one's almoners.

National Thanksgiving

When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.—Deut. viii. 10.

WHEN Israel was settled in the goodly land, after long and dependent dwellings in tents, they were in danger of pride, self-indulgence, and forgetfulness of God, hence the caution. Note:

I. The timely need of such a precept. The drift of the mind of man, illustrated by the context. 1. Forgetfulness of God and self-glorification. 2. Surfeiting as result of accumulated wealth. 3. Attributing to human power and wisdom the marvelous achievements and the good things of God's good land.

II. The profitableness of a gracious attitude. "When thou hast eaten and art full, then thou shalt bless the Lord." 1. By obedience to His will. 2. By keeping in remembrance that the Lord is the giver of all good, and "no good thing will he withhold from them that walk uprightly." 3. Benefits. (1) Broadens, deepens, and beautifies character. (2) Exercise of thankful heart begets trust, brightens hope, increases faith.

Solomon's Thanksgiving

And he stood and blest all the congregation of Israel with a loud voice.—1 Kings viii. 55.

I. The address: Manner before the Lord. Contents: Thankfulness: For rest; for God's faithfulness to His promises.

II. Supplication: Context discloses prayer: 1. For continuance of divine presence, blessings and ruling power. 2. For heart inclination toward Him, that His ways and commands might be kept.

III. Exhortation. 1. To confession that the Lord is God. 2. To heart perfection with the Lord. 3. To keep to the purpose of man's being.

Sweetening the Bitter Waters

And the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet.—Ex. xv. 25.

THIS incident of the Israelite journey from Egypt is typical of every life journey.

I. The path is not always pleasant; the waters not always sweet.

In "pastures green"? Not always, sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

II. Yet there is a sweetening influence not far from the bitter. Its effect may be seen: 1. In broadening character. 2. In developing obedience; *e.g.*, Israel's experience. 3. In fuller knowledge of our own resources.

III. Faith is the guiding star. "It was not you who sent me here, but God"—Joseph the prime minister to his brethren. He had "the faith that abides"; and strives to discern the divine leading.

ILLUSTRATIONS

Thanksgiving.—The following selections are appropriate for quotation at the thanksgiving season:

HARVEST HOME SONG

The frost will bite us soon;
His tooth is on the leaves:
Beneath the golden moon
We bear the golden sheaves:
We care not for the winter's spite,
We keep our harvest-home to-night.

The pleasure of a king
Is tasteless to the mirth
Of peasants when they bring
The harvest of the earth.
With pipe and tabor hither roam
All ye who love our harvest-home.

The thresher with his flail,
The shepherd with his crook,
The milkmaid with her pail,
The reaper with his hook—
To-night the dullest blooded clods
Are kings and queens, are demigods.

JOHN DAVIDSON.

A HARVEST SONG

The gray hulk of the granary uplooms against the sky;
The harvest moon has dwindled—they have housed the corn and rye;
And now the idle reapers lounge against the bolted doors;
Without are hungry harvesters, within enchanted stores.

Lo, they had bread while they were out a-toiling in the sun;
Now they are strolling beggars, for the harvest work is done.
They are the gods of husbandry; they gather in the sheaves,
But when the autum strips the wood, they're drifting with the leaves.

They plow and sow and gather in the glory of the corn,
They know the noon, they know the pitiless rains before the morn;
They know the sweep of furrowed fields that darken in the gloom—
A little while their hope on earth, then evermore their tomb.

EDWIN MARKHAM.

THE FIRST THANKSGIVING

BOSTON, 1631.

The curse of Cain was on the earth;
The leaden heavens frowned;
The winter closed with cruel dearth
And gript the fruitless ground.

Behind us rose the somber wood,
Before us stretched the foam—
A thousand leagues of briny flood
That sundered us from home.

The meager mussel was our meat;
We robbed the squirrels' hoard;
Our barren glebe beneath our feet,
We cried upon the Lord.

"Arouse your souls against despair,"
The godly Winthrop said,
"And choose a day of fast and prayer,
For, surely, He who led

"Our wanderings across the wave
Shall hear us when we plead,
And stretch a mighty arm to save
His people in their need."

Behold! When all is black and drear,
And want assails the land,
How God delighteth to appear
To work with wondrous hand!

For, even as we made to deal
To one that hungered sore
The utmost handful of our meal,
A shout arose from shore.

And hundred watching eyes descried
Through winter's misty pall
The good ship *Lion* breast the tide
With provender for all.

Then joined the voice of first and least
A hymn of thanks to raise,
Our day of fasting changed to feast,
And prayer gave way to praise.

So once in every year we throng
Upon a day apart,
To praise the Lord with feast and song
In thankfulness of heart.

ARTHUR GUITERMAN.

Protected.—It is well known that among certain plants the intermingling and crossing of species are constantly observable, where placed in contiguity or close proximity to one another. But where the organs of flowers are protected, as in the pea or the bean, by a floral envelop, insects do not mix the pollen of these plants.

Thus, in the Kingdom of Grace, there are two ways of preventing spiritual deterioration. One is by a system of exclusion. Men are not allowed to mingle with each other, after the example of the old monks and hermits. John is "in the wilderness and feeds on locusts and wild honey." The other is by being panoplied with strength to resist inimical influence, and thus overcome it. Christ comes eating and drinking, even with

publicans and sinners, and tho some hypocrites demur, is not Himself contaminated, besides being helpful with His way of saving those who are tainted with sin. The latter, we submit, is the better method, tho one must first secure the panoply. This, however, can be had for the asking. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. vi. 13.—*G. L. D.*

Transmitting Evil.—That wizard, Mr. Luther Burbank, is said to have grown a cactus without spines. It is an especially good food for goats and sheep. The Lord has always turned the thorny experiences of life into the best of food for His sheep.—*W. H. P.*

Accusing Conscience.—A friend of mine once owned a fast horse. One day he was driving from Ballston Spa., N. Y., to Saratoga Springs when he came in sight of a rig some distance ahead of him going the same way. He took great delight in overhauling people on the road and driving by them to show the superiority of his horse, so he hurried on. As he came nearer he saw that the two men in the rig were urging their horse and looking back as if to challenge him to the race. He continued to gain on them till he was only a few rods behind when both men jumped from the wagon and fled across the fields to a wood. He took the rig in charge and delivered it to the Chief of Police at Saratoga who found that it had been stolen in Waterford the night before. My friend thought of nothing but a friendly race till the men ran, and then he knew something was wrong. But they were guilty and supposed it was an officer pursuing them. "Conscience makes cowards of us all" (Shakespeare). "The sound of a shaken leaf shall chase them" (Lev. xxvi. 36).—*H. G. P.*

Fidelity.—Joe Kennel, a soldier lad of seventeen, was being carried to the rear mortally wounded. Seeing a cavalryman holding four horses, he said to his comrades, "Put me down here and let me hold those horses; this man is needed at the front." When the battle was over they found the soldier boy dead, but his hand still holding fast the reins of the horses, and on his face a strange peace. Faithful even in death to the cause he loved. The deed was too great to die out from the minds and hearts of men, and when old gray-haired comrades came together thirty years later to form a camp, they could think of no better name than "The Joe Kennel Camp." What an example to us in the service of that great cause into which God has called us! May a like love to that cause burn within our hearts, and then a like faithfulness will mark our lives, even unto the end, and we will be found at last having devoted our very utmost to Him.—*T. B. S.*

Fatherhood.—Righteousness as seen in Christ if we are "looking unto Jesus," first of all excites a wish to imitate it, then a will, and the will of man is only less strong than the will of God. Finally this will develops into a passion, imperious as hunger. "Blest are those who do hunger and thirst after righteousness for they shall be filled." This is Christ's promise and can not fail of fulfilment. God gives no stone to those who ask for bread, the bread of life. When Count Ugolino, with his sons and grandsons, was locked in the Tower of Famine at Pisa, and the keys of his terrible prison-house were flung into the Arno, he had no power to help the poor children. "Can you not help us, father?" cried little Anselmo, his youngest son. But he was silent, and his heart turned to stone. But God is no such impotent and incapable father as this. "Ask and it shall be given you." He will give you the righteousness, the bread of life, the water of life you long for, if to your longing you add prayer and perseverance.—*E. W.*

Life at any Cost.—Our Lord warns us that it is better to part with an offending eye or hand or foot that we may enter into life, than, having two eyes or hands or feet, to go down to eternal death. The heroism and wisdom of such spiritual surgery is well illustrated by a late item in the daily press. The death of Private January, a veteran of the Civil War, is announced with the statement that January was captured and placed in Libby Prison. Having been in irons, the irons so galled his ankles that gangrene set in, when, borrowing a knife from a comrade, he deliberately amputated both feet with his own hand. He was soon after exchanged, and tho coming perilously near death, ultimately recovered from his wounds. Forty years, a whole generation, was thus added to his life. How much more should a man save his soul to life unending!—*J. H. S.*

The Greater Test.—In the verses below Elisha Safford shows us that dying bravely may not be nearly so heroic as living bravely:

"He lives for his faith," men said,
And smiled with a cold disdain;
When he cried for help they fled
To their world of greed and gain.

They left him to fight alone
'Gainst foes a thousand to one,
But he set his face like stone
And fought till the fight was done.

"He died for his faith," men said,
And silently stood apart;
There was many a bowed head,
There was many an aching heart.

They carved him a costly tomb
Where the great and noble sleep,
That in its cloistering gloom
Their children might pray and weep.

"He died for his faith," ah, yes—
But, oh, he lived for it too,
And this—shall we not confess—
Was better by far to do?

For to die is not so hard;
But to live in grief and pain,
To miss the joy of reward
Or feel you have lived in vain,

To fight till the last faint breath
While fails every cherished plan,
Then smile in the face of death—
Ah, this is the test of man!

The Home-Pain.—One of the surprizing and intensely pathetic facts recorded by Nansen in the journals of his famous arctic expedition is that he and his mates conquered every obstacle the frozen Northland had to offer, except one. So far as hunger and cold and danger from the ice-bergs were concerned, they were not bothered in the least. But the one obstacle they could not overcome, the one enemy who proved himself superior to all their plans was "heimweh," the home-pain. To get rid of that, those hardy Norsemen worked and played. They gave concerts, they invented all sorts of games, they celebrated every birthday they could think of—the King's, their own, the ship's, even the dogs'. And those big-limbed stout-hearted fellows confess that there were long evenings when had they relaxed for a moment their boisterous efforts to cheer each other up by drowning memory, they would have burst into tears and, like some neuralgia clutching at the vital organs, the pangs of homesickness might have crushed out life itself.

The Christian, especially in the eventime, when the foot of the hill is nearly reached, often longs for a better home. And the Master says, "I go to prepare a place for you."

Compensation.—Every man is a debtor to some one, or all, of the following: to his parents; to his home; to the public school; to the church; or to the community. Above and beyond all, every man is a debtor to God.

Emerson puts this thought of compensation most forcefully:

"You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we can not render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody."—*R. S.*

Self-Sacrifice.—The steamer *El Salto*, while sailing from Rio for Queenstown, via Philadelphia, once had a thrilling experience at sea. She was caught in a fearful gale. She had taken barely enough coal to take her to Philadelphia where she was to refill her bunkers. She was terribly battered by the gale. When all of her coal was consumed she began to burn her furniture and timbers to make steam. Masts, spars, rails, decks, and furniture were all sacrificed to the fire to bring her into the roads. She had a cargo valued at $300,000. How much better was it for her to lose the timber and furniture and save the cargo than to lose all! Men will do this in running a business or sailing a ship. How many will do as much to save their souls?—*S. T. N.*

Purification.—In the paper mills the dirty rags from which paper is made are delivered to the "devil," or "whipper," a hollow cone with spikes projecting within, against which work the spikes of a drum, dashing the rags about at great speed and so cleansing them of dust and dirt.

So, also, human lives are often freed from their baser elements and restored to purity and beauty through the chastening influences of tribulation and adversity. Without this purification they can not reach their highest usefulness any more than can the rags become pure, white paper without passing through the "whipper."—*O. L. McC.*

Opportunity.—It was my privilege during a vacation in the summer of 1903 to make the thrilling trip over the continental divide from Colorado Springs to Cripple Creek. As I looked out over the populous cities in that little bowl in the mountains 10,000 feet above the sea, I thought of Bob Womack, who, only a dozen years before, had herded a handful of sheep on that golden soil in the loneliness of a mountain wilderness, when the whole district might have been his, almost for the asking. There he lolled and dreamed away his days, neglectful of the riches over which he trod. Others came to find there one of the richest goldfields known to man; and on what was then a desolate wilderness now stands Cripple Creek, Victor, Cameron, Goldfield, and Altman. These names are synonyms for rich mines whose gold seems to be inexhaustible. But to think of poor Bob Womack! He is a poor man still, tho all that wealth was there when he saw nothing but a poor day's feed for his few sheep. The thought of such opportunities as were his makes one's feet itch and tingle and spring. As I stood on the soil of Cripple Creek and entered the bowels of the earth for a mile or so, where men eagerly sought gold, and not in vain, I thought of poor Bob Womack with a feeling akin to pity. But I pity him far less than I do those who carelessly trample under their feet infinitely richer soul-values, leaving unworked the mines of their own hearts and refraining from seeking the rich gold that lies in the hearts of those about them.—*C. E. B.*

Faith.—Mr. Robert E. Speer related the following beautiful incident: His little boy, whose bed stood close to that of his parents, persisted in his childish prattle long after he should have been asleep. His papa told him he must keep still and go to sleep. Then he wanted his father to hold his hand, which was done. Finally he was told that papa was very tired and he must put his hand under the cover and go to sleep. He did so, waited a minute, then, calling timidly, he asked, "Papa—papa—papa." "Yes, dear," came the answer. "Papa, is your face toward me?" "Yes, darling, my face is toward you," and he was content.

It often seems dark and lonely where we are, and it actually seems as tho we were forbidden to talk with our Father, or to hold His hand, but we may even then be content because we know that, tho we can not see or hear or feel Him, His face is toward us. —*O. B. P.*

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."—GARVIE.

Religious Thoughtfulness. "O that they were wise, that they understood this, that they would consider their latter end."—Deut. xxxii. 29.

Heaven's Hallelujah Chorus. "And they sing the song of Moses the servant of God, and the song of the Lamb."—Rev. xv. 3.

Investigation the Way to Faith. "Come and see."—John i. 39, 46.

A Guilty Conscience. "The yoke of my transgressions is bound by his hand: they are wreathed, and come up to my neck."—Lam. i. 14.

God's Firemen. "Pulling them out of the fire."—Jude 23.

Religious Fanaticism. "The driving is like the driving of Jehu; for he driveth furiously."—2 Kings ix. 20.

The Original Telegraph. "Canst thou send lightnings, that they may go and say unto thee, Here we are?"—Job xxxviii. 35.

Moral Incompatibilities. "Ye can not drink the cup of the Lord and the cup of devils."—1 Cor. x. 21.

Beyond Recovery. "Her wound is incurable."—Micah i. 9.

Entertaining God. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

The Dangers of Life. "There is but a step between me and death."—1 Sam. xx. 3.

A Fearless Pulpit. "We were bold in our God to speak unto you the Gospel."—1 Thess. ii. 2.

Social Outcasts. "Lover and friend hast thou put far from me."—Ps. lxxxviii. 18.

A Way to Avoid Death. "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death."—John viii. 51.

Christ's Manifold Dominion. "On his head were many crowns."—Rev. xix. 12.

The Curtailment of Life. "I will cause the sun to go down at noon."—Amos viii. 9.

The Vanity of Human Power. "Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?"—Amos vi. 13.

PREACHERS EXCHANGING VIEWS

Proselyting Jews and Catholics

[We would be glad to have the views of our readers, in brief, on the positions here expressed by Dr. Peters.]

Editor of The Homiletic Review :

We have to-day in New York and in all our great cities men and women who are endeavoring to bribe the children of other faiths to join their own by appealing to their bodily wants and necessities, and the time will come when the Protestant people of this country will be ashamed of them.

Jewish rabbis and Catholic priests make frequent complaints of the attempts being made to 'baptize' the Jews and 'convert' Catholics by methods similar to those of the "Soupers."

There are many roads which lead to one destination on earth—why can there not be more than one road leading to Heaven? God is the loving Father of all, He watches over all, and is it just to Him to think, much less say, that He will set some of His children on the wrong path, while directing others on the right?

Some are journeying to Heaven by the Protestant way—let them go that way, but does it necessarily follow that the Catholics or the Jews are going the wrong road, and will never get to their expected destination, but that, on the contrary, they will arrive at another and very undesirable place, unless they turn aside and join the Protestants by some formal profession of conversion? The Catholics may be going to Heaven by the Catholic way, and the Jews as God's chosen people are confident they know how to take care of themselves.

I am not in favor of proselytism—it begets strife and ill-will and animosity, and often leads to serious consequences; it disrupts homes, scatters families, drives away love, instals hatred, tears the orange blossoms of love and hope from the virgin brow of the bride, and tramples them in the dust at the very steps of the marriage altar, and for all these evils that it accomplishes it seldom or never offsets them with the slightest good. In my early ministry I also tried proselyting; the object of my solicitation was no less than a Catholic nun. She had left the convent, and having heard one of my sermons she became imprest. I put forward my best work, she joined my church, and I thought I had her safe in the fold of Protestantism, but alas for my hopes and labors! When the lady took sick, she did not send for me—she sent for a Catholic priest.

Proselytism is a failure; you can not change the leopard's spots or alter the lion's skin.

Why should we Protestants be so eager to wash other people's linen when we have so much of our own soiled? Why should we antagonize our Catholic and Jewish neighbors when they are willing to live in harmony with us and let us go our ways without molestation or hindrance?

It would be much better for Protestants to try to convert their own; in the city of Greater New York there are fully 1,200,000 Protestants all absolutely churchless, while tens of thousands who call themselves churched seldom ever think of entering a church, except possibly to attend a wedding or a funeral. I think Protestants have plenty on their hands to keep them busy without interfering with others, particularly with the Catholics and the Jews. The Catholics and the Jews can take care of themselves. They are doing their own work and doing it splendidly, as is evidenced by the magnificent churches and temples and schools and homes for every conceivable purpose toward progress and prosperity, which cut the sky-line of our cities and towns. They are taking care of their people, safeguarding them from evils and temptations, and pointing the way to the higher life, inculcating morality for morality's sake and impressing honesty as the best policy to pursue under all circumstances.

There are no Jews in our alms-houses, and in proportion to their number there are fewer criminals among them than among any other class. Until we have evidence strong enough to prove that we are converted to Christianity ourselves, what have we to which to convert the Jews?

Before Protestants turn their attention to 'baptizing' Jews or 'converting' Catholics, I would strongly advise them to look to their own laurels, lest some of what they have may wither on the brow of Protestantism. They have enough to do in their own fields without looking for employment in those of their neighbors. So long as they are in danger of losing their own sheep, they should

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not be so eager to steal other people's lambs. As has just been stated, they have already lost 1,200,000 sheep in one city alone—would it not be wise for them to go out and try to recover these, rather than seek new ones in strange fields? Even when they do succeed in stealing a few Catholic and Jewish lambs, the latter seldom grow to be full sheep on Protestant pastures.

The zealous missionaries who have captured Catholic and Jewish children to their missions and schools have only been able to do so in the poorer districts by appealing to the eye and the stomach. If they had to rely on Gospel food they would never have any success, for in the 'conversion' of a Jewish or Catholic child a stick of candy or a Teddy bear is worth more than a ton of any such food. There is no proselyting going on in the big, fashionable Protestant churches in the wealthy districts. In the Fifth and Madison Avenue and Broadway churches the Sunday-schools, with few exceptions, number less than one hundred children. It is only in the localities where the gaunt specter of poverty lurks behind every door that the proselyter reaps any harvest, and the sickle he uses is not the Bible, but a loaf of bread, an article of clothing, a bag of sweets, or a gaudy toy. Really sensible people will think it an indifferent kind of religion that has to take advantage of poverty to accomplish its mission. MADISON C. PETERS.

The Mosaic Tablets

Editor of THE HOMILETIC REVIEW:

Permit a word on Professor McFadyen's radical treatment of the Mosaic record. Many of your readers hold to the integrity of that record. Bear with them if they are unwilling, on that account, to renounce their eligibility to the jury-box. We thank you for an occasional reassurance like that of Professor Sayce's "Documentary Theory of the Pentateuch," in a recent issue. But you must not feel aggrieved if, where monthly provocation is given, monthly exceptions are poured in upon you.

In the July HOMILETIC Professor McFadyen's "Decalog" grants the simplicity and straightforwardness of the story of the origin of the code to them who "regard the book of Exodus as historical," and then proceeds to cross-examine it with, apparently, the zeal of an advocate who seeks to confound a witness, or confuse a jury. It is a case of Mr. Choate mystifying the jurymen, and needs a Mr. Webster to say, "There are the wheels, gentlemen, look at 'em!"

All the confusion rises out of the suggestion of three diverse and divergent versions of the Decalog; it is dissipated by "looking at 'em" as embedded in the context of the Pentateuch. The twentieth of Exodus gives the primal version, the thirty-fourth animadverts on it, the fifth of Deuteronomy freely quotes and applies it in an oral address delivered forty years after its promulgation. All is explained if we let it explain. There is not the remotest reason to assume that the relative lengths of the several "words" were ever other than what they now are. Just how Jehovah, or Moses either, for that matter, would have proportioned his sentences can be decided only on just how he did proportion them, and nothing else. Because the first creative word was, "Yehi or," is no reason why the second creative word should be limited to, "Yehi raqia." Some statutes of Hammurabi are brief, some are long; some embrace several sections, each of which, according to the general analogy of the code, should have formed separate statutes, but they don't, and the only answer to the question, why they do not, is that they do not.

If we approach the question as to who inscribed the Decalog with purpose to evade the miracle, we have our answer to start with. That the writer of the Pentateuch did not ascribe it to the finger of God "in a poetic way," to imply its "divine origin," the whole account makes clear. The writer, evidently, designed to deny just what this rational criticism affirms, to wit, that the Decalog is an evolution of the moral and religious development of natural reason. That the author, or editor, of these laws, and their accompanying exposition, could have been the egregious fraud, pious or impious, which the criticism presents, is far less creditable than that the criticism is wrong. What he meant is clear from what he said; let us look at it. "And Jehovah said unto Moses, Come up to me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment which I have written. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of testimony, tables of stone, written with the finger of God. And

Moses turned, and went down from the mount with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables, . . . and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And Jehovah said unto Moses, Hew thee out two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou brakest. And he hewed two tables of stone like unto the first; . . . and went up unto Mount Sinai, as Jehovah had commanded him, and took in his hand the two tables of stone." (Ex. xxiv. 12; xxxi. 18; xxxii. 19; xxxiv. 1–4; A. R. V.) "And he" (Jehovah, v. 12) wrote them upon two tables of stone. And he said, At that time Jehovah said unto me, Hew thee two tables of stone, like unto the first, and come up unto me into the mount . . . and I will write on the tables the words that were on the first tables which thou brakest. . . . So . . . I hewed two tables of stone, like unto the first, and went up into the mount having the two tables in my hand. And he wrote on the tables according to the first writing. . . . And I turned, and came down from the mount, and put the tables in the ark; . . . and there they ARE as Jehovah commanded me." (Dt. iv. 13; x. 15; A. R. V.) Could words make it more evident that the writer meant it when he said, "written with the finger of God"? But has God fingers? The estimable editor of the *Sunday School Times* said some time ago, "God has no fingers." "Neither could Moses write in stone with his fingers." This article is written with the finger, and with a different pen the same finger could write in stone. As Professor McFadyen suggests, it is possible that the sense of the passage may be as in the phrase, "Thy heavens, the work of thy fingers." But the realism of the whole account, and the emphasis thereby laid on the supernatural authority of the sublime code, are against it. True, "God is a spirit," but there have been theophanies, and those theophanies were anthropomorphic. The incarnation is the guaranty of them all. If we believe in reference to the preternatural occurrences at the crucifixion, we may accept those at the giving of the law; and the glory, with its conferences, on Hermon is our sufficient assurance of the reality of the demonstrations on Horeb. The Christ of the New Testament, who wrote on the sand, is the Christ of the Wilderness, who wrote on the stone. We know that the criticism essays to sweep all this aside "as one that spreadeth out his hands to swim," but we address the jury. Wellhausen reaches the conclusion, that "if there were such stones in the ark . . . there was nothing on them." We think it goes even a step further, and that the whole thing issues, like that other "box story," in this, "There was nothing in it." J. H. Sammis.

"The Mastery of Christ"

Editor of The Homiletic Review:

Is not Dr. Charles H. Parkhurst properly open to criticism for misinterpreting the text in his treatment of "The Mastery of Christ" in your September issue? The sermon is a development of the idea that Christ has authority, and that we should realize His strictness, mastership, and commands. But our Lord Himself speaks the text to point an inference almost directly contradictory to this. His lesson was: "If I, your lord and master, have washed your feet ye ought to wash one another's feet." If that means anything, it is a complete renunciation of "mastery," and the assumption of the character of a "servant." He was to "master" men, evidently not by strictness and authority, but by the most humble spirit of service. Doubtless there is room for the teaching of Dr. Parkhurst as to Christ's authority, but not as based on this text.

Homilist.

About Deuteronomy

Mr. Editor:

Permit me through The Homiletic to ask Professor McFadyen three questions in reference to his conclusion in his article on Deuteronomy, in the September issue.

Am I right in conceiving that you regard Deuteronomy as a moral and spiritual book?

If it is a good, moral, and spiritual book, could a bad man have written it?

Could a good, moral, and spiritual man have forged it, and palmed it on the people, under a false name?

For natural and direct inference, to be gathered from the book itself, is that it is of Mosaic authorship. A. J. P.

Lebanon, Conn.

CHURCH TECHNIC

THE SIGN ON THE CHURCH

By William T. Demarest, New York.

There is, especially in towns and smaller cities, a sad lack of signs on our churches. It would be possible to point out churches in large cities, in New York for instance, which make no public announcement on the fronts of their buildings save possibly the name and addresses of sextons and undertakers, but in smaller places it is peculiarly true that the stranger in the town is expected to know by intuition whether it is a Methodist, a Presbyterian, a Baptist, or a Congregational church that he passes in the streets.

This would seem, at first thought, to be a trivial matter. It might be said that the residents of a locality know the designations of the churches, and that the stranger may quickly learn them by inquiry. But it is such a simple matter for the church building itself to furnish the information to the passer-by that one can not but wonder that it is not oftener done. The theory might be advanced that the Christian who visits a community should be satisfied to visit a Christian church on Sunday, but unfortunately the Christian Church has various branches and some of us, it may be, are devoted to the denomination rather more than to the Church at large. The writer knows of a man, a traveler, who belongs to one of the larger religious bodies of America. He is a devout Christian, but the services of churches other than those of his own denomination do not attract him. He does not like to ask questions about the churches of the town in which he happens to be, and it has happened more than once that he has spent Sunday in a hotel within a stone's throw of a church which he has passed several times without knowing that it was the particular church whose services he would have been glad to attend.

It does not seem that argument should be needed to prove that the individual church should show its colors to the passing world. Church buildings, with very few exceptions, are built with architectural lines denoting the fact that they are churches. These architectural lines may show the trained observer, in some instances at least, the denominational affiliation of the particular church. Instances of this will be recalled by most readers of these words. Several hundred feet from a frame church in a New-England manufacturing town it was possible for the writer to assure his companions that the building was an Episcopal house of worship, and with somewhat less positiveness he was able to point to a Methodist church in another town. But definite architectural lines are being lost among the denominations in these latter days. The cross, as an architectural ornament, can no longer be relied upon to denote adherence to a historic episcopate, and the severely plain structure is as likely to harbor an Episcopal congregation as a Methodist or a Quaker. Therefore the sign is necessary.

Three items of information the church sign should convey. First should appear the name of the church. Second, the residence or the office of the pastor or rector, and, third, the usual hours of services. The name of the minister is by no means as necessary as is his residence, and a bulletin board large enough to display from week to week the subjects of the sermons for the next Sunday is seldom necessary. But the stranger needing spiritual aid should be told by a sign on the church where it may be obtained.

In design the church sign should be simple and dignified. It may be either low-priced or costly, according to the wishes or means of the congregation. A simple tablet, placed near the main entrance, should be worded somewhat as follows:

FIRST

CHRISTIAN CHURCH

—o—

Pastor's residence
422 Beach Street

—o—

Services:

Sunday	11 A.M.
	8 P.M.
Wednesday	8 P.M.
Sunday-school	9 A.M.

The name of the pastor may be added if it be thought advisable, and it would not be out of place to have stated the hours when he may certainly be found at his home. The present writer has never been able to see the value of having the topics of the sermons displayed on a bulletin before the church. He doubts whether many people are attracted thereby. There are, nevertheless, many who believe this to be one of the best ways to advertise the services. A bulletin board will be found useful in other ways, for other announcements. It should be a temporary, or rather a portable sign. If a bulletin board is out in front of the church all the time and always bearing some announcement, it may not attract as much attention as one that appears occasionally and only when there is something important to announce.

Another sign which the church building should bear, will give the name and address of the sexton. This should be very small and inconspicuous. An excellent plan is to have a small tablet at the side of one of the entrances, where any one who tries to get into the building when it is locked will be sure to see it. A sign which is often the only one to be found on a church, tells the name and address of the "official" undertaker. This should never appear, any more than should the business announcement of the druggist, the grocer, or the butcher. When the services of an undertaker are needed the pastor or the sexton can direct the inquirer.

RECENT BOOKS

MELODY IN SPEECH. By Prof. R. Raymond. Cloth, 188 pp. Published by Rossiter W. Raymond, Brooklyn. $1.50.

This book treats fully and elaborately of such parts of expression as inflection, emphasis, and pausing, and while it may be regarded as rather too technical for the average student of elocution, it should commend itself to the attention of teachers. Attempts to reduce to rule and notation the numerous slides, waves, and transitions of the speaking voice, and to put the subject upon the same accurate and scientific basis as music, have invariably failed. Moreover, there is a growing tendency on the part of present-day teachers of elocution to subordinate the mechanical to the intellectual aspects of the subject. Professor Raymond has left a book that is the product of many years of conscientious teaching and investigation, in which he faithfully endeavors to pass on to others the material he has found to be of practical use to himself and to his students. The value and interest of the book are greatly increased by an appendix containing an essay on the voice in elocution and some personal reminiscences of Professor Raymond's teaching.

VOICE PRODUCTION IN SINGING AND SPEAKING. By Prof. Wesley Mills. Cloth, 282 pp. J. B. Lippincott Company. $2 net.

The subject of vocal physiology, usually dry and uninteresting, does not generally receive the attention it deserves from teachers of singing and elocution. In this volume, however, Prof. Wesley Mills, of McGill University, Montreal, Canada, has shown that it can be made both interesting and valuable. After twenty years of constant study and investigation, and almost as many years' experience in practical teaching, he feels he has something worth while to say, and he says it convincingly. The book can hardly fail to be of far-reaching worth both to teachers and students. Without being too technical he treats of deep breathing and its importance, resonance, and registers of the singing voice, fundamental principles underlying tone production, elements of speech and song, and gives an interesting and helpful chapter on vocal hygiene. Upward of sixty illustrations add completeness to the book. Altogether the work is a valuable and suggestive contribution to voice culture.

MORNING THOUGHTS FOR EVERY DAY IN THE YEAR. 366 pp.; **FOR THE BEST THINGS.** 293 pp. By J. R. Miller, D.D. Cloth, 16mo. Thomas Y. Crowell & Company, New York. 65 cents each.

The first named of these books comprizes a text and the author's devotional notes for each calendar day of the year.

The second-named book is a collection of moral and religious essays gently hortatory and full of "sweetness and light"—a good book for religious homes.

THE GROWTH OF CHRISTIANITY. By Percy Gardner, Litt.D., LL.D. Cloth, 12mo, 278 pp. The Macmillan Company. $1.75.

Christianity had certain formative germs, of which the central and most potent was the discerning, loving, and doing of the will of God. This is the thread of continuity in Christian history. What has happened to this formative idea as it came in contact with and was wrought out through the civilizations of the successive Christian centuries, is indicated in this volume. It is this germ that we are to separate when we want to know what is the essence of Christianity. "A loving trust in the will of God" is the true essence of Christianity. From this point of view "the kind of religion which can be reconciled with modern culture" "can not recognize any authority as infallible, whether a book, a church, or a pope." A religion built on the infallibility of the church is discredited by history; a religion built on the infallibility of a book has its foundations sapped by criticism. The book is a thoughtful contribution to modern apologetics.

THE INVESTMENT OF TRUTH AND OTHER SERMONS. By Frederic E. Dewhurst. Cloth, 12mo, 274 pp. The University of Chicago Press, Chicago. $1.25.

The introduction to these discourses calls them "a contribution to the literature of strenuous communion with God." A regular attendant on the services of Phillips Brooks said of Dr. Dewhurst's preaching that he should "take rank with Phillips Brooks as a preacher." In our judgment few volumes of sermons that can rank with these have appeared since Robertson's. They show the spiritual insight of a great soul, intent on the great problems of life, and living close to the deepest spiritual realities. It is sad that sermons like these only come to the general public after the life of the preacher has been hushed in death. By their own intrinsic merit they should render their author memorable among great preachers. Ministers should buy this book.

PASTORAL AND PERSONAL EVANGELISM. By Charles L. Goodell, D.D. Cloth, 12mo, 221 pp. Fleming H. Revell Company, New York. $1 net.

No one is better qualified by actual experience than Dr. Goodell to write on Pastoral Evangelism. His nearly unparalleled success in Calvary Methodist Church, New York, in winning converts and adding to the church-membership is partly explained in this book, but the major part of the explanation is in Dr. Goodell himself. The average pastor, however, who may not expect so large results as those in Calvary Church, may catch a good deal of inspiration, and learn some excellent methods from these pages. Some of the material is familiar to our readers, being duly credited in the preface to THE HOMILETIC REVIEW.

RACE LIFE OF THE ARYAN PEOPLE. By Joseph P. Widney. Two vols., cloth, octavo, 347 pp. and 359 pp. Funk & Wagnalls Company. Price $4.

This is a unique work. It is the first attempt to interpret English civilization, and more particularly the American branch of it, in terms of ethnology. It is not an ordinary scientific work. Perhaps there are many who would not call it scientific at all. The author himself says, "This book is an attempt to unfold somewhat of the race epic which the Aryan people have lived." However, the background of the work is scientific. The author is familiar, to an unusual degree, with the facts and conclusions of biology, ethnology, and history. These facts and conclusions, however, are worked up into an organic, living whole which conceals the raw material it is composed of. There is not a single foot-note or reference to indicate where the author gets his data. From all that appears to the contrary, he may have derived them from his own inner consciousness.

With the reader who is disposed to question facts and theories unless there is a citation of authorities, the work at first challenges criticism. But one has not finished the first volume before he feels that the author knows his facts, that he has thought himself so completely through his subject as to have forgotten the sources of his material, and that his personality has become entirely identified with his thesis. This personal quality of the work will go far toward giving it a lasting place in the literature of our civilization. The flesh and blood and spirit of a man of evidently large experience and strong convictions have entered into it. The author had clearly read, observed, and thought for years before he wrote his books. They are written to sustain a definite conviction. He believes in the greatness of Aryan civilization; in the English division of it more than any other; and in American civilization as the culmination of ages of Aryan and English development. He is an optimist, admiring the grandeur of his race and having not a doubt as to its destiny. The work is one of the best apologetics for American patriotism ever written. Indeed, it is an arsenal for imperialism at the hands of the great English peoples.

The first volume deals with the origin and spread of Aryan civilization in the Old World. It treats of the primitive Aryans—their environment, ethnical characteristics, and social conditions—and of their migrations into Europe, and the types of life and institutions developed by the Greeks, Romans, Celts, Germans, English, Norsemen, and Slavs. The second volume deals with Aryan civilization in the New World—the discovery, settlement, and development of the American continent and the islands of the Pacific. The comprehensive view of the forces that have operated in shaping New-World life is perhaps the most original feature of the work. No such large interpretation of migrations within the United States, and of the survival of the English elements in conflict with French, Spanish, Dutch, and others, has ever been made, in the judgment of this observer.

No review of this work, however fragmentary, would be complete without reference to its composition and mechanical make-up. It is a model of style and print. The paper, type, and width of page meet the most up-to-date requirements of scientific book-making.

WAYFARERS OF THE BIBLE. By David James Burrell. Cloth, 12mo, 222 pp. Fleming H. Revell Company, New York. $1 net.

A part of the popular value of this volume is the happy alliteration of the chapter scheme, as following the clue of the title. There are twenty-two "journeys" "in which" some one goes somewhere, from Adam and Eve who "with downcast face leave the Garden of delights" to the "three kings" who "followed the Star of Bethlehem, and the day dawns." The excellent homiletic instinct of Dr. Burrell does not fail him in these lively discourses. They have dramatic art, and are full of striking points.

PAULINE AND OTHER STORIES. By Prof. W. M. Ramsay. Cloth, 415 pp. A. C. Armstrong & Co. Price $3.

Whatever Professor Ramsay writes is well worth reading. He is both a thorough student and one who knows how to express the results of his study in a clear, forcible, and attractive manner. Those who have become familiar with his important works, "St. Paul the Traveler and the Roman Citizen" and "The Church in the Roman Empire," will welcome this collection of studies from his pen.

As the title indicates, this work is a group of studies on various subjects rather than the working out, consecutively, of one theme. Most of the material has been printed before, only one out of the fifteen essays being entirely new. But the others either have been subjected to careful revision or are formed by the combining of several articles.

The essays cover a very wide range of subjects.

Some refer to matters of exegesis, as those on "The Lawful Assembly" (Acts xix. 39) and "The Olive-Tree and the Wild-Olive" (Rom. xi. 17–24); some are purely historical as the one on "The Worship of the Virgin Mary at Ephesus" and that on "Life in the Days of St. Basil the Great"; some relate to questions of New-Testament Introduction," like the one on "The Authorship of Acts"; one is wholly geographical, viz., "St. Paul's Road from Cilicia to Iconium"; while two, "The Charm of Paul and The Statesmanship of Paul," bring out in a very striking way the author's view as to the central thing in Paul's personality and as to his far-reaching plans in relation to the Roman Empire.

The work is well provided with illustrative material, having two maps, seven cuts, and no less than thirty-one plates, which last are mostly for the elucidation of the paper on "St. Paul's Road from Cilicia Iconium."

The writer himself well expresses the value of the work when he calls it "a survey of important movements and men in the early Christian centuries." While necessarily lacking unity, it does give one glimpses of those times which are of the highest value for a proper understanding of their history. Especially is this true concerning Paul, the book of Acts, and the geography and history of Asia Minor.

THE PRINCE OF THE APOSTLE. A study by the Rev. Paul James Francis, B.A., and the Rev. Spencer Jones, M.A. Paper, 16mo. The Lamp Publishing Co., Graymoor, Garrison, N. Y. Price 75 cents.

The two authors of this book have with considerable skill taken up the main Roman Catholic arguments on the subject of the papacy, which are embedded in a vast volume of literature, and attempted to harmonize them with the views of certain Anglican theologians. Looking at the question of papal supremacy from an abstract point of view, every one will acknowledge that organization and centralization are excellent things both in the realm of political states and ecclesiastical bodies. It was for this reason that Napoleon tried to revive what would have been a greater empire of Charlemagne. But history has never run in accordance with abstract theories. Desirable as it might appear to be to have a head of the church universal on earth, history and national as well as theological prepossessions have decreed that this shall not be. This is fact, not theory, and it is little use arguing against accepted fact.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. By Joseph Alexander Leighton, Ph.D. Cloth, 12mo, 248 pp. The Macmillan Company, New York.

Altho this book is not one that is likely to be read by the multitude, the truths which the author makes clear and interesting ought to reach the multitude. The author repeatedly sets forth the view that an examination of the life of the one perfect Personality and His teaching, in the light of our present knowledge, is the key to the solution of the problems that vex civilization to-day.

The author's grasp of Christian principles and his application of them to the spiritual problems of the individual and social life of to-day show remarkable insight. The dynamic principle and ideal of conduct which (he suggests) Christ conveys in His teaching, is a thought that would overcome many present-day inharmonies.

The strong plea which he makes for individual worth and dignity, as the stuff out of which the rightly organized society may exist, and that this worth and dignity must be won in the service of personal values is a sentiment that will meet with warm approval. For the strained relations that exist between the worker and his work, the employer and the employed, he suggests "the development of a mutual human interest and sympathy so far as possible, and, on the other hand, especially in the more exacting forms of occupation, a compensation for deadening routine in a moderate leisure and the opportunity for refined enjoyments." The whole presentation is unusually vigorous and sane.

STUDIES IN THE BOOK OF PSALMS. By Lincoln Hulley, Ph.D. 12mo, 178 pp. Fleming H. Revell Co. Price, $1 net.

Hebrew poetry, The Psalter as a book of Life, and the classification of the Psalms into fifteen groups, form the major part of this book. The light that this book throws on the sacred page is sure to be of help to the teacher and preacher.

THE ANCESTRY OF OUR ENGLISH BIBLE. By Ira Maurice Price, Ph.D. Cloth, 12mo, 330 pp. The Sunday School Times Co. Price, $1.50 net.

To teachers, and to teachers of teachers, to pastors, and all who would seek to know and teach the Bible this volume should be heartily welcome. Indeed, it would be an excellent plan if our Sunday-schools could have a course offered them on the origin, character, and value of the principal ancient versions and the early English Bibles.

"The purpose of the volume is to present in as concise and popular a form as possible a description of the principal versions and texts of the Bible, from the earliest known translations and manuscripts down through the Middle Ages, even to modern times."

The work shows much thought and labor have been bestowed upon its preparation. An extended bibliography is given for further investigation of each chapter. There is also a topical and Scriptural index. Illustrated.

SOCIAL AND RELIGIOUS IDEALS. By Artemas Jean Haynes. Cloth, 16mo, 168 pp. Charles Scribner's Sons. Price, $1 net.

A collection of brief meditations on spiritual and social topics, that may have been gathered from the author's sermons. They are all pitched to a very modern key, and express deep and high truth in a pleasing style.

A MODERN ALCHEMIST. By Lee Wilson Dodd. Cloth, 12mo, 135 pp. Richard G. Badger. Price, $1.50 net.

This is poetry of unusual, but also of uneven excellence. It has euphony, feeling, and the marks of a delicate touch. On the other hand, it shows in places a little too much labor, and lacks simplicity and clarity of the highest order.

A PARSON'S PONDERINGS. By C. J. Low, D.D. Cloth, 12mo, 184 pp. William Briggs, Toronto.

A collection of miscellaneous essays on religious, theological, and ecclesiastical subjects; full of shrewd sense and human feeling, and well deserving to be preserved in book from.

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EVANGELICAL
SCHOOL OF THEOLOGY

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THE PROPHECY OF SIMEON

By H. I. Sinkel

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

"Thought is valuable in proportion as it is generative."

The Characteristic of Twentieth-Century Religion

AT the end of a week of years in the twentieth century it is timely to note what seems most significant of religious progress today. What was most significant in the last century was the ethical development of religion in legislation, penology, philanthropy, theology, and international relations—an advance greater than in all the preceding centuries since the primitive epoch of Christianity. Signs had already begun to appear of an approaching development in the field of economics and civics. Since 1900 these signs have vastly multiplied, signs that clearly betoken the setting in of a great change. Those who recall the flood of publications that prepared the way for a great change, which the blind resistance of princes and priests forced into the madness of the French Revolution, can not misunderstand the prophetic import of the present flood of publications upon burning social issues demanding solution peacefully, if possible, but solution somehow. Such titles as "Religious Movements for Social Betterment," "Christianity and Social Problems," "Christian Theology and Social Progress," "The Social Significance of the Teachings of Jesus," "Jesus Christ and the Social Question," "Jesus Christ and the Civilization of To-day," "The Church and the Changing Order," "Christianity and the Social Crisis"—a few of many such in volumes and magazines, beside voices from many a pulpit and platform—unmistakably show us to be on the threshold of an evolutionary advance, as when Jesus began to say, "The time is fulfilled, and the kingdom of God is at hand." This Old-Testament conception of the kingdom of God, announced by Jesus as His own—human society regenerated by the principle of religious brotherhood in place of self-interest—now, after its arrest of development when the first-century dream of Jesus's speedy return to inaugurate it on a visible throne was given up, seems to be regaining its early grip on the Christian conscience. This social half of the Gospel, long neglected, now reviving, promises a renaissance of the primitive power of Christianity. The Church as an organization has become for the time less interesting to multitudes. But Jesus's idea of a new social order, in which sympathy and service take the place of selfishness and strife, has gotten hold of the so-called lapsed masses, and of a rapidly growing number of His profest disciples. This is strictly in continuance of the notable ethical advance in the last century, and this is the most significant sign and characteristic of religious progress in the present century. Amid the multiplying signs that "the old order changeth, giving place to new," here is the ground of hope for the coming in of the new with peace instead of the sword.

The Cocus Worm

When Cincinnatus was, in the early days of the ancient Roman Republic, called from plowing his land to become dictator, he obeyed the summons with profound reluctance. The record is typical, whether legendary or actually historical. The men who can save the situation are rarely self-appointed. The vast majority of the American people would unquestionably constrain the present President of the United States to undertake a third term of office, but they are universally convinced of his unwillingness to assume the responsibility. There come times in ecclesiastical experience when the man who is elected by a decisive consensus of opinion to lead a great work will undertake the task only because he feels constrained by the will of a higher power. The Rev. Archibald G. Brown met the recent invitation to the Metropolitan Tabernacle, London, by an instant decision to decline it. There is much pathos in his explanation of the reason which led him to reverse his decision. "It was," he said, "a passage in the forty-first of Isaiah that decided me to take it. I was studying for our ordinary service at Norwood, with no thought of this call, tho I had received it. I was studying, 'Fear not, thou worm,' and the Hebrew means the cocus worm, which are 70,000 to the pound. It is not a worm that is linked with corruption, but a tiny little insect. God says to this, 'I will take thee by the hand.' God is thus willing to use this little cocus worm, and I seemed to hear a voice saying, 'You are going to preach that and yet you are afraid to go and take the call to the Metropolitan Tabernacle.' I broke down and cried like a child for half an hour. Then I said I would go like a cocus worm, trusting in God only. I was so happy at Norwood it nearly killed me." Mr. Brown's philosophy is as sound as it is suggestive. Many a preacher must be disposed to apply to himself this beautiful metaphor of the little cocus worm. But the humblest local preacher, insignificant and obscure tho he may feel himself to be, may be doing for God and man a work which angels might envy, and the results of which permit no human estimate.

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Bishop Ingram on Church Unity

The memorable progress of the Bishop of London through Canada and the United States was a triumphant ovation all along the line. He has attracted equal attention whether preaching in Wall Street to millionaires, while standing on a soap box, or delivering in more academic style a sermon at Yale College. Preaching to the students of Yale, he declared that he looked forward with confidence to the future, for he firmly believes that within a generation dissension among Christians will be at an end, and all creeds unified. This prognostication is almost startling in its optimism. Very many influential Christian men are as ardently desirous of witnessing the advent of Christian unity as is Dr. Ingram, but we are not aware that any one of them has voiced the hope of an end of schism in such sanguine terms. One difficulty in the way of reunion, either organic or spiritual, by actual federation and coalition or by cordial and universal cooperation, must be keenly felt by many who would like to share the cheery confidence of the Bishop of London. The obstacle most easily apprehended is the tendency to new cleavages. As fast as a new bridge is made some old bridge is broken down, and fresh fissions are created, to the dismay of those who have labored hard and successfully in their endeavors to heal breaches. At this very moment notes of discord, struck during various recent conferences and conventions, are reverberating through religious circles. Some of these are calculated to give rise

to the fear that certain leaders are not as anxious as the Bishop of London and some others to promote intercommunion. In England a great preacher has been severely castigating his fellow Free-churchman in terms which have roused the astonished indignation of those who had most earnestly pleaded that charitable toleration should be extended to him. In that quarter the indications do not betoken any tendency toward what may be termed creedal monism, which we suppose is what the Bishop of London hopefully imagines may be attained. When we see, on the contrary, a distracting dualism generated in a great denomination the apprehension naturally arises that the forces at work are not entirely those of ecclesiastical centripetalism. If we are to witness unification of belief within a generation, surely one condition must be the avoidance by popular leaders of declarations which can only promote desolating disruption. The reunion in England of Methodist sections was a happy omen. That will be of little avail for the accomplishment of Christian unity if Congregationalism is to fly into fragments.

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The Canteen Again

The annual agitation for the restoration of liquor-selling at army posts is on, and the usual flood of newspaper mendacity is flowing. The only things necessary for preachers to produce on this question are the facts. We published these at length in February, 1904, Vol. XLVII. The status is even better in the official reports issued since that time. In that article it was shown that the savings *per capita* of our soldiers nearly doubled when the liquor-selling had been abolished, and that in the matter of desertions, courts martial, and the entire *morale* of the army there had been distinct improvement. We have been unable to find in any of the secular papers any indication that they have ever examined the facts.

Here is a view of the facts, in part, from Brig.-Gen. Albert S. Daggett, in the New York *Evening Post* for October 10th:

> The beerless canteen gave the better class of men, the majority, an opportunity to spend their leisure time amid moral and elevating surroundings. They were being educated by these influences. Good habits were being formed and confirmed; young men would be discharged and go to their homes with as good habits as when they enlisted, and strengthened by valuable experience. With the beer canteen, the temptation to drink was constantly before them. Pressure, as I was informed, was brought to bear on the total abstainers which none but the strongest could resist. Nine-tenths yielded, and were discharged with the beer habit fastened upon them. Beer did not keep the hard drinker in the garrison; he went to outside saloons for stronger drink. What was the final result? Simply this: The beer canteen made the total abstainer a moderate drinker, the moderate drinker a hard drinker, and then sent them all to the outside saloons. Is this theory? No. I have seen it. Many others have seen the same.

General Daggett points out that some of the army officers who have been writing to the press about the canteen never had any opportunity to see its workings at all. On the other hand he says:

> The following general officers of the army were opposed to the canteen: Generals Miles, Howard, Shafter, Henry, Ludlow, Carlin, Anson Mills, Wessels, Wint, Kimball, Ray, Chance, and Joe Wheeler. All these were in the regular army during the existence of the canteen, except General Wheeler.

Of the reiterated and oft-exploited argument that the absence of the canteen drives men to outside saloons and dives, General Daggett thus disposes:

> In November, 1899, I was stationed at Bacoor, Philippine Islands. The troops had not been paid in many months. The post-exchange officer made great preparation for pay-day by stocking the canteen with loads of beer. Pay-day came. The men patronized the canteen till loaded with beer, then went to vino dens for something stronger. A large percentage of the men became drunk. The canteen did not in this case keep men away from the vino dens and saloons. It did not at Forts Omaha, Neb.; Porter, N. Y.; Assiniboin, Missoula, and Custer, Mont.;

Logan, Colo.; Sill, Okla.; and Huachuca, Ariz. I served at all these posts, and others.

It is said saloons will spring up near army posts where there is no canteen. So they will, and as many, if not more, where there is a canteen. There were more saloons on Four and One-half Street, within three squares of Washington Barracks, D. C., says Major Sylvester, superintendent of police of District of Columbia, when the canteen was established than when it was abolished. The same applies to Fort Meyer, Va. The fact is, the canteen is a feeder of the saloons by creating and strengthening the beer habit, and then sending men out for stronger drink.

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The Grace of Humor

That vivaciously suggestive critic, Mr. Arthur C. Benson, has delivered himself of a singular dictum which is likely, as our French neighbors say, to "give one furiously to think." He evidently does not consider the accepted category of the Christian graces sufficient, and he therefore proposes to increase the list by adding one more. He would like to see raised to the highest rank among Christian graces the grace of humor, for he considers that humor has never yet enjoyed its due repute in the ethical scale. Mr. Benson points out that the possession of humor will save a man from becoming ridiculous or heavy, and from assuming his own superiority. Faith, hope, and charity do not render help in this direction; they may even, with certain idiosyncrasies, induce the conscious arrogance of superiority to others who seem to be inferior in these same virtues. "Humor," says Mr. Benson, "is a kind of divine and crowning grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." This versatile critic is disposed to attribute to the lack of a sense of humor some of the worst failures, and even greatest disasters, in religious history. He complains that one of the reasons why the orthodox heaven seems so depressing a place is that there appears to be in it no room for laughter; it is all harmony and meekness, sanctified by nothing but the gravest of smiles. Quoting some of the sayings of Jesus, Mr. Benson finds a warrant in the Gospel for the Christian exercise of humor. But he carefully distinguishes humor from mere wit. Wit is to humor what lightning is to the electric fluid. "To be witty one has to be fanciful, intellectual, deft, light-hearted; and the humorist need be none of these things." Every competent thinker will recognize the correspondence between Mr. Benson's theory and certain practical facts. Most of the great preachers have possest in a conspicuous degree the faculty of humor, and have agreed that "sanctified" humor was a potent weapon in their armory. C. H. Spurgeon achieved his extraordinary celebrity very largely because he was thus gifted. Beecher would have been shorn of very much of his power without this element; and Sydney Smith is remembered solely because he excelled in the use of this same eminently helpful resource in the pulpit as out of it.

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Moral and Political Questions

During the recent State election in New Jersey, a clergyman in the course of an address to his congregation on the excise question, repeated an error altogether too common among public speakers. He said, "This is a moral question and not a political question." The assumption is that since it is a moral question there need be no trepidation on the part of the speaker in making a deliverance on that subject, but if it is a political question there is no place for a discussion of it within the church walls. Yet a cursory glance at the proposition laid down shows very clearly that it is a political question, for the saloonkeeper derives his right to sell liquor from the votes given to the elected representatives of the people, and that clearly brings it within the realm of politics. But the fact that it is a polit-

ical question does not make it any the less a moral question. Indeed, most political questions are in reality moral questions. They move and have their being in the moral realm before they take their place in any of the different forms or divisions of society, such as the social, economic, or political world. What then should be the attitude of the preacher toward those different spheres to which all life is related? While religion is related to those spheres, yet it has its own distinct sphere and message. This much may be said to be very clear: the preacher should teach and preach the eternal principles of righteousness that are essential to a well-regulated life; he should relate and apply them to the different political questions that call for solution. His message is peculiar in this, that it must always help to free man from everything that hinders him from gaining access to God.

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Hope Versus Panic

Business men may help effectively just now to keep back bad times if they will expect the good and talk about it as a present fact, and act as if expecting nothing else. Tho, of course, there is such a thing as trouble and even disaster, yet it is also true that when a community is hopeful somehow currents and wireless messages start that way with a compelling power that magnifies and multiplies in a ratio unreckoned by the mathematician. Then let us try to fill the air with cheerful maxims, for as we think we become. To the brave, the worst oftentimes turns to the best. Good cheer, confidence, hope, are more valuable assets in times like these than the gold piled in the Treasury vaults at Washington or in the Bank of England. Why not make it our effort to find and strike these chords? In more than one way the world is saved by hope, but let us remember that hope is made up of two factors: desire and expectation. Desire without expectation is not hope, nor is expectation without desire, but what we desire and also expect, that we hope for, and hope is, next to charity, the greatest thing no earth. Nothing can down a community on which it gets a firm grip. As sing the poets of hope: amid "the wrecks of matter and the crash of worlds,"

"Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile."

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"A Prophet in Babylon"

The adverse criticisms encountered by Dr. W. J. Dawson's remarkable and stirring book, "A Prophet in Babylon," seem to evince too hasty reading and too little reflection upon it. The *motif* of the book is evidently to start a movement to realize the primitive aim of the Church as a "Rescue Society." "The Church in its present form," says Dr. Dawson's hero, John Gaunt, "can not conquer the world. The form must perish that the spirit may be freed." He then resigns his New York pastorate, and forms a "League of Service" for rescue work among the city multitudes. He was not asked to resign. He does not say that his pulpit was not a free pulpit. He simply could not realize there his ideal of the Church of Christ; could rouse small sympathy there with that ideal. In justice to Dr. Dawson it must be said that the church which Jesus gathered about Him was not quite what now goes by the name of a church. It was not only a real brotherhood, but it was a propaganda for promoting religious brotherhood alive with the widest human sympathy, expressing itself in brotherly service to the needs of body and soul among all sorts and conditions of men. There are churches which fulfil that ideal. But it is too true of most that the club idea enters into them, making them to be for insiders more than outsiders. To

correct this, and to apply the still neglected social half of the Gospel, such a movement as Dr. Dawson describes is still possible within most churches, if not in that New York church. We have seen a layman's movement recently organized to promote foreign missions. The Universalist Church has lately initiated a layman's movement for work in home neighborhoods. The Christian Endeavor and similar societies aim to mobilize the young people in activity for the ends of ethical religion. Such beginnings can not consistently stop short of a movement to mobilize the entire adult force of the churches, to make them like the central electric station which effectively supplies a community with light and power and warmth.

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Preaching Without Salary

A Brooklyn clergyman is reported to have said on a recent Sunday evening, "With the help of God I shall never hereafter, either directly or indirectly, receive one cent for the preaching of the Gospel." Where a man has a moderate income, as the newspapers report this clergyman to have, he can perhaps afford to dispense with a salary for preaching the Gospel. But the position is one which should be carefully considered. Should the man do in one relationship of life, what he can not consistently do in another? While nearly all men have their particular vocations, all men have at the same time certain relations which they owe to society. For example, this gentleman by vocation is a preacher of the Gospel. His judgment is that it is best for him not to "receive one cent for the preaching of the Gospel." But he is more than a preacher. He is a husband, a father, a citizen, and growing out of these relations he has "a moderate income," and having a moderate income it is natural to suppose that he is also an investor. The question arises, would he decline to receive the interest from the money he has invested? We think not. In this case it is the same man who preaches that invests. They are one and inseparable. Is there any more reason for preaching gratis than there would be for building houses or sawing wood gratis? The Gospel has suffered irreparably by divorcing the different relations which we bear to society and which we are obligated to discharge. The truth which Jesus and Paul uttered, "The laborer is worthy of his hire," is a universal truth, and not simply applicable to preachers. In other vocations men feel that their services have a certain value. Why should it be different in the ministry?

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An Open Pulpit

The pulpit of the Episcopal Church is henceforth to be more open to ministers of other denominations. The canon which prohibited any but ordained ministers was amended at the Richmond Convention, so as to allow "any Christian person," approved by the rector of the parish and by the bishop of the diocese, to speak or preach "on special occasions." This is commonly viewed as a gain for Christian unity and fellowship distinctly advantageous to the Church itself. The phrase, "special occasions," is to be liberally taken to mean all occasions of that sort. The amended canon apparently works for a larger liberty. Many Episcopal clergymen will be disposed so to use it. But it also restricts others from the liberty they have exercised. Disregarding the tradition imposed upon the Anglican Church by Archbishop Laud, that only episcopal ordination is valid, they have admitted to their pulpits approved ministers of other denominations. This liberty is now curtailed. Henceforth these liberal rectors must ask the bishop's leave to do so. An instance of this has already occurred. Whether

the amended canon marks the "great advance" that it is proclaimed by some to be, depends on whether the bishop is of the seventeenth or the twentieth-century type.

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Christmas

No more significant testimony to the overshadowing greatness of Jesus Christ could well be offered than appears in the world-wide observance of Christmas. In Christian countries we even hear of many Jews and some Mohammedans celebrating the occasion. While it is true that with many it is simply observed because it is a holiday, no one who thinks of it at all could doubt that a memorial so nearly universal must indicate an event of enormous importance, and must point to a life that has imprest itself in one way or another upon the consciousness of mankind. The Babe of the manger still occupies the central place in history. No one has displaced Him from His supreme rank. Whenever we wish a friend "a merry Christmas" we are giving testimony that Christ is regarded as the world's joy-bringer. Whenever we bestow Christmas gifts, in a material and fragmentary way we testify to God's great Gift to the world in Jesus Christ.

We wish all our readers a Merry Christmas.

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Pulpit Timeliness

Several instances were reported during the October financial panic in New York, of concerted efforts by preachers to influence bank depositors and the people generally against hysterical or unbalanced procedure. Restoration of confidence in the essential soundness of American finance was encouraged, and calmness of mind advised.

This is practical Christianity of the best sort, and it is excellent homiletics as well. The pulpit that holds itself in readiness in this way for life's emergencies, to lift the human soul, to allay its fears, will not usually lack influence.

WHAT WOULD JESUS BE DOING IF HE WERE HERE?

By Edwin Markham, Westerleigh, New York.

Wendell Phillips was asked, "Is Christianity a failure?" "I don't know, sir," he replied; "it has never been tried!"

Of course no one knows exactly what Jesus would do if He were again on earth. Yet we can make safe guesses drawn from what we know of His life and words in that old Hebrew land.

When Jesus first appears on the horizon of history, He appears as a preacher and a healer. We are told that He went all over Galilee preaching the "Gospel of the Kingdom." The Kingdom—this was the one passion of His life. The Sermon on the Mount is only the rough outline of the constitution of this Kingdom; and all the parables are only illustrations of its humane principles. Indeed, all of the words of the Master have a social import, because they have reference to His vision of a new social kingdom. He announces its unifying principle—"Our Father who art in Heaven." He decrees its practical principle—"Feed my sheep." He announces its new principle of prestige—"Let him who would be the greatest among you be the servant of all." And finally He declares the sacredness of brotherhood, "I would that ye should be one even as I and the Father are one." So vital is our need of this Kingdom that Jesus calls on His disciples to forsake all things for it—even property and family.

Now, beginnings point to ends; in the acorn lies folded up the mighty oak. So in the little Brotherhood of the Twelve, with its one purse, its one purpose, its one passion, we see the germ idea of the Kingdom as it lay in the Master's mind. In the little Socialist Church, founded by the Apostles, where property was held in common, we see a further advance of the great purpose that was in the mind of Jesus. In that young brotherly order (see Acts of the Apostles) there were certain men "to preach the word," and certain other men "to serve the tables"—the spirit had a body. The Church then was a brotherhood self-supporting and evolutionary—not eleemosynary and stationary.

The supreme fact in the life of Jesus is this: He saw the ceaseless conflict between conscience and civilization. He saw civilization as a carnal thing based on the self-interest of man; He saw it as one long conflict, one unfriendly struggle. He came to build a comrade kingdom, a brotherly order founded in the practical. He called His followers friends; He would organize life in the concords of a beautiful friendship. He was pressing on toward the great purpose when He was seized by the priests and politicians of Judea and murdered. After this His idea took form in the first church of the Apostles, and flourished for a few years, but was finally trampled out by the worldlings that crowded into the Church as soon as it became popular.

That first Church at Jerusalem contained, of course, the seed idea of Jesus. That first Church had a vision of the mighty social purpose of the Divine Master. This social purpose passed out of man's thought as the passion of the Church evaporated with the ages. In the beginning the Church demanded a complete consecration of life, of fortune, and of sacred honor to the holy brotherhood. That first Church, the Church founded under the direct inspiration of Jesus, was industrial as well as devotional. The fierce persecutions in that early era made it hard to carry forward this twofold purpose; but the purpose never wholly died out until that fatal hour when the Church relaxed her hold on the material, and opened her doors to the crude multitude, and any one could enter the Christian church merely by "*credo*, I believe."

Dropping its industrial hold, the Church became a dependent on the world—dependent on the very thing it was sent to condemn and redeem. The Church was sent to be a judge; but the judge became dependent on the criminal, and so ceased to be a judge and became an accomplice. How can a judge condemn the hand that feeds him? But Jesus and His little brotherhood of the Twelve did not subsist on charity; they subsisted as a great health-movement, and lived by useful labor. And when they founded a church at Jerusalem, they laid its foundation in brotherly labor and common property. That germ of the Kingdom was cooperative and self-supporting.

It appears, then, that the modern Church has lost the practical secret of the Kingdom. The more God there is in a Church the more will it go down into the practical; and the more a Church goes down into the practical the more God there will be in the Church. The deeper a tree sends down its roots, the higher will its branches ascend into heaven.

But the Church has lost her earth-hold; she has lost the industrial body that Jesus provided for the new spirit. We have let carnal and selfish men organize and manage the world's work, while we have devoted ourselves to mere preaching. This is the one great failure of the Church. In losing its material hold on the world, it has become a pensioner where it should be a dispenser. Tools, then, as well as

souls must be redeemed from the devil. The stone of industry, that was rejected by the modern builders of ecclesiastical Christendom, must yet become the head of the corner.

The Jews looked for a messianic kingdom that would exalt Jewry; they hoped to shine forth as God's favorites. But Jesus came as the Universal Man, and His vision was not merely Jewish; it was humanitary and planetary. His Kingdom was to embrace "all peoples." But His most tender call was to the burdened and the opprest. So we hear Him crying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It was a cry to the driven and the desolate. But this was no empty cry; He, the divine Carpenter, would form them into brotherly groups, into industrial centers where they should find the sweet rest of fellowship.

Thus He began to base His Kingdom on the social and material needs. But, while intensely practical, the Kingdom was to be unlike the carnal kingdoms of greed and graft. So we hear Him saying, "My Kingdom is not of this world"; that is, the Kingdom is not of this world of competitive struggle and social wrong. He also said, "I am not of this world," meaning the same thing—"I am not of this world of iniquities." While His Kingdom was not of this world, it was certainly to be in this world—yes, right here in this hard cold reality—here where men slave and hunger and strive and die.

So Christ would come as the Savior of society. This was His end—to establish on earth the order of the angels. Man must "be born again" and the Kingdom must "come on earth" —these are the two poles of the Christ-purpose. There are two kingdoms—one within man, waiting to come forth in character; another above man, waiting to descend in institutions. This being true, Jesus would go as a comrade among those who are growing toward inward chastity and industrial brotherhood.

But why should He seek to establish a new order? Not surely as an end in itself. Even angelic economics are not ends in themselves. This industrial fraternalism is not an end in itself, but it is a necessary ground for the evolution of the soul toward its starry destinies. The plowed field is not an end to the gardener, but it is essential to the growth of the young trees of the orchard. Jesus sets this new order before men, not merely because it would insure security from poverty and the fear of to-morrow; but because it would draw men into divine relations with one another, would draw them into religious relations, into heavenly relations. It would be the great school for the evolution of the brotherly principle in man. The soul-side of the Kingdom is more important than the bread-side. For we grow into the heavenly or brotherly principle only as we hold brotherly relations to our fellows. Indeed, if the comrade Kingdom I write of gave us less bread and harder struggle, still it would be a necessity—the chief need in the divine education of mankind.

So if Jesus should appear among us, He would again preach the new birth. But it would be a twofold birth—a birth of the individual into "a new creature," into a social man; and the birth of egoistic society into a new Kingdom, a new social order. It was the Kingdom, always the Kingdom, that held the passion of His mighty heart. He saw men lifted out of this ego civilization into the brotherly services and heroic devotions of a new fraternalism. This was the social vision that inspired His life. All His words have this social import—His prayer was "*our* Father" and "*our* daily bread." In the name of the one Father, Jesus calls on His disciples, not to work for their private bread, but to work for the common bread of the

people. All things are to be done with an eye on the common welfare. To this end, the disciples were called to organize a Kingdom of order where all these duties should be set in motion. So if Jesus were here, He would be asking us, "Where is that Kingdom, that social home, that I commanded you to build?" He might well say to His shepherds, "Ye have sheep, but ye have prepared no pasture for the sheep. You leave them upon the wild hillsides at the mercy of the wolves and eagles."

As in the old time, Jesus would find ready for Him no place on earth where his heart could be at home—no comrade order where love and labor are in the motion of their beautiful harmonies. He would be forced to cry again as of old, "The foxes have holes and the birds of the air have nests, but the son of man has not where to lay his head."

So if Jesus should appear again, He would begin by taking up the interrupted purpose of His life—the erection on earth of a social order that should be both a rest for man and a working-form for God. He would begin to build His social Gospel into fact; He would begin to give it form and foundation on the earth. Jesus would recall our hearts to the forgotten vision, would summon us to the great consecration, to the supreme sacrifice of our selfish concerns, needed to establish His brotherly Kingdom in practical affairs. He would not deal in mere words; His words would take form in a divine society where the Golden Rule would be the working principle of life. Jesus would demand an order that would express the Savior-spirit in things. He would insist that religion must find a body in social institutions. He would not be satisfied merely to talk brotherhood; He would set to work to find a material basis for brotherhood. Thus He would call on us to help Him to organize a divine providence for the world.

I fancy that the Christ would not establish a new church system, but would found instead a kindergarten of the Kingdom, a school in the divine art of life. It would be a school that would train men in the dynamics of love and in the economics of brotherhood. Thus His disciples would face life as the initiates of the mystery of the Cross and as the custodians of "the secret of the kingdom." There would perhaps be an hour for prayer-worship; but there would be many hours for work-worship. As of old He would call men to the religion of deeds. His aim would be to set up love's throne in the midst of the ego-thrones, to found a comrade Kingdom where all selfish ambitions would burn away into divine ambitions, where the struggle for our own lives would be forgotten in the struggle for the lives of others. It would be religion in action.

So if Jesus were here, He would not be ecclesiastical, but humanitary. His creed would be the deed. "The more divine a man becomes the more secular he becomes." "When the feet of God first touched the earth in the incarnate Word, He stood up, not the priest, but the artizan; He went forth, not as prelate, but as healer." The more God there is in a man, the more does he go down into the practical—go down till he stands on the sodden floors of the miserable. I know that Christ was divine because "He descended into hell." This descent into hell was the most God-like event in the great Captain's career. So He would come among us now only to descend into our earthly hells—into the slums of the rich and the slums of the poor. We would find Him descending into the hells of the cities—into the infernal centers where men rot into pulp or petrify into stone.

Jesus would come as a great moral awakener. "The real disease of mankind is stagnation." Therefore He would pass over civilization as a dis-

turbing voice. He would disturb us in our fatted vices, in our inflated conceits, in our polite hypocrisies. Civilization is not radical, but Jesus is radical. He would not be likely to apologize for our society with its gilded speculators and extravagant spendthrifts at the top, and with its toiling suffering millions at the bottom. He would find the world still ruled by Ego, the Anti-God. He would cry out against our "Christian civilization." For while we have a sprinkling of Christians here and there, still the world waits for that great unmanifested miracle—a Christian society.

These things being so, it follows that if Jesus were to come again He would go among neglectful ecclesiastics only to preach repentance to them, to rouse them to social action. He would teach us that Christianity is a much vaster thing, far wider-reaching, than we reckon it to be. He would, I fancy, point out that the materialistic socialist sees only one-half the truth—that man's social order must be changed; while the churchman sees only one-half the truth—that man's inward nature must be changed. They both together see the two halves of the one divine purpose for man. Jesus would see good in each, but He would work for a good vaster than either of these types are dreaming of. The churchman is too much in the air, the socialist too much in the earth. There is no rounded wholeness (or holiness) in either one. So the Saving Man would come determined to do two things—to materialize the spiritual and to spiritualize the material. He would bring the marriage of the earth and skies.

Creeds and sects would mean nothing to Jesus. Orthodoxy and heterodoxy would be to Him only the gleam of the same bubble on opposite sides. All things would appear to Him simply as just or unjust, as pure or impure, as brotherly or unbrotherly. He would stand on the simple humanity of things. What we think important would perhaps be to Him as nothing; what we think to be nothing would perhaps be to Him of crowning importance. Noise of battles might be to Him only as a buzz of flies in a window pane. The opening of the rose might be more to Him than the pageant of returning conquerors.

While thousands would reject Jesus and His practical idealism, still many would rally to His cause, whereas He gathered only a Twelve and a Seventy at His first coming. For while we have no Christian society on earth, we have the Christ-Idea springing up in a thousand forms as never before. The Christ-passion, the social passion, comes throned upon the social movement that is spreading over the world. The Christ-idea finds a germ-expression in the Salvation Army because they have a certain practical end in their earnest work. This idea finds a germ-expression in college settlements, in slum work, in the child-labor agitation, in institutional churches, and a more radical expression in the rise of Christian socialism and social democracy. Toward all of these social forces Jesus would gravitate with His sympathies. He would doubtless appear at times among these working groups—in one place with a word of courage, in another place with a word of comfort, in still another place with a clarion call to a deeper consecration. At times He would overtake earnest men on the road, and as he talked with them their hearts would burn within them.

Jesus would gravitate with His sympathies toward all men and groups who are in earnest study of the difficult and anxious problems of society. But He would draw most closely to those who are working to reach the causes of social and industrial evils, rather than their mere symptoms. He would draw these wiser souls about Him; he would become the fountain of their moving energies; He would be the fire of their

heroic courage. He would infuse into their hearts a lofty passion, until every service became a sacrament and every purpose a prayer. He would draw about Him the heroic few who were ready to drink His cup and to be baptized with His baptism. They would all move as one man with one purpose —the organization of a social brotherhood, of a kingdom of order as the working-form of God on earth. In this kingdom-service men might at first find sorrow and burden; yet it would be a sorrow that is sweeter than the world's joy, and a burden that is easier than its rest.

Yes, Jesus would find friends waiting for His coming—the precious "remnant." They would be the conscripts of the Kingdom, the watchers for the star, the little company who are touched with the passion of the ideal, and who are always ready for love's divine adventure.

PRACTICAL TRAINING FOR THE MINISTRY

By W. Douglas Mackenzie, D.D., President of Hartford Theological Seminary and of Hartford School of Religious Pedagogy.

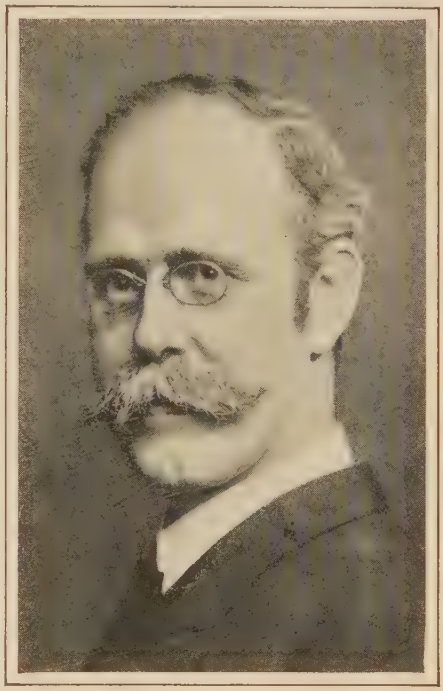
The question of a practical training for any career must be determined by the nature of that career. A man who wishes to learn to be a scavenger is better trained by taking him out on the street and putting the instruments into his hands and showing him how to do it. He will learn the methods in a few days and form the necessary habits in a few weeks. The man who wishes to become a teacher of mathematics must employ his time otherwise, in the severe investigation of the principles and history of mathematical science. He must also acquire some knowledge of the development of the art of teaching in that field. This of itself will take him some years; but it will probably be several years more before he is competent, through the mastery of practical methods, to take a good position in the academic world. When, therefore, we are asked what is a practical training for the ministry, we must first of all discover what the ideal of that profession is. In what word or phrase can the work and meaning and position of the minister be discovered? Manifestly we shall not discover how he ought to be trained until we are clear as to what he is being trained for.

The briefest way in which one can describe the essence of the pastor is to say that he is to be, in his parish, the chief authority on Christianity. This, of course, is an ideal which any one in any particular parish may fail in, but no one will deny that it is the general ideal. It describes what people expect their minister to be; it describes, therefore, what every student for the ministry ought to set before himself as the standard to be aimed at. The word "authority" is itself of varied meaning, and must not be discust here. Suffice it to say that the minister, as a chief authority on the Christian religion in his parish, must strive to be so, first, in his personal experience of what Christianity is; second, in his knowledge of how Christianity came to be; third, in his knowledge of what Christianity has done in the world; fourth, in his knowledge of the general system of truth which belongs to the Christian point of view; and, fifth, in his knowledge and mastery of the methods by which this Christian experience and these Christian forces can be brought to bear upon a community of modern people. It is probably true that much of the confusion at present abroad regarding the training for the ministry arises from failure to grasp this ideal,

and to apply it to the task of preparing men to fulfil it.

We must recognize that there is a great difference between the training of men in principles—the disciplining of the mind to grasp fundamental laws—and that training which bears upon the task of handling particular objects or institutions. It is one of the fatal errors of our day, and one which has invaded all kinds of education, which imagines that the first and supreme thing to do is to be sure that pupils know how to handle things. So the budding engineer is taught how to build particular engines or to run individual machines; so men with ambitions of social service are taught how to work in a social settlement, to win the confidence of boys' clubs, etc., and thus equipped for life! The man who is being prepared for the ministry is supposed by some to be best taught when he is rapidly brought to the power of making interesting and popular statements on Bible texts, ethical laws, and social situations; and when, in addition, he is instructed how to conduct the various parts of a parish organization. At present, in some quarters, attention is distracted from the deeper, more patient method which consists, first of all, in studying the living principles which underlie any practical sphere, in mastering the history of these principles, in training the mind to familiarity with their varied forms of statement and their various effects in the past. This looks the slower method; for the less intellectual men it is the least interesting; but always, in the end, it is the most powerful. In every great career, the men who go to the very top will be found to be those who spent years in the mastery of the fundamental principles of their profession, who were not afraid of theory, and whose minds at a later period brought to bear upon particular problems a mental discipline, a swiftness of judgment, an easy mastery of definite situations which the crude student of practics will never win.

The object, then, of training for the ministry, as for every other great profession, is to gain control of fundamental instruments and, in doing so, to subject the mind and will to a severe process of discipline. The professional



PRESIDENT W. DOUGLAS MACKENZIE, D.D.,
Author of "Christianity and the Progress of Man," etc.

school must not allow its men to cripple themselves for life by impatience at this stage or by short-sightedness. It must not allow them to think that they ought to be at their best when they are thirty years of age, but rather at fifty or sixty. Its object is to make them familiar with the method of their profession and its ideal, with those acquirements which make for the very noblest application of that method. It is one thing to have mastered these fundamental things, and another thing to have formed the habit of applying them. Now the habit of applying can

never be formed in any professional school beyond a certain easily attained point. The ready skill and practical power are won in the earlier years of a man's actual practise of his profession. In fact, no great profession is prepared for merely in school. If the school course is three or four or five years, at least five years more ought to be added when the man is out in the world and at his life-task, in law or medicine or ministry, before it can be truly said that his training is completed.

It is of unspeakable importance, then, that every young man of twenty-two or twenty-five years of age, who is preparing for any of the great professions, should refuse to be in a hurry. He is looking forward, say, to thirty-five or forty years of active work in the ministry, of continual growth as a chief authority in his parish on Christianity. He wishes, during his school and preparative years, so to train himself in heart and mind and will that those twoscore years shall be on the highest level of efficiency and joy which is within the reach of his personal abilities. It is absolutely unnecessary to prove that in the vast majority of cases the longer, the wiser, the severer preparation will tend to lift him for his life-task to that highest level. It is not too much to say that the vast majority of those who leave the ranks of the ministry either of their own accord before fifty, or against their will at that "dead line of fifty," have taken short courses or were lazy in long ones. It is equally safe to say that the vast majority of the men who to-day are doing the largest work in the greatest churches in the country took long and severe courses, and put their whole souls into them, at continual self-sacrifice. If only young men looking forward to the ministry were asked by their friends to look at the situation in this calm and broad manner, many of them would be ashamed to propose short courses or the avoidance of difficult subjects. They would realize that for such a career and for so many years nothing can avail, and nothing ought to be desired, but the most complete preparation which the best-equipped schools can give to the most consecrated men.

It is not too much to say that three-fourths of the training of the theological student has to do directly or indirectly with the Bible. In the first place, this book is used as the instrument of God for bringing men to the knowledge of Himself as He is revealed in Jesus Christ. If the minister is to be interpreter of this book, is to make it a living force in the community, manifestly he must have found it to be a living force in his own heart. He can not expect to win others to its devotional uses who has neglected it himself. He can not possibly prove to others in any living and infectious way that here the sources of the divine life have been opened to every soul, unless his own life is being spent at those sources. The people of every parish expect their pastor to be living in the Bible, to know it for himself in his own soul's experience. Undoubtedly every seminary that exists to train men for the ministry ought to impress this continually upon its students. It can not do the work for them. To hold successive and continuous devotional meetings may be the very means of defeating the object in view, for the minister above all men must be self-reliant at this point; and in his seminary course he ought to form that habit of self-reliance. Here he ought, apart from all professorial influence, to be fighting the battle of his own soul with the pages of Scripture open before him. This, which can not be made a public, prescribed course, and in which men can not be assigned any official grade, is fundamental work which the atmosphere of the institution may stimulate and encourage, but which none but the individual student can

possibly carry on in a really effective manner. And yet if a student fails here, what chance is there of his success in the ministry?

But the man who is to be the chief authority on Christianity must be an authority also on the history of the Bible. He must somehow or another obtain the means of knowing all that has been or is being discovered concerning the way in which God revealed Himself to Israel, in Christ, among the apostles. This needs not merely the insight of the conscience and the spirit whose eyes have been opened to the discovery of spiritual truths. It needs also the knowledge of the outward history of God's process of self-revelation. That outward history must not be less complicated—it may be more complicated—than any other element in human history. It must inevitably present problems—the most difficult of all with which the human mind has to deal. Just because those problems bear back directly and indirectly upon the spiritual life and the ultimate destiny of the race, the man who is to interpret that life and point to that destiny must not shrink from any labor which he may need to grasp the story of the Bible.

It is evident then that the student must learn the original languages in which the books of the Bible were written. For a man who has his eye upon the ideal which we have set before us, the deliberate neglect of these is not practical. He is missing one of the most essential parts of his fitting for the position which he is to occupy, and he is lowering alike the power and the joy of those forty years that lie ahead of him. To-day there are widespread discussions as to whether Hebrew should be studied in theological seminaries as a compulsory subject; and when one or two seminaries had made it elective, others were compelled to "go them one better" by making Greek also elective. There is nothing to be said about this, except that where it takes able men and puts them out into the ministry without these, the theological seminary is unspeakably cruel, and the man who consents to this impoverishing of his equipment is short-sighted in the extreme. The man who will take time for a full preparation and who has the courage for hard work, and who has before him that one true and lofty ideal for his forty years of pastoral labor, would always passionately resent the treatment which induced him to forego his full equipment in the knowledge of the Scriptures. It is not meant that he is to become an expert in higher criticism. But it is meant that he must be able intelligently, broad-mindedly to judge of the theories which on all hands are being thrown up by the experts, so that, as one of the greatest among living scholars has said, he may possess "an intelligent acquaintance as to what is certain, probable, and doubtful in the sphere of Biblical criticism."* The reason why young men allow themselves to elect other things instead of Hebrew and Greek is almost invariably a double reason. First, they are in a hurry and do not know that the longest preparation is the only road to the heights; and, secondly, they are lazy and do not know that just because they are lazy they will never be able to learn all that can be learned even in English translations.

So we might go on to deal at length with the subjects of history and Christian doctrine. But here the need for study, profound and accurate, is more generally admitted. History must be studied, not merely in the narrow sense of ecclesiastical history, for nowadays we know that no institution ever lived outside of social, political, and economical relations, and that no institution can be understood except in and

* Professor R. Flint: "On Theological, Biblical and other Subjects," page 7.

through these as well as through the study of its intrinsic qualities. The man who wishes to understand the history of the Church of Christ will find that the wider story of man is full of inspiration and warning. That also is part of the revelation of the human heart with which the minister is ever concerned, and of those ways of God which alone are his hope and the subject of his study.

The field of doctrinal study is one which not only can not be neglected, but will be found to grow in its extent and in its importanec as the student goes further into it. The false contrast that is drawn by some between Christianity as life and Christianity as dogma will have no place in the mind of the thoughtful man who is preparing himself for the teaching and preaching of Christianity. Of course, dogma is not life here, any more than it is in the technical school; but, on the other hand, no man can describe life without immediately plunging into dogma. And in the field of human experience the men who can guide the energies of social life most wisely are those who have given most care to the study of its nature and principles. The field of doctrine has in our day been so developed as to give rise to several subdepartments. For instance, the interest in comparative religion has brought a vast field within the purview of the systematic theologian. The doctrinal teacher to-day must relate himself in some positive and sympathetic way with the existence and history of religion as a whole. Not only the missionary student who is going abroad, but he who hopes to occupy some place of power in a city in the home-land must reckon with the possibility, nay, the great probability, that he will be asked over and over again to discuss the claims of other religions and the nature of the various fad religions which are abroad among us. But to do this intelligently he must know not only what Christianity is, but how it stands related to the general religious spirit of man. It is more obvious that the minister must be thoroughly trained in the subject of apologetics, for the air is full of attacks upon Christianity and all its central positions. These attacks can not be met merely with the weapons of the eighteenth and the nineteenth centuries. These ancient weapons must be cast into the furnace and their molten substance remolded and refitted for the work of to-day. It is obvious also that the other subject of Christian ethics must occupy a large place in the mind of the thoughtful student, for we are demanding that Christianity shall, above all things, alike in its doctrines and in its practise, be through and through ethical. What that means every minister ought to know. Moreover, the Church is called upon to relate itself with the whole life of society, positively as well as critically. If it finds fault, it must seek also to find praise. It if condemns, it must seek to correct. It it would repress some forms of action, it must seek to develop others. But that again requires something more than a blundering workmanship of the merely practical man. It needs the statesmanship that comes from the trained mind acquainted with history, skilled to see deep into the heart of a moral situation, and look forward to the issues of each policy that is proposed.

And if these are necessary, no less must the student seek to master the great field of positive Christian doctrine. How can he teach if he knows not with some degree of accuracy how the great teachers have formulated the central matters of the Christian faith? How can he teach if to him the creeds are merely the dead skeletons of a past life, if the great systems of theology are merely forbidding tomes in which dry minds stored up their dust? If he would be a great teacher of Christianity, he must know how the great minds

have stated it in the past. There is no department in which to-day there is a greater need for constructive work, none in which there is a louder cry for widely and thoroughly trained minds who shall give themselves, with the passion of evangelists and scholars and philosophers, to the task of erecting the characteristic system of Christian truth, as an organic whole, for our own generation.

On the practical department there is not much need to dwell in detail. No wise man would attempt to deny its essential importance and the long experience of the past has outlined the main features of the work which is to be done here. The student must here be taught that he is not to look forward to the life of a mere industrious mole of learning. He is to handle human souls and influence human institutions. He is to stand before men as an expert above all in the one great task of presenting the ideal Christian life, the living Christian truth to the minds of men. All the technique that belongs to this he must learn in his seminary years. He may not there have much time for practising it. I would earnestly bid him beware of running about to try and win practical experience in the outer world during this period. Let his church work be the work of love, but incidental, the work of a layman who desires, amid the main tasks of his life, to render service to the cause of Christ. Let it, if possible, be unpaid work, that he may once for all prove that money does not buy his service, and that fees do not wring his sermons and his Sunday-school work from a grudging heart. The practical training will only reach its perfection when the fundamental disciplines have been mastered. Above all, when we ask about the balance of departments in a seminary let it be realized that in no school can that be given which the first five years of the active ministry alone can give. No man should consider his course of ministerial training complete until, having given all the years he can spare to his work in school, he has given five years more of practise as a junior worker on the field.

THE CHURCH YEAR

By Charles E. Jefferson, D.D., New York.

By church year is meant the calendar of worship in which the cardinal events in the life of Jesus along with the characters of the apostles and the lives of various saints and martyrs are arranged in an ordered sequence to be commemorated year after year. Such a calendar was once an established feature of the universal church, but the Reformers hewed it to pieces and threw the pieces away. Such an arrangement was not commanded by Christ or His apostles, and hence was a yoke which the Lord's freemen of four hundred years ago found it impossible to bear. But in our day and generation the Christian year seems to be coming back. It is coming slowly as all exiled and suspected things come, but it seems to be coming surely; and it is worth our while to find out if we can just why it is that something which the Reformers condemned is commending itself to the hearts and consciences of so many of their descendants. That it is really returning is not an open question, for there are too many Presbyterian and Baptist and Congregationalist churches celebrating the great days of the Christian year for any open-eyed observer to be in doubt in regard to the matter. Easter was the first day to come back. With its music and flowers and immortal memories it broke down prejudice and deep-rooted fears, and to-day it is firmly established

throughout Christendom. And then Christmas came, not Christmas day, but Christmas Sunday, the Sunday nearest to Christmas; for the modern Christian heart can not allow December to come and go without some sort of celebration of the birth of Jesus. And these days, having fixt themselves in the affection of the non-liturgical churches, are bringing with them other anniversaries. Christmas suggests Advent, and Easter Sunday suggests Palm Sunday, and Palm Sunday suggests Holy Week with the solemn memories of Good Friday. Little by little Holy Week is establishing itself in the calendar of our churches, and by holding special services for meditation and prayer, the spiritual descendants of Calvin and Knox and Cromwell and the Mathers are coming to the conclusion that there is no period in the year better adapted for services whose purpose is to deepen the currents of the spiritual life than the period immediately preceding Easter. It is difficult to believe that the movement has yet run its course. Pentecost or Whitsunday has not yet taken its ancient place, but it will. It is one of the three great days of the Christian church, and it is certain to be again recognized and enthroned by the great body of the Lord's followers. Is it too bold a prophecy to say that Ascension day will also come back, and All Saints' day, and possibly All Souls' day? And who knows but that days dedicated to one or more of the apostles, or to one or more of the saints of God who in extraordinary ways have served humanity and extended the boundaries of the kingdom, may find a place in the calendar of our churches? It would seem then that we are in a current which is sweeping us onward, slowly but irresistibly toward the reinstitution in all our churches of those great festivals which to our forefathers were a stumbling-block and a rock of offense.

Whatever we may think about the conduct of the Reformers, there are certain psychological facts and laws which are worthy of careful consideration. There is nothing in the Gospel or in reason to invalidate the value of anniversaries. In our home life we celebrate our birthdays and our wedding days, and in so doing feel that the life of the heart is made richer. In our national life we celebrate the birthday of the Republic and the birthdays of illustrious sons, and here too we feel convinced that such celebrations are a source of strength. Why, then, in the church should it be thought a thing perilous and contrary to the mind of God to celebrate every year by special meditation the birth of Jesus, His temptation, His transfiguration, His passion, His death upon the cross, His resurrection, His ascension, and His gift of the Holy Spirit? These truly are great events. The full significance of them does not break at once upon the mind and heart. They are historic facts which must be faced again and again and pondered in childhood, youth, and age. As facts they are immeasurable, and the meaning of them is unfathomable, and life's greatest work is to comprehend with all saints the length and breadth and height and depth of the love which is in these events disclosed. There were no Puritans more opposed to anniversaries than the settlers of New England. They shut out Easter and Christmas with a vigorous and relentless hand, but ere long they had an annual day set aside for thanksgiving and another annual day dedicated to penitence and prayer. Certain moods clamored for a stated and recurrent privilege of expression, and the builders of the New-England commonwealth had to obey the dictates of the soul. The fact is the human heart can not live a rounded and satisfying life without its anniversaries.

Nor can anything be said condemnatory of such observances on the score

that repetitions are deadening and pave the way for formalism. God repeats the sunrise every morning and the sunset every evening, the blossoms every spring and the snows every winter, and He sees that all this is very good; and we agree with Him. Routine is a part of the divine plan, and God has wrought it deeply into the texture of our human life. Periodicity is a law which the farmer comes soon to know, and the same law holds sway, it may be, in the realm of spiritual husbandry. Line upon line, precept upon precept, that is the established principle of all education, human and divine. It is by routine observance that God makes us men. Sunday is such a good thing that it can with safety be repeated every week. The Lord's Prayer is so comprehensive and soul-satisfying that Christians may wisely take it upon their lips every time they approach the throne. "This is my body which is given for you" is a phrase so consoling that we love to hear it at appointed seasons several times every year, and the early Christians did not grow weary of it tho it was repeated every time they met. The great events of Jesus's life, the cardinal ideas of the Christian revelation, may safely be repeated at least once every year, and to the attentive and advancing soul they will, instead of losing power and freshness, grow in luster and in richness of significance all the time.

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It is just here that we find the first great argument for the observance of the Christian year. It brings to the attention in ordered sequence the sovereign facts in the process of redemption. The life of Jesus was an ordered life: its stages followed one another in an order of succession which was natural and divine. The men who were with Him were led step by step, from point to point, according to a plan which presented enlarging horizons to the mind, and expanded in ever-increasing measure the thoughts and sympathies of the heart. In following Him from Bethlehem to Golgotha, and from Golgotha to Olivet, they came to understand the glorious message which God through Him would give the world. To the end of time men will be helped by following these events in the order in which they came to the apostles. Each step anticipates and prepares the way for the step which follows, and each succeeding step in the unfolding revelation is best grasped and understood by a soul which comes to it up the steps of the stages which preceded it. For Christians Jesus is forever the center of life and thought and worship. God is in Him reconciling the world unto Himself. To keep the eyes fixt on Him is the aim of the church which would live His life and do His bidding. And in these times especially when mighty forces are at work to disintegrate the historical foundations of the Christian faith, nothing will so calm the mind and brace the heart of professing Christians as the stedfast contemplation of those

cardinal events in the life of Jesus which the Christian year enshrines.

Nor is it the laity only who need the saving influences which the observance of the Christian year supplies. It is not good for any man to be granted unbounded license to choose his message for every one of the fifty-two Sundays in the year. Ministers, like their fellow mortals, are creatures of caprice and mood. Even when most desirous of following the movements of the Eternal Spirit they are swayed and sometimes controlled by gusts which sweep out of the caves of their own earthly nature. They have their whims, their idiosyncrasies, their favorite lines of thought, and, if no restraining hand is laid upon them, they are in danger of neglecting large provinces of the kingdom of truth and passing by great doctrines for which their people's hearts are hungry. It is a good thing for the preacher when a Sunday comes bringing to him a theme not of his own choosing, for this theme suggested from without may lift him out of a rut into which he has fallen, release him from a prison in which he is chained, and bring him forth into a realm of thought which he, if left to himself, would possibly have neglected. The Church of God has surely a right to say what shall be the themes of thought in public worship on at least some of the Sundays of the year. And no man is so wise that he will not be helped in his choice of subjects by consulting the experience of the centuries. Moreover, there is nothing which will so deepen the springs of a minister's heart as for him to come back again and again to the contemplation of the same facts and to the elucidation of the old doctrines. They are old, but they are never the same to a soul that is growing. Each succeeding year he will find in them treasures never before discovered, and the certainty that he is going to preach on these themes will keep his eyes and his heart constantly open for new suggestions and ideas throwing light upon them, and whatever he reads will gather round them and contribute in greater or less measure to their unfoldment and interpretation. Many a minister goes through the year haggardly hunting for texts, and not a few in moods of desperation have seized upon themes which have no rightful place in the Christian pulpit, and whose treatment there has brought reproach on the name of Christ. One of the most distressing scandals of recent years has been the wretched taste displayed by many ministers of the Gospel in the selection of topics for pulpit discussion. All this is the natural outcome of a system which prescribes no course of pulpit themes, and allows a minister to wander whithersoever he chooses. Not least of the reasons, then, which may be urged for the observance of the Christian year is that it has a tendency to put a restraining influence on the conduct of preachers whose individual judgment can not wisely be relied on, and holds them more closely to the work which the church has given them to do.

In advocating the Christian year one need not bind himself, however, to every feature of the calendar which the Church of Rome or the Church of England, or the Church of Luther has established. One may believe in the church year without going to the extremes reached by church leaders of a bygone age. Indeed, it was the fantastic and reckless multiplication of feast-days and fast-days and saints' days which brought the whole institution into deserved disrepute. One may believe in the Christian year without accepting the traditional ecclesiastical year. There is no reason why a congregation should not be allowed to exercise a large liberty in mapping out its order of worship for the year. Nor is there any reason why the church year of every congregation in the land

should be, so far as the dates are concerned, the same. Of course, no man would care at this time to change the date of Christmas or the date of Easter, but it is not essential that Whitsunday should be celebrated exactly fifty days after Easter. If a minister is preaching to a congregation the larger part of which leaves him before the month of June, why should he not preach his annual sermon on the Holy Spirit not on the seventh Sunday after Easter but on the fifth, the fourth, or even the third? The important thing is not the particular Sunday on which the truth is glorified, but that the person and work of the Holy Spirit should have a sure place in the annual calendar and that this place should follow the resurrection. In the calendar of the liturgical churches there is much that is arbitrary and unessential, and therefore changes can be made as circumstances and conditions may warrant. There is no eternal reason why the Advent season should have four Sundays in it rather than six or two. There is a reason, however, why in every church some time preceding Christmas the thoughts appropriate to Advent should find a place. There is no divine reason why Lent should continue through forty days rather than through thirty or fifty. The fact that Elijah fasted forty days, or that our Lord was forty days in the wilderness, has no light to give us in this matter, but it is important that in every church there should be each year a penitential season when the heinousness of sin should be forced home afresh on the conscience, and the duty of repentance urged in sermon, prayer, and hymn. How long this season should be each church for itself is competent to make decisive, but there are the best of reasons why the period immediately preceding Easter with its solemnizing associations, and its heart-searching memories is the most appropriate for penitential exercises of all the seasons of the year. There is no insuperable reason why All Saints' day should be the first day of November, but there are reasons why on some day every year a Christian should ponder the significance of the communion of saints. There is no reason why All Souls' day should be the second day of November, but it would widen the sympathy and warm the heart if once a year all who love the Lord would think together of the great human race of which they are a part.

It is not essential that the life and work of each apostle should be commemorated on the precise day decided upon by the men who made the calendar of the English Church, but would it not be well if once every year at least one of the apostles were held up before the congregation for study and meditation? If God allowed Saul of Tarsus to stand up between Jesus and the people of Asia Minor mediating the life of Jesus to their hearts, it is not contrary to the divine plan that the apostles in our day should be permitted to stand before the congregation revealing what Christ has done for them.

It would not be wise to load our calendar with saints after the fashion of the Church of Rome, but would it not add immeasurably to the warmth and energy of the Christian life if we paid attention systematically in our public worship to the mighty men and holy who have stopt the mouths of lions, wrought righteousness, and made the name of the Lord glorious? Professor Weinel, in the preface to his recent "Life of Paul," laments the poverty of public worship, and bewails the loss it has sustained by the banishment from divine services of the mighty men who have wrought for God, and he adds that until the time comes that these men shall be made to live again in the Church of Christ, it is the highest privilege of the professor to make them live in the class-room. Why should not the preacher every year

preach a biographical sermon on one of the reformers? and another sermon on one of our modern missionaries?

This, then, is what I mean by the church year, not the calendar made out by the Church of Rome, or by any of its daughters, but a calendar in which the great foundation facts of the Christian religion, the fundamental doctrines of the Christian faith, shall have a fixt place in the worship of the church, and shall become the solid framework around which the life and thought and feeling of the church shall twine and grow; every year Christ's birthday, every year His childhood, His temptation, His transfiguration, His passion, His death, His resurrection, His ascension, His coming, the baptism of the Holy Spirit, the communion of saints, the entire family of men, one or more true saints of God whose lives have entered into our own, the New Commandment, the duty and the joy of thanksgiving, the blessedness of hope, the privilege of prayer, the mystery of the Trinity, civic righteousness, international peace, missionary work at home and abroad, leaving free Sundays here and there for the unfolding of special truths which hearts may crave and ask for, or which may be borne in by current history upon the soul. If a minister's church does not make out a calendar for him then let the minister make out his own. By making it out beforehand, and by following the same order year after year, he will be surprized not only at the growth of his own heart life, gaining as it will in freedom and in depth, but he will have the richest of all satisfactions which a shepherd of souls can win, the satisfaction of discovering constant and unmistakable evidences that his people are growing in grace and in the knowledge of Jesus Christ our Lord.

THE SEQUEL TO THE WELSH REVIVAL*

From Our Special Correspondent.

The aftermath of a great religious movement is usually as interesting as the movement itself to minds seeking to estimate far-reaching results. More particularly is this the case with regard to any intense upheaval in which vivid emotion and impassioned excitement are conspicuous elements. Such intensity was emphatically characteristic of the revival which flamed last year as well as the preceding year throughout nearly every section of Wales. During many years of close observation of religious events I can call to mind nothing that has happened in our time comparable to this movement in three of its outstanding features. These were: First, the irrepressible excitement of masses of the people alike in town and village; secondly, the deep fervor which continued to manifest itself month after month, when a merely superficial agitation must have evaporated; and thirdly, the immense number of conversions tabulated, especially in the central and southern districts.

It is only fair to say that, while for many weeks cautious but sincerely religious outside observers attempted to conserve a dis-

*Our correspondent was asked to investigate and report upon the Welsh Revival because several American papers have published unfavorable accounts. For example *The Presbyterian*, of August 21, citing the London *Christian World*, makes this statement: "The National Free Church Council sent a special commissioner to South Wales, where he visited no less than thirty-seven centers, finding that there has been enormous loss in the membership of the churches, and that many of the presumed converts have fallen into evil habits. This is particularly true among the young coal-miners, whose lives are rough and surrounded by very few helpful influences. It is the conclusion of the Commissioner that there is need of a great change in religious methods if the results of the revival are to be conserved. The reaction is compelling the churches to reconsider their methods of organization, and many are looking toward institutional methods as a means of retaining the youth within the ranks of the churches." We are glad to receive a more favorable account from our correspondent, and we will welcome any further light on the situation.

The Editors.

passionately critical attitude in estimating the real value of this revival, most of these were sooner or later constrained to express an enthusiastically favorable opinion of the work actually being done at the time, while their hopes were also exalted as to the ultimate outcome. All the services and meetings were at one and the same time so free from mere fanaticism and so full of evidences of impulses due to the Spirit of God that mere captious criticism seemed to be almost blasphemous. There is no need to recall any summary of results. These were such as to create universal amazement, and week after week a doxology reverberated through the land. But certain other facts could not pass unnoticed. One of these constitutes a problem in international psychology. Whenever some wave of spiritual enthusiasm has rolled over America the reflex action has been invariably felt in England, and the far-distant revival of religion has set going a correlative movement in this country. How naturally, therefore, it was concluded that this Welsh revival would beget a corresponding one across the English border, which would spread to Scotland, and then be caught up across the narrow sea by Northeast Ireland. To the astonishment of all interested and expectant observers, nothing of the kind ensued, altho it seemed as tho a start would be made when Mr. Evan Roberts went for a few weeks to Liverpool. Now, in the great city by the Mersey, the revival was a total failure in this sense: that the meetings were held only in the Welsh chapels in that city. Liverpool contains many thousands of Welsh people, who cherish the Welsh Bible, and continue to worship only in their own beloved language. Thus scarcely any effect was wrought on the English-speaking population, and this fact applied in a very large measure even to the English-speaking section of the Welsh people. It turned out, for some mysterious reason or other, that the wonderful movement was purely Cambrian, or very nearly so.

Continued and sympathetic inquiries are made concerning the lasting results of the revival which so profoundly moved a small but compact nation. Has the outcome so far proved commensurate with the expectations which were excited? I have taken considerable trouble to ascertain the opinions of some of the most representative ministers in Wales concerning the present situation. It may be most useful to allow these to speak for themselves, tho for obvious reasons I do not cite their names. A preacher who recently left one of the largest centers of population in South Wales says that the results in the church under his pastorate appeared to him, up to the time when he relinquished his position, to be for the most part of a very solid and satisfactory nature, by far the greater proportion of members brought in during the revival being still in good standing in that communion. Another minister, whose church is planted in a highly respectable suburb, gives a similar favorable estimate. His account is that the great majority of the converts brought in on the crest of the rushing wave have stood well in that particular fellowship, and the percentage of those who have gone back is certainly not greater than in ordinary times. Now, I have noted a prevailing impression throughout England that this marvelous revival owed its chief success to the easily excited and almost frenzied enthusiasm of the masses of the emotional working people, more especially among the thousands of colliers in South Wales. But the minister to whom I am now referring exercises the pastoral oversight of a very large and wealthy church, and he declares that very few churches in all South Wales reaped more largely than did his own when the revival was at its height. He has been good enough to explain why in this case there has been no disappointing reaction. The week-night services continue to be much better attended than in the days before the revival. There has never been so deep a desire to know and to understand God's will. He attributes the success in a large measure to the warmth with which the converts were admitted to church-fellowship, and also to the warm sense of brotherhood which pervaded all sections of the church.

As there was nothing local about this movement, seeing that it affected every district in Wales, it is important to note what has been the after-effect in various quarters. In North Wales the Calvinistic Methodists predominate, as do the Baptists in South Wales. To these two denominations are attached the great majority of the Welsh people. A well-known minister of long standing in North Wales freely gives me the result of his observation. He speaks with absolute impartiality, being an Englishman who preaches in Wales. This gentleman

observes that the "cessation of certain features of the movement are not too hastily to be put under the heading of a reaction." Among these he includes the high excitement, as separate from the deep emotion of certain meetings; the prolonged nature of some of them, reaching till midnight, and occasionally running almost into disorder; the visionary agitation, with even some of the most godly and devout, leading to the perception, it was believed, of heavenly light; the neglect of studies and of quiet home duties with many of the young and impulsive; the regard by others of manly athletics as something sinful in themselves, and not merely in their abuse. All these elements have, of course, dropt out; but this elimination is rather the disappearing of feverish and unhealthful symptoms, than reaction proper. Where, however, there has been any tendency to regard these as essential to the revival, it may have been only too easy for a real reaction to supervene with a lapse into spiritual indifference. Then, there can be no doubt that the sudden inability of Mr. Evan Roberts to continue caused immense disappointment—a disappointment which was perhaps made too much of, so that the check to certain spiritual movements was greater than it should have been. But in this, too, there was advantage, for one of the great temptations of all such revivals is to rely too entirely on some one personality.

It is impossible for me, after instituting careful inquiries, to come to any other conclusion than that which seems to have been reached by the most reliable observers in various parts of Wales. Unquestionably, the preponderating opinion among these is that there has been no reaction whatever, excepting one which corresponds to the customary sequel of every genuine religious revival. Large numbers of converts who were too hastily received into fellowship by certain churches have fallen away, but the net gain is enormous.

THE BUSINESS METHODS OF THE SALVATION ARMY

By the Editors

As the period of the Christmas holidays is approaching, clergymen and their congregations, in many places, will be asked to contribute to the special collections solicited by the Salvation Army. In past years there have been some who have raised questions about the methods of the Army in collecting and distributing its funds, and some have openly criticized what they supposed these methods or lack of methods might be. In order to inform correctly our readers and all whom it may concern, we have made an inquiry into these methods. On the basis of this investigation, we now take pleasure in assuring our readers and the public that in every essential particular the Salvation Army has, and maintains, an admirable and comprehensive system of accounts which are systematically inspected and officially audited. It would require too much of our space to print all the forms referred to in this article, but all these forms, to the number of eighteen, we have carefully examined.

The Salvation Army is organized in the following manner:

The local body operating in any given town is the "Corps." The Corps is the unit of the "Division"; the divisions are organized into "Provinces," and the provinces are amenable to two "Headquarters," one in New York and one in Chicago; these in turn report to an International Headquarters in London.

The Corps Work, for purposes of convenience, is divided into four parts—the Senior Work, the Junior Work, Relief Work, and Prison Work. The field officer or commanding officer is responsible for all four of these branches, but has certain local persons selected and commissioned, one of whom is responsible for each particular branch. These are called Local Officers. There is, first, a Young People's Sergeant-Major, who fills exactly the same position as a Sunday-school superintendent does, and is responsible to the commanding officer for the chief portion of young people's work, known as the Company Meeting, and which is simply a Sunday-school. The Sergeant-Major keeps a book very similar to that of an ordinary Sunday-school record, from which he makes a weekly report to his commanding officer. This and the other report-forms named contain blanks for returns of all business pertaining to the branch or department reporting.

The Band of Love is an organization for the prevention of cruelty to animals, intemperance, and evil habits which children might form, and for the development of the mental and industrial interests of the children. The Band of Love also keeps a small book, and both these officers send their books to the Field or Commanding Officer weekly.

The Secretary of the Young People's Legion, an organization which corresponds to that of the Young People's Society of Christian Endeavor in the churches, also keeps a book of accounts, which goes to the Field Officer to be audited.

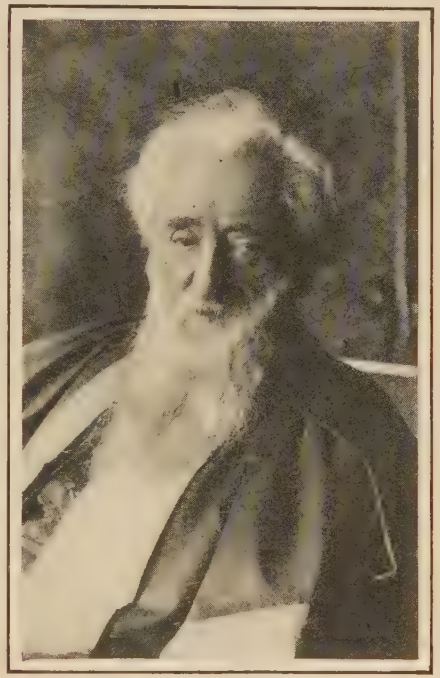
There is also a Young People's Treasurer who is responsible for all the funds that are taken in from these three branches of young people's work, and who keeps a treasurer's book. The treasurer is amenable to the same regulations as is the senior treasurer. In addition to these requirements, there is a full code of instructions which the local treasurers pledge themselves to adhere to, and which makes it impossible for them, without discovery, to spend any money except with the assent of the commanding officer, the secretary, and other leading local officers, who authorize expenditures only in the interest of the corps. It will be noticed therefore, that the checking of the finances begins at each corps.

The corps secretary keeps all these accounts and checks them in company with the treasurer and commanding officer, who preserves the same until the divisional officer audits the books, the records of which must correspond with these slips. These persons, therefore, are responsible to see that each collection is counted in the presence of each other, and a record thereof is made in the books, for which they are personally responsible. These are reported to the divisional headquarters, in the following manner:

1. Each Corps has a treasurer who keeps the cash and a record of same in an official book. The secretary of the Corps also keeps a copy of this book, as well as a statistical book. Forms bearing the itemized accounts of the corps are sent to the Divisional Officer weekly.

2. By its treasurer, the corps is also required to prepare a balance-sheet quarterly, which is required to be read in a public meeting of the corps, after it has been signed by the Secretary, Treasurer, Officer-in-charge, and the Divisional Officer.

Now let us follow these forms to the Divisional Office. There the Divisional statistical secretary carefully examines every item, and, in case of any error, calls the Divisional officer's attention to same, so that, should any error have occurred, it may be remedied and the Divisional officer made aware of the fact. In addition to this, when the Divisional officer, who is required to visit each corps under his command at least once a quarter, gets to the corps, he carefully audits all the corps accounts, comparing receipts, vouchers, and entries in the various books, and seeing that all moneys received have been spent in the interest of the local corps.



GENERAL WILLIAM BOOTH,
Commander-in-Chief of the Salvation Army.

This brings us to the second stage of reporting, that of the Divisional officer to the Provincial officer. The Divisional officer keeps a statistical book which corresponds with the form sent up from the local corps, which he makes up from the reports sent in by the corps officer, and makes a total for the Division, and forwards the form to the Provincial officer. He also sends an additional report which gives details of his corps

organization and of his cash; that is, he gives the Divisional totals of all these items.

Under each Provincial officer are two, three, or more Divisions. The Provincial officer examines the Divisions, and, with the aid of his financial and other assistants at the Provincial headquarters, criticizes every report sent in by the Divisonal officer. The greatest care is exercised to have every item strictly accurate. The Provincial officer checks the Divisional officer's work in the same way as the Divisional officer checks the field or corps officer's.

The country is divided into 13 Provinces; six of these report to New York and seven to Commissioner Kilbey in Chicago. The Provincial officers make up their reports from the Divisional totals received from Divisional officers under their charge, and send their general statistics to Headquarters. At the Provincial headquarters there is a complete system of bookkeeping. These books, as we are assured, are kept by highly trained accountants and are audited by the general auditor at national headquarters.

After the Provincial reports have reached the national headquarters they are examined by the officers of the statistical department; where there is an increase or decrease made in the monthly reports, it is pointed out to the Provincial officer and to the commander, so that both the Provincial officer and the commander of the country know exactly how each item is increasing or decreasing.

The Statistical Department at National Headquarters also makes up reports to the International Headquarters. These reports are examined periodically by the international auditor from London, England. Thus it will be seen that the Army has a complete system within itself, which makes it next to impossible for any errors or discrepancies to occur, without being detected.

In addition to this, the Provincial centers, as well as the national headquarters, are amenable to public audit. We have received the "Annual Statements" of the Salvation Army (Incorporated) for 1906, vouched for by the "Audit Company of New York," showing a balance-sheet of $3,607,250.58. The following comments of the audit company are pertinent:

"We reconciled the cash and bank balance as appearing on the books and obtained certificates from the various banks, in substantiation of the deposits in their hands as on the dates of the closing of the annual accounts shown by the balance-sheets.

"We also proved the balance of the cash on hand by actual count on January 21, 1906 (the date on which our examination commenced), and also agreed the bank deposit balances of the same date; all of which we found to be in accordance with the showing of the books.

"We found all expenditures to be properly supported by valid and regular vouchers duly authorized by responsible persons. We also checked the same with the cash-books and found them to be properly recorded; and the footings of the cash-books were also tried and proved to be accurate.

"The various journals, receipt-books, petty cash-books, and department statements were carefully examined and found to be correct; and the whole of the foregoing were compared with the postings to the ledger accounts and appeared to be in agreement therewith.

"We found no reverse liabilities for interest, etc., etc., except as appearing by the balance-sheets, all entries as of the closing periods having been included in the accounts.

"We also made careful inquiry into the condition of the property accounts, examining for that purpose all the deeds, titles, contracts, etc., relating to same, and found everything to be in an orderly and a satisfactory condition. We also inspected the certificate of the American Trust Company of the securities held by them on account of the sinking fund for the redemption of the Colony bonds, as appears on the balance-sheet of the Colonization Department.

"We also found that the administration and appropriation of all funds received into the treasuries of the institutions are conscientiously and carefully conducted and in full accord with the intention of the same."—*New York, February* 11, 1907.

We are assured that the accounts kept by each local corps are open to the inspection of any contributor, so that there would be no good excuse for calling them in question until such inspection has been made. The Army is incorporated and is obliged to report its general accounts to the Secretary of State at Albany, N. Y.

Conducted on methods as systematic as these which we have just sketched, we are glad to commend this organization to the confidence of pastors and the public.

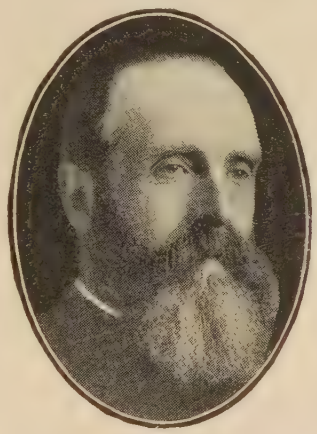
THE PREACHER

"He who does not begin by preaching what he believes, will end by believing what he preaches."

SCOTLAND'S PRESBYTERIANISM

By Our Special Correspondent.

The glory of Presbyterianism is the Scriptural simplicity of its officiary. It exists today as it was organized in the Reformation, on a basis modeled in accordance with the New-Testament ministry. "Presbyteros" being Greek for "elder," ecclesiastical historians understand that the development of the priest as a sacerdotal type in the Christian Church is an evolution unknown in the Presbyterian line of church history. For Presbyterians repudiate the "hiereus," or the "sacrificing priest," as a minister of the Christian Church, Jesus Christ alone being acknowledged as the atoning Priest who by the perfect offering of Himself accomplished the design of sacrifice.



PRINCIPAL J. MARSHALL LANG, D.D.
Church of Scotland.

Scotland is *par excellence* the home of Presbyterianism, for it is the country where this Reformation type has more than in any other secured the adhesion of the overwhelming majority of the people. Those who know Denmark are aware how very small is the proportion of the community outside the Lutheran Church. Presbyterianism has in the same degree secured a national hold on the Scottish people. There can be no doubt that Presbyterianism, with its strain of Calvinism, is mainly responsible for this national constancy.

To people who have not made a special study of this profoundly interesting subject North-British Presbyterianism is always more or less problematical and perplexing, because it presents distinctions with apparently trivial differences, seeing that to the superficial observer or general reader there seem to be scarcely any serious reasons for the separate existence of the Established, the United Free, the Free, the Reformed, and the United Original Seceders' Church, for all are included in the same Presbyterian category. History is full of interesting explanations of the genesis of each of these ecclesiastical corporations. Each of the Presbyterian entities originated in noteworthy circumstances, and the history of Scottish Protestantism teems with realistic romance.

The Presbyterian churches of Scotland are monuments of the victory won by the Covenanters during the sixteenth century, at the beginning of which that land was a moral waste. The papacy had attained the zenith of its power on the Continent, and reigned in its supremacy in Scotland. A struggle commenced which involved the rekindling of martyr fires, but ended in the establishment of the Church of Scotland. This communion was based on the Word of God, antipapal, free, reformed, covenanting, and in that character acknowledged by the state, to use the compact description of Dr. James Kerr. As much earlier as 1407, James Resby, an English priest, a follower of Wyclif, was burned at Perth, and Paul Crawar, a disciple of Huss, met a similar fate at St. Andrews in 1433. Wyclif's views were quietly propagated, especially in the Southwest of Scotland, where the English Reformer's followers were known as the Lollards of Kyle. In those days gross corruption, immorality, ignorance, and superstition disgraced the Catholic Church of Scotland, and the desire for reformation steadily grew, so that in the next century Luther's writings made their effects felt with ever-increasing intensity. The importation of his books was forbidden by an Act of the Scottish Parliament. In 1528 the Abbot of Ferne, Patrick Hamilton, was burned at St. Andrews for preaching Lutheran heresies. Several martyrdoms followed. Many ecclesiastics and laymen fled from the country to escape the cruel persecution encouraged, with very few exceptions, by the bigoted

prelates. Two parties, however, arose in the church, one headed by the bishops, and seeking to perpetuate the old order; the other, led by many enlightened clergy, gentry, and burgesses, determined to implant in the land the principles of Protestantism, and even to develop them far beyond the stage reached by Luther and Melanchthon.

The crisis arrived with the burning of George Wishart, the most eloquent of the Reforming preachers, through the influence of Cardinal Beaton, on February 28, 1546, and the assassination of that ecclesiastic on May 26 in the same year. Mary of Lorraine, mother of Mary Queen of Scots, then acting as regent, continued the bitter struggle; but the Reformers set her at defiance, and, encouraged by the accession of Elizabeth to the throne of England, resolutely demanded liberty of opinion and speech. Knox came home from Switzerland after his sojourn with Calvin, and for a year thundered fearlessly against the papacy. Wonderful results rapidly followed. The Covenanters met at Dun in 1556, at Edinburgh in 1557, at Perth in 1559, and again at Edinburgh in 1560, at each place "entering into bands" in which they vowed to "refuse all society with idolatry." These occasions fired the masses of the people with irrepressible enthusiasm. The Parliament met at Edinburgh on August 1, 1560, and recognized by a specific Act the Reformed Church of Scotland as the "only true and Holy Kirk of Jesus Christ within this realm." Other Acts followed. The climax may be reckoned to have been reached when, after ardent cooperation between the English and Scottish Reforming parties, the Solemn League and Covenant of the Three Kingdoms, after having been approved by the General Assembly in Scotland, was signed by the assembly of divines which Parliament had summoned to meet at Westminster, and also by the Parliament itself. But the alliance between the Puritans of North and South Britain was not lasting, for it was soon dissolved by the ascendency of the Independents under Cromwell. Notwithstanding, however, the confusion and distraction which followed, the Reformation has never been undone in these two nationalities. England is soundly Protestant at heart to-day; Scotland is not only soundly Protestant, but has maintained in her religion that "simple life" embodied in her cherished Presbyterianism. Her established church is Presbyterian, and the powerful bodies which have been formed by separations from it are persistently and genuinely Presbyterian. Disruptions and secessions have broken the organic unity of the Scottish Church, but have never impaired the simplicity of Presbyterian polity or the purity of theological evangelicalism characteristic of the glorious Covenanters.

PRINCIPAL MARCUS RODS, D.D.
United Free Church.

The evolution of Presbyterian parties in Scotland forms one of the most interesting chapters in all church history, and is worthy of special emphasis, because it illustrates how nobly conscientious principle is represented in the Scottish idiosyncrasy. The celebrated Secession Church originated in 1732, when four and later eight ministers led by the Rev. Ebenezer Erskine, of Stirling, left the Establishment as a protest against the Patronage Act of 1712, which deprived the parishioners of their right to elect their minister, and vested their right in the heritors or patrons of the parish. The Secession Church was from the beginning strongly evangelical.

The equally noted Relief Church was founded by the Rev. Thomas Gillespie, minister of the parish of Carnock, near Dunfermline, and a few brother preachers who threw in their lot with him in 1752–61. These came into collision with the General Assembly also on questions connected with patronage and ministerial settlement. In 1747 a rupture eventuated in the young Secession Church, occasioned by a difference of opinion concerning the burgess oath, some maintaining that this could not be taken consistently by any Seceder, others declaring that it could. The parties which sprang out of this dispute, and which were designated Burghers and Anti-Burghers, were in turn split up over the question of relin-

quishing "Covenanting" as a term of communion and other questions regarding the power of magistrates in the churches. In the beginning of the eighteenth century, therefore, the original Seceders were represented by four denominations—the New Licht Burghers, the New Licht Anti-Burghers, the Auld Licht Burghers, and the Auld Licht Anti-Burghers. They held aloof till 1820, and the tide of tendency toward reunion which was then evolved resulted in the formation, in 1847, of the United Presbyterian Church through the amalgamation of the Secession and the Relief Churches, both of which had grown into important denominations.

The most important event in the history of the Church of Scotland was the Disruption, which, in 1843, led to the origin of the Free Church of Scotland through the repudiation of the action of Parliament and the Civil Courts in the matter of patronage by rather more than half the ministers of the Establishment, the acknowledged head of the movement being Dr. Chalmers, the most distinguished preacher in Scotland of his day. The Moderates and the Evangelicals in the General Assembly had year after year continued the inveterate patronage dispute. The notorious Auchterarder lawsuit precipitated the long-expected crisis.

C. A. SALMOND, D.D.
United Free Church.

In 1834 the General Assembly passed the Veto Act, which prohibited the intrusion of any pastor on a parish against the will of the people. But there were doubts as to the legal validity of this decree, and a test case arose at Auchterarder. This was decided in the Supreme Civil Court of Scotland against the presbytery which had rejected the presentee, and the House of Lords confirmed the decision. Other cases intensified the contest between the ecclesiastical and the civil courts, and at length the situation became intolerable to the popular party, or Evangelicals. These, coming out and abandoning their churches and manses with all the emoluments, formed the Free Church of Scotland, electing Chalmers as first Moderator. The heroism of this exodus produced electric effect. All over the land sprang up Free-Church congregations rivaling those of the Establishment. The bitterness, however, gradually passed away, and as years rolled on Scottish Presbyterianism worked more and more harmoniously. But the end of the nineteenth century was to witness one of the most sensational dramas in the history of the Scottish Presbyterian Churches, when once again the reunion aspiration materialized in a grand scheme for amalgamation. After long negotiations the coalition of the Free and United Presbyterian Churches was consummated in Edinburgh on October 31, 1900. This felicitous event was followed by a singular and memorable sequel. The union was opposed by a small but intensely earnest and deeply sincere section of ministers, elders, and communicants of the Free Church. These came to be known popularly as the "Wee Frees," nothing at all invidious being intended to be conveyed by the expression.

The United Presbyterian Church being thus absolutely wedded to the principle of voluntaryism, which had not been made any actual part of the profest principles of the Free Church, the "Wee Frees" conceived that the union involved the surrender of the principle of national religion. Some other objections were alleged. The events which ensued are too recent, and have left memories too sensationally vivid, to need recital. The extrusion of the small minority induced them to appeal to law. Lord Low, in the Court of Session, dismissed the action, but found the defenders entitled to expenses, ruling that the pursuers were not entitled to all or any of the funds and property of the Free Church. Lord Low's decision was practically confirmed on appeal to the Second Division of the Inner House of the Court of Session. But an appeal to the House of Lords resulted in a victory for the little body which calls itself the Free Church. Then followed protracted and tedious work for a Commission appointed to allocate the property and to adjust the claims of the two rival bodies. The end of the labors

of this Scottish Church Commission has only just been reached. On July 31 was issued the important Memorandum detailing the disposing of the funds. This decision practically endows the little Free Church with half a million sterling. As there are less than a hundred congregations, it is estimated that each of these will be endowed from investments with an income of £150 per annum. As endowments are nowadays looked at askance by most Christian churches, the hope is being already exprest that the Free Church will not be overtaken by lethargy in consequence of this allotment.

The Presbyterian churches have always been distinguished for their missionary zeal since the revival in modern times of the missionary spirit. Their work, for instance, in Turkey, in South Africa, and in Manchuria has excited universal admiration. On this topic alone a volume full of the deepest interest might be written.

REV. J. MACGREGOR, D.D.
Church of Scotland.

Like Methodism, Presbyterianism shines in financial administration. All observers of comparative religious organizations are painfully aware that in many of the other churches incessant complaints are made of the miserable inequality of stipends. "Star" preachers attached to large congregations or well-endowed parishes are handsomely remunerated, while the rank and file are condemned to genteel penury. In the Free Presbyterian churches of Scotland such complaints are reduced to a minimum. The Sustentation Fund, originated by Dr. Chalmers, was a masterpiece in finance, and, like the Augmentation Fund of the United Presbyterian Church, served to provide a respectable minimum stipend for all ministers.

The Presbyterian Church is the most erudite in the purely theological sense. And the nation is proud that it is so, for, even among the laity, the strong theological bias is abundantly evident. Every one acquainted with Scottish life must admire the relations of its ministers with their parishioners more especially. The average Presbyterian clergyman is entirely dissociated in the public mind from sacerdotalism. He is to an unusal degree the "people's own parson," and is reverenced without servility, loved as a friend and counselor, and trusted as a leader and guide.

Presbyterianism has always been, and still continues, a "preaching system," and perhaps Scotland has never possest such a number of eloquent and erudite preachers and theological professors as now.

The debt of Scotland to its preachers during the past four centuries is incalculable. To them it was mainly due that the nation was delivered from the spiced cup of popery. But, on the other hand, the preachers are equally indebted to the national temperament for the success which they had achieved. The gospel of the Reformation, grafted on the idiosyncrasy of such a race, has produced results as noble as can be witnessed anywhere in the development of modern Christendom. Whether in Highlands or Lowlands, the effects have been similar. The Highland temperament is enthusiastic, yet logical; grave and earnest, but at the same time highly imaginative. Tho there is less of idealism and enthusiasm in the Lowland character, yet a sturdy candor compensates for the lesser degree of sentiment. The Celtic spirit and Presbyterian theology have constituted a unique and admirable amalgam. So clear-cut has been the divinity of Scottish preachers, and so keenly has it been apprehended, that in the remotest Highland regions nothing is more common than to find real theological experts among the poorest of the people. Presbyterianism has trained cotters and shepherds from the Cheviots to the Shetlands to love their Bibles and to delight in listening even to abstruse discourses. Mainly, by no means exclusively, Calvinistic, in consequence of its peculiar Reformation antecedents, Scottish preaching has sometimes been criticized as tending to hard and narrow doctrinal characteristics. In many cases the charge has been just, but at this day nowhere is there larger theological charity or ecclesiastical tolerance than in Scotland.

Primarily, the preaching of Scotland is doctrinal. The influence of Calvin, Boyd, and Knox was of permanent power and of profound value. The "fundamentals," the "five points," the "doctrines of grace," and all that has been understood to be included under the category of "high doctrine" may be found expounded in countless Scottish sermons as learnedly as in the treatises of English Puritans or in the deliverances of the American followers of Jonathan Edwards. Sacramentarianism and ceremonialism find no proper place in Presbyterianism, and the clergy are therefore the freer to concern themselves with the consideration of pure theology. "High," "Low," and "Broad" parties have their representatives, but not in the same proportion as in some other communions. Some monumental sermons are often referred to, such as that of Maclaurin on "The Cross of Christ" and the noble astronomical discourses of Chalmers. The glowing sermons of Thomas Guthrie were finely argumentative in the doctrinal direction, while they were so fervently rhetorical as to enchant his hearers. Of the great doctrinal preachers of Scotland it may be said, as it was of Thomas Binney of London, that their declamation is always argumentative, and their argument is always declamatory. The sermons of William Hanna, the son-in-law of Chalmers, will illustrate the power of this combination. To-day the best doctrinal preaching in Scotland is distinctly philosophical, for the philosophy of religion is more than ever recognized as a special study. Dr. Denney, by his works on the Atonement and the Death of Christ, has gained a foremost place in the ranks of contemporary divines. His works are being everywhere eagerly welcomed. A very fine sample of the modern type of Scottish doctrinal theology is the work by Dr. W. Dickie, minister of Dowanhill United Free Church, Glasgow, on "The Culture of Spiritual Life," which is a masterly treatise on the Pauline ethics. In such works by various preachers, both in the Church of Scotland and in the United Free Church, we note less of old Calvinistic antagonism to Arminianism, but much more of both breadth and depth. Evangelical doctrine has predominated in the Church of Scotland since the days when the blight of Moderatism fell on that great communion, and when Alexander Carlyle's autobiography, giving the confessions of a very worldly minister, were sarcastically said to contribute the Nemesis of that same Moderatism. The saintly Horatius Bonar did much during the last generation to stimulate the evangelical spirit, both by his hymns and by his volumes of sermon studies.

PROF. A. H. CHARTERIS, D.D.
Church of Scotland.

Expository preaching is a great power north of the Tweed. The very quality in which the American pulpit is confessedly weak forms an element of the strength of Scottish Presbyterianism. Take the sermons of the minister of St. Andrews in the last generation, Dr. Boyd, whose initials—"A. K. H. B."—were so eagerly welcomed by thousands of British readers, and whose "Recreations of a Country Parson" are among the most delightful essays in our language. His sermons were models of popular exposition, a choice collection of them being enshrined in the volume of "Graver Thoughts of a Country Parson." The discourse on "The Sleep of the Beloved" is an object-lesson for young preachers. Among the fine preachers who passed away during the last generation, multitudes remember with gratitude Dr. Norman Macleod and Principal Tulloch, special favorites with royalty. The former, as editor of *Good Words*, exercised immense influence. Of him as a theologian it has been remarked that "the result of the agitation caused by the distinction which he drew between the Christian Sunday and the Jewish Sabbath indicated decisively that a new era of Christian liberty had begun."

Dr. Alexander Whyte, of Free St. George's, Edinburgh, has preached and published more expository discourses, in which the Bunyan style of Puritan doctrine is usually interwoven, than any man living. To him Mr. Jowett, of Birmingham, ascribes the chief formative influence on himself as a preacher.

In the Church of Scotland Principal Marshall Lang, of Aberdeen, has for many years also taken front rank as a preacher of this expository order.

In critical preaching many Scotsmen have of late years displayed high excellence. Dr. R. Lee, professor of Biblical criticism at Edinburgh, who died in 1868, led the way. Striking out paths for themselves, such notabilities as Prof. James Stalker, Principal Marcus Dods, Prof. George Adam Smith, Prof. Robertson (of Glasgow), Dr. C. A. Salmond, Dr. J. A. Paterson, Dr. James MacGregor, Professor Charteris, and Dr. McClymont occur as foremost representatives to every one familiar with Scottish religious life.

PROF. JAMES DENNY, D.D.
United Free Church.

PROF. W. M. RAMSAY, D.D., LL.D
Aberdeen.

Scotland's foremost representative in the special field of polemical criticism is Dr. James Orr, professor of apologetics and theology in the Glasgow College of the United Free Church. He was the coadjutor of the late Principal Rainey and Marcus Dods in the reply to Professor Pfleiderer.

As exegetical pulpit exponents of power and popularity, the late Dr. Hugh Macmillan was *facile princeps* as a vivid preacher on nature and science as illustrative of evangelical principles. The beautiful sermons of Dr. J. R. Macduff were of another type, but powerfully exegetical, especially on Pauline topics. Principal Story is noted in this direction; and, tho he is a layman, Professor Ramsay, lecturer in Latin at Aberdeen, has done, perhaps, more than any other living man to show the inner meaning of the New-Testament Epistles by the archeological light gained during his researches in the Near East. Dr. J. Kelman has done much in the same direction. The Rev. David Smith, M.A., has made a deep impression on the clerical mind by his life of Christ, which is unique in the exegetical sense, while its critical accent has excited much attention. Principal Stewart, of St. Andrews, has contributed much to the help of young preachers and students by his evidential writings, as has Professor Davidson, of Aberdeen, by his treatment of Christian ethics; while Professor Flint, of Edinburgh, has made for himself wide reputation in showing the relation of jurisprudence, economics, and moral philosophy to divinity—a task of increasing utility in these days when men are everywhere ardently seeking to link sociology and religion together.

Able chroniclers of the annals of the Church of Scotland are Dr. P. McAdam Muir and Dr. James Cameron Lees.

Much of the best culture of the world, intellectual and spiritual, abounds in the secluded manses of the Lowlands and Highlands of Scotland. Many of the men who have sat in academic halls at the feet of the scholars who have made Scotland's universities famous are content to live obscure lives of sanctified usefulness among their parishioners, delighting in opportunities of pursuing their studies throughout their career as a harmonious concomitant to their professional work.

LIVING ISSUES FOR PULPIT TREATMENT

TEMPERANCE—THE ADVANCE OF A GREAT REFORM

THE "stone cut out of the mountain without hands shall fill all the earth." From time to time many preachers have occasion to inform their congregations as to the progress of the temperance movements of the country. The best basis for sermons on this topic will always be the facts. One phase of the question, the saloon and what is being done with it, together with some opinions about it will be found below:

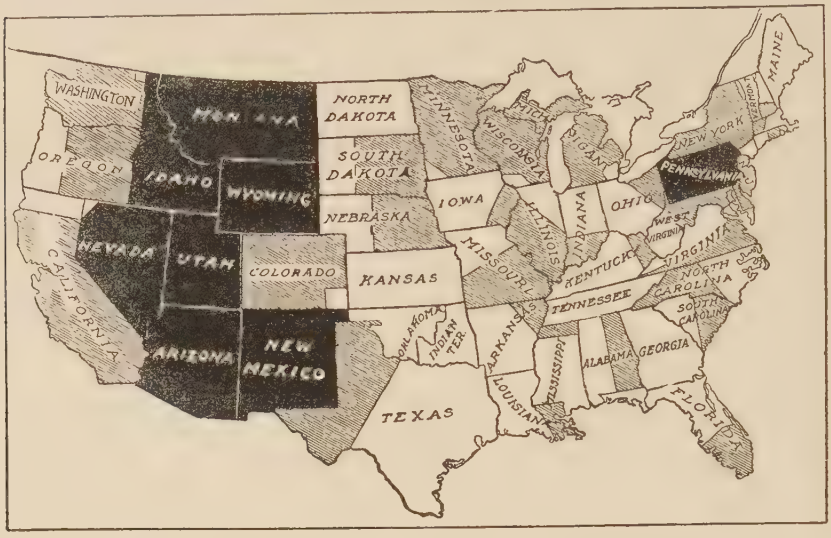
The Prohibition Territory of the United States

IN the following table, compiled from facts furnished by the National Temperance Society may be seen present condition of things relative to the saloon evil. This represents great gains over the conditions in former years.

STATE.	No. of counties (c.) or townships (t.).	Under some form of Prohibition.	Not under Prohibition.	Remarks.
Alabama	66 c.	27 c.	39 c.	Parts of the 39 are dry.
Arkansas	75 c.	60 c.	15 c.	Parts of the 15 are dry.
California	58 c.	5 c.	53 c.	Much dry territory in the 53.
Colorado	.....	.....	.....	Local-option law secured 1907.
Connecticut	168 t.	97 t.	71 t.	
Delaware	.....	.....	.....	A few dry towns only.
Florida	45 c.	30 c.	15 c.	
Georgia	146 c.	130 c.	16 c.	State prohibition takes effect Jan. 1, 1908.
Idaho	.....	.....	.....	No prohibition.
Illinois	102 c.	4 c.	198 c.	About 200 towns dry.
Indiana	1,016 t.	710 t.	306 c.	3 dry counties.
Iowa	99 c.	65 c.	34 c.	11 counties more have 1 saloon each.
Kansas	.....	.....	.....	State prohibition.
Kentucky	119 c.	97 c.	22 c.	18 of the 22 partly dry. All closed Sunday.
Louisiana	59 c.	.....	.....	Many dry or partly dry parishes.
Maine	.....	.....	.....	State Prohibition.
Maryland	23 c.	14 c.	9 c.	
Massachusetts	About 350 t	About 250 t	About 100 t	
Michigan	.....	.....	.....	A few dry counties. License counties can not have no-license towns.
Minnesota	.....	.....	.....	Has 23 prohibition municipalities.
Mississippi	75 c.	68 c.	7 c.	Prohibition probably coming.
Missouri	115 c.	57 c.	58 c.	
Montana	.....	.....	.....	No dry territory.
Nebraska	Village and city option	About 400 t	About 600 t	
Nevada	.....	.....	.....	No dry territory.
New Hampshire	.....	.....	.....	License and local option. About 62 per cent. dry.
New Jersey	.....	.....	.....	Defective local option.
New York	.....	.....	About 300 t	
North Carolina	.....	.....	.....	Nearly all dry. Prohibition probably coming.
North Dakota	.....	.....	.....	Prohibition.
Ohio	1,376 t.	1,140 t.	236 t.	Much dry territory in license cities.
Oregon	33 c.	12 c.	21 c.	Many dry villages in the 21 c.
Oklahoma	.....	.....	.....	Prohibition after Sept. 17, 1907.
Pennsylvania	.....	.....	.....	License. A few dry towns.
Rhode Island	.....	.....	.....	Villages and cities 16 dry out of 38.
South Carolina	.....	.....	.....	In transition. Prohibition probable.
South Dakota	.....	.....	.....	Dry in sections.
Tennessee	.....	.....	.....	Dry except 4 cities. Prohibition probable.
Texas	249 c.	147 c.	47 c.	55 c. partly dry.
Utah	.....	.....	.....	License.
Vermont	.....	.....	.....	Dry except 24 cities and villages.
Virginia	.....	.....	.....	Rural sections all dry.
Washington	.....	.....	.....	License. 50 dry towns.
West Virginia	55 c.	30 c.	25 c.	
Wisconsin	.....	About 650 t	.....	
Arizona	.....	.....	.....	License.
New Mexico	.....	.....	.....	License.

The table shows 7 States with practically no prohibition, 4 States wholly prohibition, and 18 States, some of them among the largest in population, that are more than half prohibition, while some are almost without saloons.

This map shows the conditions in the United States as a whole:



All white = Dry Territory. Shaded = Some form of local option.
Black = License without option. Partly white = Proportion of dry territory.

The number of people resident in "dry" territory has increased from 3,500,000 in 1870, and from 18,355,000 in 1900, to 33,000,000 in 1907. In all the States—with the exception of Pennsylvania, New Mexico, Arizona, Nevada, Utah, Idaho, Wyoming, and Montana—prohibition sentiment is steadily gaining sweep and influence.

Yet the American people consumed in 1906–07 a total of 134,142,074 gallons of whisky, or 11,409,252 gallons more than in the previous fiscal year, besides an increased amount of beer. The internal revenue receipts from spirits were $156,336,902, an increase in the year ended June 30 of $12,942,846.

Nearly all the big colleges of the West and South have felt the influence of the temperance movement in the last few years. Their students have been organized into leagues, and reports indicate that the membership of these leagues is now 48,000. They are not necessarily bound to total abstinence, but are merely pledged to advance the cause of temperance after they leave college.

What Some Governors Say About Saloons

Governor Glenn, of North Carolina.—"I say here and now that the last bridge is burned behind me, and I stand squarely with the great temperance forces to drive out this hideous monster."

Gov. Hoke Smith, of Georgia.—"We must demand from Congress the passage of a law which will make it illegal to ship liquor into a State where the sale is prohibited."

Governor Burke, of North Dakota.—"We have had prohibition so long in North Dakota that in some counties there are no jails. There is not much crime in the State.

Governor Folk, of Missouri.—"The Sunday closing of saloons has reduced Sunday crime sixty per cent. The decreased sale and consumption of intoxicants has had a tendency to reduce crime and criminal expenses."

Governor Cummings, of Iowa.—"The less liquor sold the better the morals."

Governor Cutler, of Utah.—"The morals of a community are improved by a decreased sale of strong drink. The revenues of the State are increased, because temperance leads to frugality and thrift, which lead to property accumulation by the citizens."

Governor Campbell, of Texas.—"The saving in court expenses from decrease in crime is believed to offset the loss of revenue from closing the saloons."

THE PASTOR

"A house-going minister makes a church-going people."

IS CHURCH INTEREST DECLINING?

Views of Eminent Pastors

THE HOMILETIC REVIEW sent out to representative clergymen the questions found below, and we present herewith some of the replies received.

THE QUESTIONS.

1. How many were added to your church during the year 1906, and what proportion were men?
2. What conditions prevail and what is the character of the population in the community where your church is located?
3. Do you find it harder to attract and hold people than formerly?
4. Do you think that attendance on public worship is diminishing as compared with, say, a decade ago?
5. What are some of the things needed to be done to improve conditions complained of?
6. To what extent do the children of your church share in the public worship?
7. How much of your ministry is given to real pastoral work?
8. Do you regard present conditions indicative of tendencies that promise to continue or rather as a stage of transition in methods and theology?

THE REPLIES.

Charles L. Goodell, D.D., New York.—In answer to your questions would say: 1. I have received at Calvary the past year on probation and by letter 423. Of this number fifty per cent. were men.

2. Our church is located in upper Manhattan in the midst of the middle and well-to-do classes.

3. I never found it easier in my ministry to attract and hold the people. Our church seats 2,200 and there are few vacant seats at any Sunday service, while frequently hundreds of people go away unable to find seats.

4. In my own experience I find no diminishing in attendance.

5. In order to have a full church I think the community must be satisfied that the church and its pastor are really desirous of doing them good at any cost of time and tact. Only the man who is interested in the people can permanently interest them. Sensationalism can never hold its own as against sympathy. When the people see a church ready to serve them with unselfish devotion they will not long remain away from it. We have a dispensary where 8,000 to 10,000 people are treated without cost. I think this work helps us somewhat in the community.

6. The children share largely in the public worship. A vested choir of from eighty to one hundred voices adds much interest in our services. A boys' brigade of two hundred is often present at this preaching service.

7. Much time is given to pastoral work especially during revival seasons. On one occasion I visited a thousand parishioners in ten weeks. I think there is no place where a pastor can so attract people to the public services as well as to personal devotion to his church as in pastoral work.

8. I think an emphasis altogether beyond its importance has been put upon the religious doubts of a few people. The convictions of the people as to the virtues of the Christian life are as deep as their pangs of conscience. The demonstration of Christianity is not in argument, but in experience. Christianity is not a theory, it is a *life* and a living process. I never saw people more anxious for spiritual help. The answer must be bread, and not a stone.

M. A. Matthews, D.D., Seattle, Wash.—During the church year just ended—from April 1, 1906, to April 1, 1907—the First Presbyterian Church has received into its full fellowship 838 new members; 613 of that number were received on examination and profession, 225 by letter; 148 adults were baptized and 111 infants received the rite of infant baptism.

These results came out of a condition that might properly be termed a state of revival. The pastor does not use outside evangelists,

but directs every service—the two services on Sunday and the services during the week—to an evangelistic harvest. His theory is that the church is his force; and that the members should live, practise, and preach daily the gospel.

The population of the city of Seattle is equal in intelligence, in Christianity, and in wickedness to the population of any city in the United States.

Through and by the evangelistic character of the work done in the church, all classes are attracted to it and influenced by it. The church is always crowded, and invariably at the evening service people are turned away, because it is impossible to seat them.

Whether the people are more easily attracted to the church now than they were in former days is a difficult question to answer, because the gospel has always attracted the people, and it attracts them to-day. Whenever the stern, serious, grave truths, problems, and solutions to the problems of this life are presented from a Biblical standpoint and according to the authority and direction of God's Word, men will crowd the churches to hear the gospel. It is absolutely true that attendance upon public worship is increasing, and there are more men attending church to-day than ever crossed the threshold of the churches before in the history of the world. Half of those received into the church are men, and sixty per cent. of all the audiences are men.

There are no conditions of which to complain, except the conditions of lethargy and perfunctoriness on the part of ministers.

I might add that there is one other condition of which to complain, namely: Ministers are not preaching the hard doctrines of their respective churches and the essential doctrines of repentance, faith, and regeneration as outlined in God's Word. This age needs doctrinal preaching. Men will crowd the churches to listen to doctrinal, evangelistic preaching, but when the minister is in doubt or turns his attention to the watery, unscriptural vagaries of the "new theology," he will preach to empty pews or to a few effeminate, sentimental hearers.

The children of the church are in attendance upon at least two services every Sunday—one of the church services and one connected with some auxiliary to which they belong beside the Sunday-school.

It is impossible for a pastor, who has forty odd departments to his church and nearly four thousand people to look after, to do a great deal of social, pastoral visiting; but every piece of work and every department of the machinery and every individual connected with the church comes at some time during the week or month under my personal touch, supervision, and direction.

The Church Universal is at the present time entering a general state of revival, and if the pastors of the country would learn to do their own evangelistic work, assert their position, authority, and rights and lead their people in Bible study, in evangelistic work, and in the general missionary movements, their churches would be filled with hearers, and their church-rolls would be increased by additions every week.

The outlook was never brighter in the history of the church, and the brightness of the dawn will be realized in the glory of the noonday if men will stand true to the old Book and to the fundamental doctrines taught therein, and be loyal to the doctrines of their respective denominations. We do not want weaklings in the pulpit, but men with moral courage, intellectual power, and spiritual force.

Daniel H. Martin, D.D., Newark, N. J.—The statistics of church-membership recently published, while containing many features of great encouragement, contain certain suggestions that force upon the Christian Church the question, "Why is the house of God forsaken?" It has been said that the gulf between the Church and the masses grows wider and deeper and darker every day.

What is the reason for this? A certain class of men sitting in their editorial chairs tell us that the trouble lies with the preachers—their preaching ought to be more spiritual, then the masses would go to church. Others assert that church worship is too stiff; that preachers should follow the example of Christ and the apostles, abandon their churches and preach on the street-corners, in theaters or tents. Still others say the fault lies with the people; the world is pleasure-loving, materialistic, unappreciative of what the Church provides. But let us not mourn over the lack of spirituality in the preachers or the coldness of the Church.

As a mere organization the church can do nothing; as a system of belief she can do

nothing. The progress of the Church depends upon the spiritual fervor of each individual member. The work of soul-winning must not be left to the pastor. He is like the captain of a great ship, who beholds a wreck in the distance but is helpless to accomplish the work of rescue if his crew refuse to pull the oars. The reason why the average church does so little soul-winning is because the pastor is left practically alone. In a church-membership of five hundred you will perhaps find twenty-five who will rally around their pastor, saying, "Here am I! send me!" when making a special effort to rescue lost souls. But it takes all the energy of those twenty-five members, with the pastor, to keep the other four hundred and seventy-five from sinking the ship, and the work of gathering in souls is not accomplished.

If the world is to be won to Christ we must remember the importance of consecrated feet. It takes walking as well as talking to bring the Gospel to the hearts of men. The early apostles carried their Gospel with them. The early Church grew rapidly because they "went from house to house." We are seeking to do now by purse what the early Church did by person; to do by proxy the work of proximity. We stand at a distance and beckon people to church by means of a religious notice in a secular newspaper. But cold type can never take the place of a warm hand-grasp; correspondence can not be a substitute for conversation.

Door-bell evangelism is a thousand times more effective than church-bell evangelism. A friendly call on an unsaved man, a tender heart-to-heart talk on the needs of his soul, will do wonders. Handpicked fruit is the best, and individual work by the individual Christian, whether layman or preacher, is the best way to build up the membership of the Church.

The present conditions that prevail in our community make it more difficult than formerly for a church to prosper and grow, for any residential section near the city center rapidly becomes a congeries of boarding-houses, apartment-houses and flats, with a rapidly diminishing number of dwellings that may truly be called homes. Family life is migratory. It can not settle down into active church relationships to-day because it will move to a neighboring city next week.

To reach these people I have called evangelists and held special services, but somehow the very people I wanted stayed away from the meetings. I think they were afraid of the word "revival." Hence the so-called revival was a failure, and the question of "survival" was then my problem. In a brief series of Sunday-morning sermons addressed directly to the members of the church I tried to show the duty of the Church to the unsaved, and the necessity of a revival beginning among the people of God themselves. I asked for volunteers to take lists of unconverted people, to call upon them with a view to their salvation. Thus through personal work on the part of officers, members, and pastor many a home became an inquiry-room where conversion took place in the personal interviews. Meanwhile I wrote more than two hundred personal letters to young men and others of the congregation, pointing out to them their duty, and enclosing a booklet on the subject "Why Join the Church." During the past year we have had the joy of welcoming one hundred and eleven new members to our church, the year before one hundred and twenty-seven, a third of this number being men and boys. To a large extent my afternoons and evenings, when not preempted by other engagements, are given to pastoral calling. When the Church realizes that souls can be brought to Christ to-day, as they were in the apostolic age, by prayer and personal work, then the Church will grow in our day as it did in the days of old. Jesus did not send His love, He brought it. Let us extend the cordial hand-grasp, and let not the ringing of the church-bell supplant the ringing of the door-bell.

William A. Quayle, D.D., Chicago.— The congregations I serve, both in this city and otherwheres, have an attendance of more than half men. This condition prevails here. This congregation of St. James Methodist Church is in the residence part of the city, but has an intercity attendance. I don't think the church attendance to be diminishing so far as my own observations are concerned.

I visit my people three or four times a year, either in their homes or in their place of business, and believe utterly in the pastoral habit, to the end that the preacher may get acquainted with the people, and the people

may get acquainted with the preacher, and mutual love may ensue.

My observation regarding transition in methods in theology is that "methods" have been much overworked, and I don't think that any methods are going to have a really permanent effect in this big business of the gospel. The only method that can unconditionally succeed is the method of preaching Jesus Christ, the Savior from sin, and therein reconstructing the nature of the individual. You can not "bathe" people into the Kingdom of God, or give them a cookie and a sandwich and a cup of tea and get them to be good. Soap as a means of grace has failed; and the gospel is the only thing that will do the business, and that is the Church's great method and there can be no departure. As touching transition in theology, any one in close touch with people, as a preacher must be, must know that in the fifteen months past there has been an almost entire change of attitude. Up to that time or thereabouts the negative aspects of Christianity were mainly considered, but from that time to now these have given way to the positive aspects, and it is a positive Christianity that is to make the world anew. Personally, my pastoral experience has proven, to me at least, that the positive gospel of the great undying truth is the gospel that can avail and will avail and will appeal to the world of men and women who are trying hard the great big business of being good.

Cortland Myers, D.D., Brooklyn.— There can be no question-mark placed over against the statement that there is a continuously decreasing number of people who regularly attend the services of the churches to-day. Also that this sad condition is due quite as largely to the membership of the Church as it is to those outside of the Church. It is a vastly different situation from what it was a decade ago. It is many times more difficult to secure an audience to-day. This is not due to attraction in preaching or music or anything else—all this is better and increasingly better. Never were there so many good and great preachers as at this hour. Never was there a purer evangelistic gospel proclaimed. If the evangelist with a life of two weeks in a place says the contrary, he is guilty of misrepresentation and could not hold a church of his own for six months. The effect is here unquestioned and disheartening. The cause is not found so much in the minister or in the church machinery and motive. It is largely in the poisonous atmosphere now being breathed by this American people; materialistic, pleasure-seeking — adulterated prosperity. The world's people place the emphasis here and are blind to the necessity of the spiritual and religious. The Christian people are thrust into, and thrust themselves into, this same kind of a life and forget their obligations to God, or are too weary to fulfil them when Sunday comes. The result is that many who were accustomed to go twice to the house of God, are satisfied with once, and that only when everything is favorable. This influence and example is death-dealing to the souls of men and the Church of Christ. This mad rush and rage keeps thousands employed on Sunday and other thousands asleep on Sunday, and other thousands careless and indifferent to the highest. This indifference is the great modern enemy of the Church. The church over which I minister happens to be the largest church building in the city; for years admission was by ticket in order to protect the church-members and as many as two thousand turned away from an ordinary service. To-day the building may be filled, but we do not need the restrictions. There are about two hundred additions to the church yearly, with nearly one-half of the number men—one year three-fifths were men. The defect is not so much in the additions as in the fidelity of the individual and the religious life of his home—rather, perhaps, the irreligious life of most homes to-day; and until this is remedied, church pews must be vacant. The children are not in the church, and the habit of staying away is fastened upon them for life. The Sunday-school can never be a substitute, and even that has a marked tendency to smaller things. The Church must employ more workers and come more in contact with the homes, and oppose this world's spirit with the spirit of the Christ. This is only a temporary condition. The stamp of all history is the trough of the wave, and the crest of the wave. We will soon be on the crest again. There will be a better day to-morrow. The man who is "incurably religious" will find his way back to the doors of the Church. There will soon be a breeze from heaven to purify this American atmosphere and bring back the divine and

the spiritual and the eternal. Every minister should keep his courage and his conviction and his consecration, for men and women with souls immortal are bound to come back to listen and to pray.

Louis Albert Banks, D.D., Denver, Colo.—I began my work in my present pastorate at Trinity M. E. Church, Denver, Colo., March 18, 1906. I have received during that year up to the present writing (March) one thousand twenty-six new members. Nearly four hundred and fifty of these have been received on probation as beginning the Christian life. The rest have been received by letter, coming from every State in the Union except four. A little over forty per cent. of the probationers are men.

As to your second question, in regard to conditions which prevail and the character of the population in the community where the church is located, I would say that it is on the border-line between the resident population and the down-town part of the city.

I must answer your third question in the negative. I have been preaching for thirty years, for over twenty of these in the heart of large cities, and my judgment is that men are just as easily attracted to the gospel now as ever in my time.

As to the fourth question, my reply is that, judging from my own experience and observation, people attend church fully as well now as they did ten years ago.

As to your fifth question, I think the thing to be done to improve everything is for pastor and people to do everything in their power to make the public services of the church intensely spiritual, and at the same time develop an atmosphere of kindly human fellowship, and to enlarge those activities which reach out from the church to minister to the needs of the sorrowing and afflicted.

Your sixth question, in regard to the children, I can answer by saying that the number of children in my congregation is increasing. I frequently urge the parents to bring their children with them to the public service, in the morning especially. Such invitations and appeals gradually increase the attendance of the children.

In regard to your seventh question, I would say that I have given all my afternoons, and every evening except when engaged in religious meetings at the church, to pastoral work, and have made over three thousand pastoral calls during the year. For some five months of the year I have been driven in a closed carriage by a driver from four to six hours every week-day. Two-thirds of all my increase in beginners in the Christian life have come from this personal work in the homes.

As to your eighth question, I can only say that life is always changing. Methods, to be effective, must largely be original and fit the man and the Church; and as to theology, while it must ever change as to the language in which it is stated from age to age, the real Gospel, which tells of man's sin, and God's love for him, and the manifestation of that love in the cross of Christ, and God's power and willingness to transform a sinner into a saint through faith in Christ, is the same yesterday, to-day, and forever.

A JUNIOR CONGREGATION

By J. M. Farrar, D.D., Brooklyn.

"Hasn't it got any little-boy end?" As I recall the story, a child was playing with a pearl opera-glass and some one said, "No, no, dear, that's for grown-up people." The child asked, "Hasn't it got any little-boy end?" One of the difficulties presented by clergymen who desire to organize a junior congregation is, "there is no room in our church for the children." The natural question is, are church architects old bachelors? In their plan of a church there is no place for the children. This "no-room" difficulty confronted the parents of our children's best friend. The "no room in the inn" was possibly caused by the fear of an additional guest, a little child. There are tombs, but no cradles in Westminster Abbey. No room for the child in our church may be followed by too much room in our church for the congregation. The Rev. Dr. Stephen H. Tyng, rector of St. George's Church in New York City, was an illustration of the clergyman who always gave the first place to the children. And the church of which he was

rector had the benefit of this preference while he lived, and that benefit has continued to that church until the present time. The writer heard him say one day, "When the choice has to be made between one child and two older persons, as a hearer or as a person to be cared for, I never hesitate to choose the child." In illustration of this he added: "If a man and his wife with no children have a whole pew, I say to him, you must let children have seats in your pew. If he is unwilling to do that, he must give up the pew. The children must have the first place in any church of which I have charge." This may be somewhat radical, but the idea is certainly right. Cotton Mather has asked: "Hath the Lord set up churches that a few old Christians may keep one another warm while they live and then carry away the church with them when they die? Never! but rather that they might with all care nurse still successively another generation of subjects to our Lord that these may stand up in His Kingdom when they are done."

Another junior-congregation difficulty oft repeated by clergymen is: "I can not preach to children." There are many ministers who can not preach to adults, but they are slowly improving and during their apprenticeship are encouraged by many conversions and consecrations. It is easier to preach to children, if the same time, work, and heart are put into their sermon, than it is to preach to adults. Spurgeon suggests: "Jesus did not say to Peter: 'Feed my giraffes,' but, 'Feed my lambs.'" Any clergyman can preach to children, no clergyman can feel that he is a successful preacher to children! The writer has never detected success in his sermons to children, but he has discovered good sermons in the children's success. The seed seems to be lost in the furrow, but it is found in the harvest. Our young people's society is composed largely of former members of the junior congregation. After their Sunday-evening meeting they pass into the church service. In the junior congregation they formed the habit of attending church services. Poor sermons are translated into good habits.

The necessity for this work should overrule all objections. The editor of the *Sunday School Times*, writes: "Few subjects are of more vital importance in the preaching work of the ministry, and at the same time more neglected, than that of the preacher's relation to the children of his congregation. When a man's best thinking is put into such form that children will understand it and be interested, he has the whole world at his feet. And when he forgets the children and preaches for the grown-up world only, he often misses both. A familiar illustration of this is found in children's stories; as, for instance, Rudyard Kipling's 'Jungle Book.' A prominent reviewer said of those jungle stories, they were Kipling's 'best bid for immortality.' His publishers took up the phrase and used it widely, and the world confirmed it. The jungle stories were preeminently children's stories, but they were not second-class matter, trite and commonplace, drest up and palmed off because 'anything is good enough for children.'"

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

Conducted by John Balcom Shaw, D.D., Chicago.

QUESTIONS OF PERSONAL RELIGION

What Am I Doing for the Poor?—Dec. 2–7

Ps. xli. 1, 2; 2 Cor. viii. 1–15.

Prophecy had specifically said He would "preach the gospel to the poor," and Christ studiously set Himself to fulfil the prophecy. The poor must have a larger place in the Christianity of our day if it is to be consistent and loyal. Here the subject is treated under various heads: (1) As a promise with a specific offer attached (Ps. xli. 1); (2) as an example to be followed—the Macedonians (2 Cor. viii. 1–4); (3) in an exhortation (vs. 7); (4) by classifying it with other necessary graces (vs. 7). It is ranked with faith, utterance, knowledge, and diligence, (5) by pointing out the ideal—the Master's treatment of the poor (vs. 9); (6) in outlining the philosophy of a true charity—readiness, a willing mind, ability, and equality, or, better, perhaps, mutuality.

Practical applications: I. To the poor of the church. Too often these are neglected or are relieved in an indelicate way. Great responsibility here rests upon our church deacons. Do our church-members concern themselves sufficiently with the poor of their number? Haughtiness and pride toward such are bad enough, but neglect is worse. Selfishness is usually the cause of such oversight. Why are the deserving poor so hesitant in making their condition known? Because they have so often been led to expect anything but Christian treatment.

II. To the poor of the community. Every church ought to follow the parish plan, feeling itself responsible for the relief of all poverty in its own field. To do this there must be personal acquaintance with the neighborhood; a friendly attitude which will call out appeals for help; and a kindly, gentle hand which in proffering the necessary assistance carries the Master's blessing with it.

III. To the passing tramp or any soliciting stranger. Ethical charity helps only the deserving, but Christianity should go farther than that. The hard, suspicious, hesitant way in which many Christian people treat a beggar is enough to confirm him in his vagrancy. His great need is the touch of love. I would rather aid ten undeserving men than to turn one worthy beggar away unhelped. Investigation for economical reasons is all right, but, whether it is found satisfactory or not, our task does not stop there. Patience, forbearance, hope, sympathy, and love, all exercised for Christ's sake, will bring better results in dealing with this class than we think.

The Law of Kindness—Dec. 9–14

Eph. iv. 32; Col. iii. 12.

KINDNESS is first a rule of life, then a motive of life, and finally a power in life. There may be kindness which is not inherently kind, the form without the life. In the words of Pope, "Who does a kindness is not always kind." Selfishness often borrows this mask, wearing it to gain popularity, influence, or favor. Dryden's satire is apparent: "Kind as kings upon their coronation."

So Paul defines the kindness he enjoins—it is to be tender-hearted and forgiving, that is to say, sincere and unselfish (vs. 32). True kindness, then, has but one source, a warm and loving heart. Without that, it is perfunctory and cold and must exercise in the end only a fruitless ministry. The whole philosophy of kindness is summed up in this little verse:

> "Kind hearts are the garden,
> Kind thoughts are the roots,
> Kind words are the blossoms;
> Kind deeds are the fruits."

If the heart is a garden, rich and mellow of soil, open to God's sunshine, and drinking in both the dew and rain of His spirit, we shall be spontaneously, uniformly kind.

God is referred to as our pattern of kindness (vs. 32). How prominently the divine kindness stands out in the Bible. The Psalmist is always magnifying it (xxxvi. 7, xlii. 8, lxiii. 3, xcii. 2). Isaiah refers to it as "everlasting kindness." And Paul speaks of God's kindness as the highest expression of His love in the ages to come (Eph. ii. 7).

There follows from this the imitation of this high pattern, keeping it ever before us as an ideal. Yes, but more,—the need of union with the great source and fountainhead of kindness. It is all a question of how much of God's life we are receiving. Kinship with God is the final secret of kindness to men.

My Responsibility to My Neighborhood—Dec. 16–21

Mark xii. 31; Luke x. 25–37.

CHRISTIAN civics need reviving. The world often shows an interest in the well-being of a community when the church does not, whereas the church should be leading the world in this respect, as in all others.

The tendency has been too prevalent of simply promising men a better estate hereafter, instead of helping to provide them a better estate here. Ideally, the two should go together. We need not sing less about the Jerusalem which is above, to which men should seek at length to go, but we should sing more about the Jerusalem which is to come down from God out of heaven and which we may all help to hasten.

The church's mission to men is a comprehensive one, having to do with all the interests of the physical as well as the spiritual nature: therefore, nothing that will benefit a neighborhood should be without its concern. Temperance reform, sanitation, child labor, good roads, clean government—any and every agency that will improve the com-

munity. Many churches have lost their hold upon the community because they have shown so little interest in it. The "Good Samaritan" of the parable hailed from without the pale of the church; such is too often the case now.

We can insure a change by putting the emphasis for a while upon practical Christianity, magnifying the sanctity of the material, and teaching the duty of making the life of time and sense more livable.

This parable was spoken as an answer to the question of the lawyer, "Master, what shall I do to inherit eternal life?" Since Jesus was under fire and needed carefully to choose His words, this fact is most significant. Plain beyond equivocation is His teaching that morality is the basis of religion, and out of it religion grows as a stalk from the root.

Has the Master Full Entree Into My Heart?—Dec. 23–28

John xi. 28; Eph. iii. 14–19; Rev. iii. 21; Phil. i. 19–21.

These four passages give us the logical division of this subject which is most appropriate for Advent Week:

I. Christ's call. It was to Mary as His disciple. She had been conspicuous for her devotion to Him, but now He found her missing. He had come to Bethany to lead her into a larger experience—to deliver her from a great sorrow and make her its conqueror. He is all the time calling His disciples to a higher, richer experience. At no time is the call louder than at Christmastide.

Mary was quick to respond, and, responding, was given the reward of a larger faith, a deeper peace, a broader vision, a more intimate relation to Jesus, and a fuller insight into truth and duty and immortality. All these boons—nay, more—wait upon our personal answer to Christ's call to us. He yearns to strengthen, comfort, establish, and enrich us, but He can do nothing for us until we obey the call and yield Him our wills.

II. Christ's indwelling. Many pronounce Paul's doctrine of "Union with Christ" too mystical. Mystical or not, it was real to him, and has been to myriads of Christians since. It must be a reality to us if we are to reach his ideal. We are too content to know an outward, historical Christ, and too little ambitious to possess the inner, spiritual Christ. The conditions of Christ's indwelling are: on His side, the special gift of grace ("riches of grace") and the strengthening might of the Spirit communicated to the soul; and, on our part, faith ("by faith"), love ("rooted and grounded in love"), and knowledge ("comprehend with all saints" and "know the love of Christ"). That love passeth knowledge, but by contemplating and experiencing it we come to know enough of it to appreciate its magnitude and long for its fulness.

III. Christ's glory. When the love of Christ takes hold of a man, there is born within him a zeal for his new Master's honor. He is moved to confess Him, to seek the increase of His Kingdom, to commend Him to others, and to "make His praise glorious" among men. This ambition touches the minor, secondary things of life. It is a consecration so thorough and comprehensive that he is able to say that Christ is the sole aim and passion of his life. "To me to live is Christ."

IV. Christ's ultimatum—an open heart. There are two doors between every man's heart and the Kingdom of God. One Christ alone controls, and the other we ourselves are solely responsible for. One is the door of God's heart through which a man passes into the Kingdom, and the other the door of a man's heart through which the Kingdom passes into him. God's door stands wide open. "Behold, I have set before thee an open door, and no man can shut it." But man's door by nature is closed, and must be opened before Christ can come in, and opened fully before He can make His complete entrée into the soul.

It is the door of the will. Unless we will to let Him in, Christ can not come near to us or take up His abode within us, or command and sway our lives. It is this door at which Christ is knocking, and surrender alone will give Him the entrance He demands and insure to us what that entrance brings.

How May I Insure Greater Spiritual Growth Another Year?—Dec. 30–Jan. 4

Eph. iv. 22–24; 2 Peter iii. 18.

Two answers are given in the reference scriptures, one negative and the other positive:

I. The negative condition of the desired

spiritual growth. It is described as "putting off the old man." 1. It is a resolute act. We must deliberately, definitely, voluntarily take up what is wrong within us or what encumbers and weights us from without, and set it one side. This will include associations, practises, habits, affiliations, all that in the past has kept our souls from growing in holiness. 2. It is a complex act. First, we must know what to put off. This calls for searching of the heart—an act of the mind. Then we must rightly regard it, become ashamed of it, hate it, long to be rid of it—an act of the heart. And, last of all, we must give it up, break with it, actually "put it off"—an act of the will. 3. It is a repeated act. "Keep putting it off," would be a correct rendering of the tense here. Not once for all, but constantly. When the old man comes back to us, as come it will, we must put it off again and still again until it gets tired of returning, or, better, has lost the power to return.

II. The positive condition. 1. "Being renewed in the spirit of the mind"—an original and striking expression, referring, evidently, to one's temper or nature. Regeneration is what is called for—a new nature with the change of temper, attitude, purpose, aspiration, which it works. 2. Putting on the new man—the negative process reversed, the opposite course of life admired and approved (the mind), desired (the heart), adopted and lived (the will). 3. "Growing in grace and in the knowledge of our Lord and Savior Jesus Christ," which will be better understood if it is read "Grow in grace by growing in knowledge." First, by familiarizing ourselves with the facts of His earthly career—studying the life of Christ. The second is closer acquaintance with the spiritual Christ, cultivating His friendship, practising His presence. And the third is experiencing His grace, accepting His promises and standing upon them; taking His teachings and putting them to the test; hearkening to His commandments and going out to obey them.

PRAYER-MEETING TOPICS FOR 1908

INSTEAD of furnishing each month expositions on the prayer-meeting topics as formerly, we have thought that we could serve our readers better by giving them their choice of a selected list of prayer-meeting topics for 1908.

Among the lists herewith given, we have selected the one that appears first in order, prepared by the Rev. Claude R. Shaver, for our new "Union Prayer-Meeting Helper" for 1908. (A description of this booklet will be found in our advertising pages.) This booklet, which was prepared primarily for the layman, will be found to furnish helpful material for the pastor.

GENERAL THEME: THE FUNDAMENTALS OF LIFE

I. LIFE: ITS MEANING

1. What is Your Life? James iv. 14. Alternative topic: A good New Year's Resolution. Phil. iii. 16.
2. What is Man? Ps. viii. 1–8.
3. Who Am I? Ex. iii. 1, 7, 10–12.
4. Christ's View of Life. Matt. vi. 25–33.
5. Paul's View of Life. Gal. ii. 19, 20.

II. GOD

6. The Self-existent Creator. Gen. i. 1–2; Ex. iii. 13–15.
7. The Father-Judge. Ps. lxviii. 4–10.
8. The Satisfier of Souls. Ps. xlii. 1–3, 8, 11.
9. God: Revealed in Christ. John xiv. 6–11.

III. THE PLAN OF SALVATION

10. The Breadth of Divine Love. John iii. 14–17.
11. The Kind of Savior Man Needs. Phil. ii. 6–13.
12. The Mystery of Love and Suffering. Heb. ii. 9–18.
13. The Possibilities of Life. 2 Cor. iii. 3–6, 17, 18. Alternative lesson: Life Truly Manifested. (Easter.) 2 Tim. i. 8–10.
14. Justified by Faith. Romans—A book study.

IV. THE KINGDOM OF GOD

15. The Manner of Growth. Matt. xiii. 31–33.
16. Treasure Hidden, but Discoverable. Matt. xiii. 44, 10–17.
17. One Pearl of Great Price. Matt. xiii. 45, 46.
18. An Assured Harvest. Mark iv. 26–29.

V. THE WORLD AND ITS BLESSINGS

19. Man's Relationship to Earth's Products. Gen. i. 26–31.
20. Making Friends of Mammon. Luke xvi. 1–10.
21. Labor and Capital. Luke xii. 13–15; Matt. xxii. 17–21.
22. Prosperity vs. A Disinterested Religion. Job—A book study.

VI. HOME AND FAMILY

23. Favorite Mothers of the Bible. 1 Sam. i. 12; ii. 1; Ruth i. 14–18; Ex. ii. 1–8; Gen. xxvii. 6–13; 2 Tim. i. 5.
24. Favorite Fathers of the Bible. Gen. xxii. 8, xxiv. 4; Gen. xxxvii. 3, xlix; 2 Sam. xiii. 7, xviii. 33; Luke i. 6; Josh. xxiv. 15.
25. Spiritual Relationship. Mark iii. 31–35.
26. The Binding Tie. 1 John—A book study.

VII. THE NATION

27. A Patriotic Meditation. Ps. xxxiii. 12, 13, 17–22.
28. Citizens of the Times. Ps. cxxii. 6–9; 1 Chron. xvi. 11–22, xii. 32.
29. Considering the Stranger. (Home Missions.) Deut. xxiii. 7, 8, xxxi. 12, 13.
30. Sabbath and the Foreigner. Neh. xiii. 15–22.

VIII. Society at Large

31. Our Brother's Keeper. Gen. iv. 9.
32. Getting Along with People. Gen. xiii. 7–9, 12.
33. Broad Neighborliness. Luke x. 25–37.
34. The Christian's Especial Obligation. (Missionary.) Rom. i. 14–16.
35. International Peace. Isa. xi. 1–13.

IX. Education

36. The Beginning of Knowledge. Deut. iv. 1–9.
37. Time-tried Wisdom. 1 Cor. i. 18–25.
38. The State and Education. Deut. vi. 3–9.
39. The Conclusion of the Whole Matter. Ecclesiastes—A book study.

X. The Church

40. Beginning of the Jewish Church. Exodus—A book study.
41. Beginning of the Christian Church. Acts i. 15, 16, 20–26, ii. 4.
42. Diversities of Gifts. 1 Cor. xii. 4–7, 23–27.
43. Rebuilding the Walls of Zion. Neh. ii. 17, 18.
44. Ultimate Mission. (Missionary.) Mark xvi. 14–16.

XI. Our Hopes

45. The Heavenly Home. John xiv. 1–3.
46. The Promise of His Coming. Acts i. 9–11.
47. Present Blessings an Earnest of Better Things to Come. Ps. xvi. 6–11.
48. A New Thanksgiving Anthem. Rev. v. 9–14.

XII. Providence and Outlook

49. A Beneficent Providence. Ps. cvii. 8, 9.
50. A Wise Providence. Ps. cxlvii. 5, 15, 19, 20.
51. Beauty for Every Season. Eccl. v. 18–20.
52. Joyful Tidings. (Christmas.) Luke ii. 10–14.
53. Reconsecration of Life. Josh. xxiv. 21–28.

Prepared by Franklin Noble, D.D.

God Opening the Year. Ps. xxxvi. 5–10; xxiii. 6.
Joy of the Cross. John iii. 25–31; Heb. xiii. 1, 2.
How God Proves His Love. Rom. v. 1–11.
How Can We Show Christ to Men? 2 Cor. iv. 6–10; 15, 16.
Strong Christian Service. 2 Tim. ii. 1–13.
Does God Understand Us? Heb. ii. 9–18.
God's Messengers. Ex. iii. 7–12; Isa. vi. 8.
Where are the Blessed Dead? 1 Cor. xv. 3–20.
Gladness and Trial of Christian Work. John xv. 11–20; Luke x. 17–21.
How Can We Know We Are Christians? Rom. iii. 9–18.
Reward of Work for Christ. James v. 19, 20.
What Is the Matter with Riches? Luke xii. 13–15; 1 Tim. vi. 5–10.
Need of Work for Christ. Luke x. 1, 2; Mark xvi. 15, 16.
Heavenly Gladness. Luke xv. 1–10.
The Man of Sorrows. Isa. liii. 3–11.
Easter: Our New Life. Col. iii. 1–17.
What Has Christ Told About Heaven? John xiv. 1–11.
Christ With Us in Our Meeting. Matt. xvi. 21–28.
Does Christ Keep True His Promises? Mark xvi. 14–19.
Do We Understand Our Lord? Matt. xvi. 21–28.
The Friendship of Christ. John xv. 9–17.
How Did He Conquer Temptation? Matt. iv. 3–11.
Christ's Last Words to Peter. John xxi. 15–22.
How Enter the Heavenly Life Now? John xiv. 15–27.
Christian Nurture. (Children's Day.) Eph. vi. 1–4.
Family Worship. Gen. xii. 7–8; xviii. 17–19; Matt. vi. 9–13.
A Nation under God's Care. Ps. xliv. 1–8.
How Be True Disciples? Matt. x. 32–38; xxv. 40.
A Clean Heart. Ps. li. 9–19.
What Books Have Helped Us? 1 Tim. iv. 13, 15, 16; 2 Tim. iii. 14–17.
Vacation: True Rest. Ps. cxvi. 1–9.
Are We God's Children? 1 John iii. 1–15.
The World's Need. Matt. ix. 36–38; xiv. 14–21.
How Do We Know We Are Forgiven? Luke vii. 36–50.
The Water of Life. John iv. 5–15.
Other Men's Labors. John iv. 27, 39.
The Church in the World. Matt. v. 13–20.
Is It Right to be Rich? Matt. xix. 16–26.
God's Care for Us. Luke xii. 22–33.
What Has Christ Done for Us? Luke vii. 12–23.
Prayer Importunate but Humble. Luke xviii. 1–14.
A Just Conception of Life. Phil. iii. 12–21.
A Decided Christian. James i. 1–8.
Harvest Home: Reward of Toil. Prov. xxvii. 23–27; Gal. vi. 7–9.
A Revived Church. Heb. x. 16–25.
Giving to the Lord. 1 Cor. xvi. 1–9.
Christian Consistency. Eph. iii. 14–21; iv. 1–7.
Thanksgiving. Isa. lviii. 6–12.
Laying up Treasure. Matt. vi. 19–25.
The Hope of the Christian. 1 Peter i. 3–14.
Advent: Coming of the Light. John i. 9–14.
Christmas: Glory in the Highest. Luke ii. 9–16.
End of the Year: A Faithful Creator. Josh. xxiii. 2–6, 11, 14, 15.

Prepared by the Rev. J. C. Fernald, L.H.D.

The Beatitudes. Matt. v. 1–12.
Christian Character. Matt. v. 13–16.
Unity of the Divine Law—Hebrew or Christian. Matt. v. 17–20.
Avoiding Contention and Bitterness. Matt. v. 21–26.
Universal Charity. Matt. v. 38–48.
Secret Prayer. Matt. vi. 5–18.
Heavenly Treasure. Matt. vi. 19–23.
Trusting God for All Things. Matt. vi. 24–34.
The Law of Judging. Matt. vii. 1–5.
The Father's Answer to Prayer. Matt. vii. 7–11.
Genuine Religion. Matt. vii. 18–27.
A New Spiritual Life. John iii. 1–15.
Redeeming Love. John iii. 16–21.
Christian Laborers Needed. John ix. 35–38.
The Commission of the Twelve. John x. 5–15.
Persecution for Righteousness. John x. 16–25.
Fearless Confession of Christ. John x. 26–33.
Saving and Loss of Life. John x. 34–39.
"Ye have done it unto me." John x. 40–42; xxv. 31–46.
The Blessing of Humble Believers. Matt. xi. 25–30.
True Sabbath-keeping. Matt. xii. 1–13.
The Sower. Matt. xiii. 1–23.
Wheat and Tares. Matt. xiii. 24–30, 37–43.
The World-Conquering Faith. Matt. xiii.
The Bread of Heaven. John vi. 26–51.
True and False Purity. Matt. xv. 1–20.
The Blessing and Glory of Sacrifice. Matt. xvi. 21–28.
The Welcome and Protection of Children. Matt. xviii. 1–10. Matt. xix. 13–15.
A Parable of Forgiveness. Matt. xviii. 21–35.
The Supreme Surrender. Matt. xix. 16–30.
Reward for Faithfulness rather than Quantity of Service. Matt. xx. 1–16.
The Path to True Preeminence. Matt. xx. 20–29.
A Stranger's Kindness in Time of Need. Luke x. 25–37.
Man's Asking and God's Giving. Luke xi. 1–13.
The Limited Inheritance. Luke xii. 13–21.
Loving Waiting and Joyful Greeting. Luke xii. 35–43.
Festival Rules of the New Kingdom. Luke xiv. 7–14.
The Supreme Joy of Heaven. Luke xv. 1–24 (esp. vv. 7, 10).
Persevering Prayer. Luke xviii. 1–8.
The Acceptable Worshipers. John iv. 1–24.
Freedom through the Truth. John viii. 21–32.
The Good Shepherd. John x. 1–16; 27, 28.
Love Surpassing Almsgiving. John 1, xii.–8.
The Ready and the Neglectful Watchers. Matt. xxv. 1–13.
Faithful and Unfaithful Trustees. Matt. xxv. 14–30.
The Final Award. Matt. xxv. 31–46.
The Comforter. John xiv. 15–23.
Life-Union with Christ. John xv. 1–8.
The Legacy of Love. John xv. 9–17; xiii. 34, 35.
Independence Week—July 4. Our Nation's Heritage. Deut. xxxiii. 13–16; 26–29.
Christmas Week. The True Blessing of Christ's Advent. Heb. viii. 1–13.
Thanksgiving. Ps. ciii.

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Small Beginnings of Great Things. Matt. xiii. 31–33; 1 Sam. xvi. 1–13; Zech. iv. 1–10.
On What Is Love to God Founded? Matt. xxii. 34–40; Luke xv. 11–32.
The Two Great Commandments. Neighbor Love. Matt. xxii. 34–40; Rom. xii. 9–21, xiii. 1–10.
Why Are We Church-Members? Matt. x. 16–42; 1 Cor. xii. 1–31.
The Foes of the Soul. The Lust of the Flesh. 1 John ii. 1–17; 1 Pet. iv. 1–11; Gal. v. 13–26.
The Foes of the Soul. The Lust of the Eyes. 1 John ii. 12–17; Luke xii. 13–34.
The Foes of the Soul. The Vainglory of Life. 1 John ii. 12–17; Phil. ii. 1–16.
The Growing Life with God. 1 John iii. 1–24; Eph. i. 1–23.
An Hour of Praise. Ps. cxvi.; Luke i. 59–80.
What Makes a Christian Home? 1 Tim. iii. 1–16; 2 John 1–13.
Church Organizations and Their Work. Rom. xii. 1–21.
The Democracy of the Church. James ii. 1–13; Matt. xxiii. 1–12.
The Work of Christ. Isa. lxi. 1–11; Luke iv. 14–32.
The Suffering Servant. Isa. liii. 1–12; Luke xxiii. 13–49.
Joy as a Working Power. Luke xxiv. 23–53.
Sowing Time. Luke viii. 4–18; 2 Cor. ix. 1–15; Gal. vi. 7–18.
Contrasted Characters. Cain and Jonathan. Gen. iv. 3–16; 1 Sam. xx. 1–42.
Contrasted Characters. Esau and Nehemiah. Gen. xxv. 27–34, xxxiii. 1–17; Neh. i. 1–11, ii. 1–8.
Contrasted Characters. Abraham and Jeroboam. Gen. xii. 1–9; Heb. xi. 8, 9; 1 Kings xii. 26–33.
Contrasted Characters. Aaron and Daniel. Ex. xxxii. 1–6, 21–24; Dan. vi. 1–23.
The Needs of the Sunday-school. Matt. xviii. 1–14; Deut. vi. 1–25.
God's Word and Works. Ps. civ.
Parables of the Kingdom. Matt. xiii. 31–35, 44–58.
The Wheat and the Tares. Matt. xiii. 24–30, 36–43.
A Parable of God's Fatherhood. Luke xv. 11–32.
Parables of God's Search for Men. Luke xv. 1–10, xiii. 1–9.
Parables of Humility. Luke xiv. 7–14, xviii. 9–17.
The Great Supper. Luke xiv. 15–35.
The Peril of Self-centered Life. Luke xvi. 19–31; Matt. vi. 19–34.
A Parable of Responsibility. Luke xix. 1–28, xii. 35–48.
A Parable of Service. Luke ix. 46–56, x. 25–37.
The Parable of the Empty House. Luke xi. 1–26.
Showing the Light. Luke xi. 29–54.
A Forgiving Spirit. Matt. vi. 5–15, xviii. 21–35.
The Vinestock and the Branches. John xv. 1–27; 1 John iv. 7–21.
Christian Stewardship. Luke xvi. 1–17; Luke xii. 35–48.
A Parable of Work and Reward. Matt. xix. 23–30, xx. 1–28.
The Wise and Unwise Virgins. Matt. xxv. 1–13.
A Parable of Use and Misuse of Opportunity. Matt. xxv. 14–30.
A Parable of Judgment. Matt. xxv. 31–46.
The Perils of the Lukewarm Church. Rev. iii. 1–22.
The Untroubled Mind. Matt. vi. 16–34, vii. 1–5.
A Prayer for the Nation and the Nation's Choice. Ps. lxxxv.
Living the Immortal Life. 1 Pet. i. 1–25; Col. iii. 1–17.
Light in the Shadowed Hours. Rom. viii. 12–39; Ps. xxiii; Heb. xii. 1–13; 2 Cor. iv. 1–18.
Grounds of Praise. Ps. ciii.
Resting Times. Mark iv. 30–44; Matt. xi. 25–30; Psalm cxvi.
Christ and His Friends. John xv. 12–17, xi. 1–5, xiii. 1–17, xxi. 15–25.
Good Neighborliness. Rom. xii. 1–21; 1 Cor. xiii. 1–13.
The Christmas Spirit and the Christmas Gift. Matt. ii. 1–12; Col. i. 1–29.
Forgetting and Remembering. Phil. iii. 1–21.

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The Day Star in the Heart. 2 Peter i. 19.
The Promised Comforter. John xvi. 8–11.
The Saving Divine Love. 1 John iv. 9–10.
Salvation to the Uttermost. Heb. vii. 24, 25.
Cooperation in God's Work. 1 Cor. iii. 1–9.
Prayer for the Workers. Eph. vi. 18–20.
The Answer to Prayer. Acts xvi. 25–33.
Fishers of Men. Mark i. 14–20.
Bearing Much Fruit. John xv. 1–8.
Receiving Sight. Mark x. 46–52.
The Obligations of the Sabbath. Deut. v. 12–15.
Glorying in the Cross. Gal. vi. 14.
Christ the first Fruits. 1 Cor. xv. 20–28.
The Blessedness of Faith. John xx. 29.
Christian Unity and the Conversion of the World. John xvii. 18–21.
Prayer for the General Assembly. Eph. i. 15–23.
The Command to the Doubters. Matt. xxviii. 16–20.
True Love to Neighbors. Lev. xix. 13–18.
The Obligations of the Young. Prov. i. 7–10.
The Things that Defile. Mark vii. 14–16.
The Nation Rejoicing in God. Ps. lxxxix. 15–38.
Christian Well-doing. 1 Peter ii. 11–17.
The Inward Conflict. Rom. vii. 18–25.
Enduring Temptation. James i. 12–15.
Trusting in God. Ps. xxxii. 1–11.
The Inspiration of Hope. Heb. xi. 13–16.
The Secret of Happiness. Ps. xxv. 14.
Bringing Out Both New and Old. Matt. xiii. 52.
Devotion to the Church. Ps. cxxxii. 1–18.
The Work that Endures. Luke vi. 46–49.
Little Children and the Kingdom. Luke xviii. 15–17.
The Keeping of the Heart. Prov. iv. 23–27.
The Thoughtful Life. Ps. xxxix. 1–8.
The Wisdom of Temperance. Prov. xx. 1.
Light from the Word. Ps. xxxvi. 9; cxix. 105.
Standing Fast in the Lord. Phil. iv. 1–9.
The Obligations to Thanksgiving. Deut. viii. 6–18.
The Good and Faithful Servant. Luke xiv. 15–19.
The Divine Guest. John xii. 1–8.
The King of Glory. Ps. xxiv. 7–10; John i. 14.
The Blessed Certainties of the Future. Jude 20–25.

A Home and Foreign Mission topic is also provided for each month.

Topics, Week of Prayer.

JANUARY 5 TO 12, 1908.

Sunday. Sermon. The Promises of God. Luke xi. 9.
Monday. Things Unseen and Eternal. 2 Cor. iv. 18.
Tuesday. The Triumphs of Faith. 1 John v. 4; Heb. xi. 27; Rom. viii. 37.
Wednesday. The Church Made Truly Glorious. Eph. iii. 20, 21; Rev. ii. 7.
Thursday. Missions, Home and Foreign. Acts x. 34, 35; Matt. xxviii. 19.
Friday. Intemperance, the Master Social Curse. Heb. ii. 15; Prov. xxiii. 20; 1 Cor. vi. 10.
Saturday. Christian Unity. John xvii. 21, 23.
Sunday. God Revealed. Ps. lxii. 10, 12; Heb. i. 1, 2.

JEWISH SUNDAY-SCHOOLS *

By Prof. Richard Morse Hodge, D.D., Columbia University.

The first Jewish Sunday-schools were organized in Philadelphia, Charleston, and Richmond during the years of 1838 and 1839. At present over thirty thousand pupils are enrolled in the Jewish Sunday-schools of America. The movement is no longer confined to the reform synagogs, but is general among the orthodox also.

Jewish Sunday-schools hold their sessions on Sunday mornings. The sessions are from two and a half to three hours in length. Very largely for this reason the progress of Jewish children in a knowledge of the Old Testament is much greater than that of children who attend Christian Sunday-schools. Jewish schools, moreover, are giving as thorough instruction in post-Biblical history as in the Hebrew scriptures themselves. The regular synagog service being on Saturdays, Sunday mornings are free for the sessions of the school. Some synagogs are introducing a synagog service on Sunday mornings also. This service, however, is at twelve o'clock.

"Sunday-school" was the name adopted from the first. But "Sabbath-school" figures, as in some Protestant organizations, in the names of some Jewish Sunday-school societies and periodicals.

The Jewish religious school has passed through several phases: (1) Attempts in some places to conduct elementary day schools, *e.g.*, one in New York as early as 1808 and another lasting from 1848 to 1854; (2) afternoon classes for religious instruction; (3) Sunday-schools; (4) Sunday-schools, with a Saturday session for the study of Hebrew, which was required at first and later generally made optional.

Worship is much emphasized in Jewish schools. A short sermon for children is very common. Benevolent work is well organized and happily conducted.

The first text-books were Christian catechisms and Bible histories, with objectionable passages expunged by pasting. Then followed catechisms composed by Jews. One of them was a rimed catechism. This calls to our minds the old New-England Primer. Soon Bible histories for children were produced by Jews. Some text-books of considerable importance have appeared. One of them, on Old-Testament history, has found its way into some Christian Sunday-schools. But many Jewish schools do not consider it sufficiently satisfactory for their own use. Other text-books are, a school edition of the Proverbs, a selection of the Psalms, Old-Testament ethics, post-Biblical history and manuals for teachers upon subjects to be taught, and organization and management of Sunday-schools. The rabbi and principal of a New York Sunday-school have written a manual of Old-Testament history and ethics expressly for their teachers. It exists as yet only in typewritten form. It is very good as a manual. Its excellent feature, however, is the subordination of the Hebrew kings to the line of prophets, as the real makers of Israel. On the whole, however, neither Jews nor Christians have produced Sunday-school text-books which are very satisfactory to the teachers of their schools.

Jewish Sunday-school periodicals have proved difficult to finance. A new journal for home and Sunday-school will appear this month, with strong financial backing. It will be issued under the auspices of the Union of American Hebrew Congregations. The editors are all clergymen.

In 1886 the Hebrew Sabbath-school Union was formed to provide a uniform system of lessons. In 1897 was held the first of the annual summer sessions of the Jewish Chautauqua Society. It was organized to hold summer conferences of Sunday-school workers and a Teachers' Institute, provide reading courses, and issue certificates to teachers for work done in prescribed courses of study. Several Christian scholars have been invited to lecture at the sessions of the Teachers' Institute. The National Committee of Religious School Work of the Council of Jewish Women is working with not a little success along five lines: (1) To place every Jewish child under religious instruction; (2) to raise the age of confirmation; (3) to improve Sunday-school methods; (4) to pro-

*The writer is under great obligation to Miss Julia Richman for facts furnished in her article on "The Jewish Sunday-school Movement in the United States," in the *Jewish Quarterly Review* of July, 1900. He has visited Jewish Sunday-schools in New York and has had other opportunities of conferring with Jewish Sunday-school workers.

mote the erection of adequate and sanitary Sunday-school buildings; (5) to secure the election of competent women to positions on local Sunday-school boards. The Council has over fifty local divisions.

A Jewish Sunday-school is managed by a school board, all of whose members usually have been men. The rabbi is the superintendent. A layman is principal. His duties are the same as those of a superintendent of a Christian Sunday-school.

Some Sunday-schools have separate buildings. Most of them are built in the basement of the synagog. The schools have an assembly-room and separate class-rooms for every class. The rooms are well lighted and ventilated. Every child and teacher has a desk. The class-rooms seat twenty pupils. The teachers generally prefer from twelve to fifteen pupils in a class, neither less nor more. And in this preference they corroborate the opinion of which prevails in the best day-schools. The general plan of a synagog Sunday-school is superior, in the judgment of many, to the design after which most churches now pattern their Sunday-school buildings.

Confirmation was adopted by one synagog in New York in 1847 and by another in Richmond in 1852. It is now common in reform synagogs, and orthodox synagogs are adopting it. The confirmants are first given a course by the rabbi in the tenets of the Hebrew faith. The age of confirmation used to be twelve years, and is now generally thirteen, fourteen, fifteen, or sixteen, according to the practise of respective synagogs. Some parties are urging eighteen years as the minimum age for the rite. The occasion for the ceremony is the Day of Pentecost. This is not far from the date of Children's Day in Protestant schools.

The first "Infant Class" was organized in Philadelphia in 1873. At Temple Emanuel, New York, the lowest class corresponds to Grade 3 of the day-school. No child under nine years of age is admitted to this Sunday-school.

The uniform-lesson movement is for a graded curriculum. Synagogs are somewhat independent in the matter, and uniformity of curricula is only approximate.

Jesus and Paul are quoted with respect in Jewish Sunday class-rooms. Jews have their own estimate of what were the actual teachings of these personalities. Liberal Jews count Jesus to be the greatest of their prophets. His teachings, as such, there is reason to believe, would have a place among the courses of some Jewish Sunday-schools, were it not for the hesitation of reform Jews to widen the breach between the orthodox and themselves.

Jewish Sunday-schools hold sessions from September to June. This allows them a summer vacation.

A full corps of salaried teachers is to be found in all of the reform Sunday-schools of New York synagogs and of many others elsewhere. Paid teachers are preferred to volunteers where the schools are able to meet the expense involved.

Many Sunday-school unions have been established for the training of local teachers. Frequently rabbis conduct training-classes for the teachers of their own schools.

Libraries are common and furnish reading-matter for children and reference-books for teachers.

Prizes and awards are a general habit. The custom is condemned, however, by many, as contrary to the spirit of an institution which appeals essentially to disinterested motives.

Written examinations are very general. They call for a knowledge of the history, ethics, and worship of Judaism, and the spiritual significance of feast days and the ceremonies now used to celebrate them.

Rabbis and principals get their share of criticism for seldom being pedagogs. But when they happen to be experts in educational method the results obtained are truly remarkable. Jewish and Christian Sunday-school teachers are united in believing that the proper development of their respective schools depends ultimately upon a training of the ministry as thoroughly for the service of the religious education of children as for preaching. This consummation obviously must wait for another generation of ministers, especially as even now most theological schools are as silent upon the Sunday-school problem as they ever were. Not one of them has developed a thoroughly equipped department of religious education.

THE TEACHER

"That teacher is interesting who can make new things seem old, and old things new."

AIDS TO THE STUDY OF THE GOSPEL ACCORDING TO JOHN

By Prof. Edward H. Knight, D.D., Hartford School of Religious Pedagogy.

As the International Sunday-school Lessons for the first half of 1908 are taken from the Gospel according to John, the following list of books is suggested as helpful to those who wish to make some special study of the gospel. They are arranged in two groups, those in the first group being based upon the English text and less professional in character, while those in the second are based upon the Greek text and are more technical.

Group I.—A Short Introduction to the Gospels, by E. D. Burton. Chicago: University of Chicago Press, 1904.

Bible Commentary. The Gospel of St. John. By B. F. Westcott, in Vol. II. Charles Scribner's Sons, 1890.

The Cambridge Bible for Schools and Colleges. Gospel according to St. John, by A. Plummer. Cambridge: University Press.

The International Revision Commentary, edited by Philip Schaff. Vol. II., Gospel according to John, by William Milligan and William T. Moulton. Charles Scribner's Sons.

Expositor's Bible. Gospel of St. John, by Marcus Dods. Two volumes. A. C. Armstrong & Son, 1892.

The Messages of the Bible. Vol. X. The Messages of Jesus according to John, by J. S. Riggs. Charles Scribner's Sons, 1900–5.

A Commentary on the New Testament, by B. Weiss. The Gospel according to John found in Vol. II. Funk & Wagnalls Co., 1906.

Life of Jesus of Nazareth, by Rush Rhees. Charles Scribner's Sons, 1900.

Constructive Studies in the Life of Christ, by Burton and Mathews. University of Chicago Press, 1904.

The Introduction by Burton gives a capital preliminary view of the Gospel as a whole. Of the three commentaries devoted to the explanation of the text the Bible Commentary gives us the work of Canon Westcott on this gospel, which has long been recognized as a standard authority. The volume on this Gospel in the Cambridge Bible is by A. Plummer. The volume in the International Revision Commentary is one that ought to be much better known. Each one of these three gives a clear explanation of the contents of the Gospel. The volume on this Gospel in the Expositor's Bible presents, as usual, the homiletical and practical side in a very suggestive manner. The "Messages of the Bible" and the Commentary by Weiss present what is practically a paraphrase of the contents of the Gospel and are most helpful when used after a study of the Gospel by the aid of the other books. The work on the "Life of Jesus," by Rhees, and "The Constructive Studies in the Life of Christ" are mentioned in this list because of the necessity for seeing how the events and teachings contained in the Gospel of John are related to the course of the life and teaching of Jesus as a whole.

Group II.—The Criticism of the Fourth Gospel, by William Sanday. Charles Scribner's Sons, 1905.

The Expositor's Greek Testament. Vol. I., on the Gospels. The Gospel of St. John, by Marcus Dods. Dodd, Mead & Co., 1897.

Meyer's Commentary on the New Testament. The Gospel according to St. John. American edition, by A. C. Kendrick. Funk & Wagnalls Co., 1884.

Commentary on the Gospel of St. John, by F. Godet. Am. edition by Timothy Dwight. Funk & Wagnalls Co. Two vols.

The books of this second list are for those who wish to carry their studies further and who desire a commentary based upon the Greek text. The work by Professor Sanday introduces one finely to the gospel as it may be viewed in the light of the criticism of the present day. The Expositor's Greek Testament gives what is probably the best available treatment of the gospel in English at the present time. The other commentaries cited here are more elaborate in their treatment but no more suggestive, while the work by Dods has the advantage of being always clear and concise.

Archdeacon W. Macdonald Sinclair, who has written the "Lessons on the Gospel of St. John," will write critical and exegetical articles on this Gospel for The Homiletic Review for the first six months of 1908.

THE BOOK

"Any criticism of the human element in the Bible which makes it more truly human, more analogous to the workings of the human spirit otherwhere, tends without question to enhance our sense of its reality and worth."

SACRED VERSUS SECULAR HISTORY

By Prof. John E. McFadyen, M.A., Knox College, Toronto.

Can any clear meaning be attached to the current distinction between sacred and secular history? Facts are facts, on whatever arena they may take place; history is history, whoever contributed to make it. What is it that makes one history secular and another sacred? Is it the land upon which it is enacted? or is it the spiritual quality of the men who shaped it? Or, if the whole earth is the Lord's, and His kingdom is gradually coming upon every land in it; if all the work of all the ages is moving steadily forward toward some divine event, and if the whole process is in some real sense inspired by the divine spirit; can there be any reality in the distinction between sacred and secular history? Do these words not more properly refer to the interpretation of history than to history itself? One account of events emphasizes the visible and human factors—the men who acted, and the motives, so far as they may be understood or conjectured, which impelled them; another account dwells upon the unseen forces of history—upon the spirit which took to itself body in a given historical movement, upon the purpose which through that movement was wrought out.

Probably most religious people would identify sacred history with Biblical history, or would at any rate count all the narratives in the Bible, as they stand, as in some peculiar sense sacred. Now there can be no doubt that, in the divine economy, a unique purpose was wrought out for the world by the Hebrew people, and therefore a peculiar importance attaches to the literary record of that purpose. But, for a proper understanding of Biblical history, it is necessary to remember that, within the Bible itself, two different ways of writing history are exemplified. It would not be quite true to say that there are two different attitudes toward history; for, from the beginning to the end, from the song of Deborah to the book of Chronicles, the writers are inspired by the desire to trace the hand of God in Israel's history. But the difference is this, that the earlier writers are more inclined to let the events speak for themselves—they do indeed speak quite freely of the divine action, but they touch it rather than dwell elaborately upon it; while, as the history advances, there is a growing tendency to emphasize the divine action. The earlier writers let us feel that action; the later writers call attention to it, thrust it into the forefront, and, in the very late books, allow it to control their presentation of the historical facts.

The difference may be roughly illustrated by a comparison between the story of Abimelech in Judges ix. and Jehoshaphat's battle with the enemies of Judah in 2 Chronicles xx. The former story is graphic and interesting. It supplies most welcome and valuable material to the modern historian; but it is, to all intents and purposes, secular—using the word in the ordinary sense. Hardly till we reach the last two verses of the long account are we reminded that even Israel's earliest historians wrote with their eye upon the divine government of the world. "Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren; and all the wickedness of the men of Shechem did God requite upon their heads" (Judges ix. 56–57). Very different is the Chronicler's account of Jehoshaphat's battle. Indeed, it is no account at all. We have a long prayer by Jehoshaphat, a speech by a Levite, an exhortation by Jehoshaphat, rather curious upon the field of battle ("believe in God's prophets, so shall ye prosper"), but we hear nothing of a battle. Strictly speaking, there is no battle; for, as Jehovah fights for His people, they do not need to fight for themselves. "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of Jehovah with you" (2 Chron. xx. 17). How different all this is from the warlike stories of the Judges, from the tales of Deborah and Barak and Gideon, with their keen delight in stratagem, with

their ringing battle-cries, and the flashing of steel!

Both of these methods of historical writing —the one with a keen and scrupulous regard for fact, the other interested mainly in emphasizing religious lessons—are admirably and extensively illustrated in the book of Samuel. The lesson selected by the International Sunday-school Committee for the last Sunday of the year but one happens to illustrate the more religious and the less historical treatment of history (1 Sam. vii.). Here, too, we have the description of a battle; and, like Chronicles, but unlike the book of Judges, prayer plays an important part. The people confess their sin at Mizpah, where they had gathered together at Samuel's request. The Philistines, hearing of their whereabouts, get ready to assault them. The Israelites, in their terror, beseech Samuel to cry to God continually for them, that they may be delivered out of the hand of the Philistines. Samuel prays, and at once his prayer is answered by a storm which completely discomfited the Philistines, and secured an easy victory for Israel.

Wellhausen characterizes the story as a "pious make-up," and says that "there can not be a word of truth in the whole narrative." Similarly Nowack. "Every critic," he says, "admits that the second narrative [that is, this in chapter vii. 2 ff., etc.] is unhistorical and completely controlled by theocratic theory." This, however, is too sweeping. Sellin reminds us of 1 Sam. xv. 32 f. where Samuel hews Agag in pieces, and concludes that verse 12, which is the kernel of the chapter, is historic. But, while it would be dogmatic to assert that Samuel's prayer and the storm which answered it are historically impossible, there can be no doubt that there are features in the chapter which give us pause. In verses 13 and 14 we are told, for example, that the Philistines were subdued, and they came no more within the border of Israel; and the hand of Jehovah was against the Philistines all the days of Samuel; and the cities which the Philistines had taken from Israel they restored to Israel, from Ekron even unto Gath. Now if "the Philistines came no more within the border of Israel," how does it happen that, two chapters later, Saul has to be divinely called to "save my people out of the hand of the Philistines"? Does this not make it plain enough that the Philistine oppression is not yet over? And how does it come that, according to xiv. 52, "there was sore war against the Philistines all the days of Saul"? It is a difficulty of this sort that tends to throw suspicion upon the rest of the chapter. The view of history underlying the chapter is much like the mechanical scheme which controls the book of Judges. The people are punished for their idolatry by foreign invasion, they repent and confess, the tide turns in their favor, and they are rewarded by a period of immunity from oppression. But the other, and no doubt the older, statements in chapters ix. and xiv. frankly admit that they enjoyed no such immunity.

It is, therefore, not without reason that Prof. H. P. Smith summarizes the chapter by saying: "The contradiction between the statements here made and what we know of the actual history is complete. The conquests of Saul and David are here attributed to Samuel, who occupies the position of the theocratic ruler—comparable only to Moses. The author's theory of history is like that of the Deuteronomistic editor of the book of Judges—if possible more mechanical than his. . . . No sooner do the people return to Yahveh than He returns to them and delivers them. The deliverance is accompanied by a miraculous intervention. No human warrior (like the Judges) is needed."

There is one other chapter written from the same standpoint and with the same motives —namely, ch. xii. It is a speech of Samuel's toward the close of his life, in which he recounts the salient features of Israel's history, and points the moral in precisely the same way as the book of Judges; the spirit and style of the speech are exactly the same as Judges ii. 11 ff. which is from the pen of the later historian. The resemblance between 1 Sam. xii. and 1 Sam. vii. is very strong. Here, as there, there is prayer, and thunder in answer to prayer (vii. 10, xii. 18). Even if there can be any doubt that the intervention in ch. vii. was intended to be miraculous, there can be none here. The season is that of the wheat-harvest, and "from May till October," as Prof. G. A. Smith says, "not only is there no rain, but a cloud seldom passes over the sky, and a thunderstorm is a miracle." Prayer, too, has the same prominence as in ch. vii. The people ask Samuel to pray for them, and he responds with zeal: "Far be it from me that I should

sin against Jehovah in ceasing to pray for you."

The whole drift of the chapter, however, is homiletic rather than historical. Its key-note is: "I will instruct you in the good and the right way" (verse 23). What makes it, however, absolutely certain—or as certain as anything of the kind can be—that the speech is not in its present form from Samuel himself, but a later composition, is the summary of the history in verse 11: "Jehovah sent Jerubbaal, and Bedan, and Jephthah, *and Samuel*, and delivered you, out of the hand of your enemies on every side." Surely in this reference to Samuel in the third person in a speech purporting to be delivered by Samuel himself, the hand of the historian is as plain as it could be. The speech is nothing more nor less than a didactic exposition of the history; and the same suspicion of the historicity of the chapter naturally arises in our minds as in the case of ch. vii. The question may, therefore, fairly be raised in connection with these chapters, whether we have not in them a preacher rather than a historian—whether we have not the work of one who is more interested in instructing his readers "in the good and the right way," and in pressing home upon them the lessons of history, than in giving a plain recital of objective fact.

If this view of these chapters be correct, the question becomes one of the most serious importance, whether such chapters offer the best field for Sunday-school study. The lessons the chapters are designed to teach are undoubtedly of the highest value—God's control of history for moral and spiritual ends, and His power to answer prayer. But what if the teacher has been led by the undeniable difficulties of the chapters to doubt their absolute historicity? He will be unwilling to rest his lesson upon a fact of which he is not sure; and, once he doubts, his power to speak with conviction upon the basis of the doubted fact is gone. The lesson ought to rise out of the history, not to be thrust into it.

The difficulty here is very real and grave, and no man who loves historic or religious truth would wish to minimize it. It can be abundantly proved that as the centuries went on, the homiletic treatment of history among Hebrew writers grew, and developed, in certain cases, into comparative indifference to fact. A careful comparison of Samuel or Kings with Chronicles puts this beyond all doubt; and these didactic and imaginative tendencies observable in the later strata of the Old Testament, are seen in their fullest bloom in still later products of the Hebrew mind that lie outside the Bible. The history derives its "sacred" character largely from being treated in this way. There is, as we have already said, a subtly didactic element in all Hebrew narrative; even their earliest historians write to show that the hand of God has been upon all their history. But, generally speaking, this aim becomes increasingly prominent; so that while many of the narratives have the value of history, some have the value rather of a sermon. That may indeed be a high value, but it is of a different kind from the other, and the question can hardly help suggesting itself whether, when religious truth is taught upon the basis of historical material, the teacher is not under the obligation to assure himself whether that basis is really historical or only homiletic. He will always feel more sure of himself and of his truth when he stands upon solid and convincing fact.

Studies in the Psalms.

By the Rev. J. Dinnen Gilmore.

A Joyous Song of Praise.

Psalm ix.

I. Praise before prayer (verses 1–12).—1. The resolve to praise. v. 1. "I will praise thee, O Lord, with my whole heart." 2. The subject of his praise. v. 1. "I will show forth all thy marvelous works." 3. The gladness of his praise. v. 2. "I will be glad and rejoice in thee." 4. The reasons for his praise. vs. 3–10: Enemies vanquished, verse 3; cause maintained, verse 4; nations rebuked, verse 5; wicked destroyed, verse 5; foe subverted, verse 6 (marg.); Jehovah's kingdom established, verses 7, 8; the Lord's people protected, verses 9, 10. 5. Requesting and exciting others to praise, verses 11, 12.

II. Prayer after praise (verses 13–20).—1. For complete deliverance, verses 13, 14. From "gates of death" to "gates of Zion." 2. Because of judgment executed, verses 15, 16. 3. Because man forgets, but God remembers, verses 17, 18. 4. For further manifestations of Jehovah's power, verses 19, 20.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"His preaching much, but more his practise wrought;
A living sermon of the truths he taught."

THE SOCIAL CRISIS AND THE GHURCH*

By Washington Gladden, D.D., Congregational, Columbus, Ohio.

The conviction that the time in which we are living is epochal is not long absent from any sober mind.

The perturbations are not local. Like the shock and eruptions which have rent the earth's crust and ravaged great cities, they have appeared in many places, and we seem to hear a great voice saying: "Yet once more I make to tremble not the earth only, but also the heaven." And even as the everlasting hills totter and crumble under the impact of inscrutable subterranean forces, so the political dynasties which deemed themselves secure against all enemies have been rent and riven by powers whose existence they hardly suspected.

The disclosures which have been made, through prosecutions by the Nation and the States, of the powerful combinations between railways and big shippers, intended to crush competition and aggrandize the strong at the expense of the weak, have also brought to light a state of things which may well cause anxiety to every upright citizen. This titanic plunder has been proceeding, year by year, in utter contempt of law; and it is one of the chief means by which have been heaped up the swollen fortunes which are such a menace to our liberties.

Coupled with this monumental extortion of the discriminating rates is the piratical finance whose aim it is to load all the greater public-service industries with debts, the interest of which must be paid by the public. Billions of fictitious capital have been thus created, and every consumer of the land is thus compelled to contribute to the earnings of men who live in ease and opulence upon supposititious wealth which represents no addition made by anybody to the common weal.

While these rank injustices have been growing and these flagrant inequalities have been accumulating we have witnessed, with solicitude, a widening of the breach between the wage-workers and the employers of labor. Whether we like it or not, we must recognize a rapidly growing tendency to separate our people into antagonistic classes. The growth of a plutocracy, the increasing power of the tremendous aggregations of capital, must foster such antagonisms. Conditions like these have no place in a democracy. The growing resentment of the many whose industry is exploited for the aggrandizement of the few is not a matter of wonder. We must not imagine that such a reign of greed and oppression as that on which we have been glancing can be permitted without inciting bitterness and hate and social mutiny. Accordingly we have to own that the relations between the people who own the instruments of production and the people who use them are more and more strained; on both sides the battle lines are sharply drawn and the signs of the times are often disquieting.

It must not be imagined that the things which I have been describing are the only kind of things which have been happening in this country during the last three years. All over the land at every season the sun has been shining on the evil and the good, and the rain has been falling on the just and the unjust; the gracious benignities of nature have been vouchsafed us; plentiful harvests have made glad the heart of man; fidelity and honest toil have earned their meed of happiness, and many a deed of mercy or of heroism has made life beautiful.

Nor must we harbor any doubt that in the large view all things are working together for good, and that there is a far-off divine event to which the whole creation moves. I am optimist enough to be sure that God is in His heaven and that all's right, in the long run, with the world. But I have also read history enough to know

*Substance of an address before the Congregational National Council at Cleveland, Ohio, Oct. 8, 1907.

that this secular forward movement is consistent with many lapses and reverses; and that while "humanity sweeps onward" many peoples and nations, with whom it once seemed that the hopes of humanity were identified, have halted in the march and been trampled into the dust of the dead generations.

It is idle, it is fatuous to hide from ourselves the fact that we are facing, here in the United States of America, a social crisis. The forces which are at work here—the forces whose operation I have been pointing out—mean destruction. The tendencies which have been gathering strength since the Civil War—the tendencies to the accumulation of power in the hands of a few; the tendencies to use this power predaciously; the tendencies to boundless luxury and extravagance; the tendencies to the separation and the antagonism of social classes—must be arrested, and that speedily, or we shall soon be in chaos. A social order which makes possible the rise of a Harriman or a Rockefeller is a social order which can not long endure. These swollen fortunes that many are gloating over are symptoms of disease; they are tumors, wens, goiters; the bigger they are the deadlier. They are not the reward of social service; they are the fruit of plunder. We have made them possible only by permitting the gate of opportunity to be made narrower and the burden of toil more unrequiting for millions of the poor. They exist only because by our acts we approve or by our indifference we consent to monumental injustice. A society which tolerates such conditions can not live.

It is because we have begun to have some dim conception of this truth that we are moving now toward the correction, by law, of these grave injustices. We must exterminate them; that is the fight in which there must be no faltering. If we would not be destroyed, we must destroy the destroyers. This is the truth which our brave President, by word and deed, is always enforcing upon us, and he is entirely and everlastingly right about it.

The trouble with this social order of ours is not a matter of forms and methods; its ruling ideas are wrong ideas. Ever since we got rid of absolutism and feudalism and paternalism we have been trying to build our civilization on the basis of moral individualism. Self-interest has been recognized as the regulative principle of th social organism. All our laws, all our civic and industrial organizations have been based on this principle. That self-love is the mainspring of human action, and that all rules of conduct must be adjusted to this as the supreme controlling motive has been the assumption of all our political and practical philosophy. We have not denied the existence of good-will and kindness, but we have contended that these were minor and subordinate forces; that no reliance could be placed on them as regulative principles of human action; that society was rightly organized by giving practically unrestricted play to the working of self-interest. In the family, of course, and to some extent in the church, we have recognized the supremacy of altruistic motives, and we have set them free in our philanthropies; but these are lesser interests; in all the central, masterful, absorbing affairs of life, in industry, traffic, politics, the spheres in which by far the largest part of our activities find exercise, we have insisted in enthroning the principle of self-interest.

That this principle had not worked very well through the old days of absolutism and aristocratic feudalism we could see; but we laid that failure to the monarchs and the aristocrats. Our notion was that when all political yokes were broken and democracy came to its own, the principle of "every man for himself" would give us universal welfare. But here on this broad continent, with every vestige of political privilege swept away, under a pure democracy, such social conditions as those which we have been considering have been developed. Inequalities of the most glaring sort, oppressions that are continental in their reach, a race of plunderers more powerful and more cunning than ever before appeared in history, with great lawyers to aid them in their predatory schemes; a reign of debilitating luxury that would put to the blush the Romans of the decadence, and, as the fruit of the tree, misery and poverty at the other end of the social scale, and deadly class hatreds steadily deepening, and threatening revolution—this is the logical, natural, inevitable outcome of the moral individualism on which we have been trying to build society. Instead of its being true that democracy will transfigure egoism, we have found

that no form of society can march hellward faster than a democracy under the banner of unbridled individualism.

The bottom trouble with it all is that we have been trying to found a social order on selfishness. The word to be spoken to this industrial and social order of ours is the word that John the Baptist spoke, and that Jesus caught from his lips and repeated: "Repent! Change your minds! Your idea of what life means is fundamentally wrong. You are building your whole civilization on a false basis. You imagine that human beings can live together usefully and happily when every man lives for himself. You can not live together in that way. You will simply devour one another. The weak will always be the prey of the strong. You will have strife, confusion, misery as your perpetual portion. You were made to share in one another's good, to be helpers one of another; not to strive and fight, but to cooperate. It is not that you are to neglect your own interests in promoting your neighbors'; simply to identify yourselves in interest with your neighbors; to love your neighbors, not better than yourselves, but as yourselves. This law of good-will, which is simply the law of justice, nothing more, will bring peace and welfare to all."

Such was the challenge of Jesus Christ to the social order which He found existing, which was, in its fundamental principles, the same social order that exists today, the same social order out of which have grown our rotten cities and our insurance piracies, and our rebate robberies and our meat trusts and our labor wars. He condemned it as radically wrong; He called for its reconstruction upon a ruling idea which would change the direction of human conduct.

But how has it happened that the chief thing which Jesus came to do has been left undone? Was there no agency here to which this work had been entrusted? Had He no representatives in the world on whom He could depend for the application to human society of the saving truth which He came to teach? It would seem that the Christian Church must have been intended to be such an agency.

What has the Christian Church been doing while these powers of piracy and plunder have been gathering their forces and spreading their nets and heaping up their spoils? Where was the Christian Church when the grafters were ravaging the cities and the rebate robbers and the frenzied financiers and the insurance sharks were getting in their work? For the most part she has been standing by and looking on, winking her eyes and twiddling her thumbs, and wondering whether she had any call to interfere. Indeed, she has gathered into her communion many of the most conspicuous of the perpetrators of these injustices—they are nearly all church members—and has made herself a pensioner upon their bounty, and has been content with preaching to them the "simple gospel" that such men always love to hear!

It is a sad business, brethren, a sad and shameful business, and I am afraid that most of us have had some part in it. But I wonder if it is not true that in this hour of the nation's testing the Church is beginning to awake to some sense of her past infidelity and her present opportunity. I wonder if she knows that now, now is for her the accepted time and the day of salvation. Is she not aware that the treasure with which she has been entrusted is for the redemption of the society in which she is living? Does she not comprehend the fact that the morbid and threatening social conditions which have been appearing during the last three years are due simply to the absence from industrial and civil society of those elements which it is her business to supply? If she had made men hate robbery, as they ought to hate it, there would have been no rebate robbers. If she had enforced upon the world, as she ought to have done and could have done, the social ideals of Jesus, there would have been no frenzied financiers. If the Christian Church, with her present membership and social influence, would but accept, heartily, for herself, the simple truth that Jesus taught about life, and would begin honestly and bravely to put it in practise, society would soon be filled with ideas and sentiments in which such unsocial evils as those which we are now confronting could not long endure.

When she takes up this task with full purpose she will get some light on questions that now puzzle her. She will be able to see that while these social injustices which now disturb our peace have been culminating, her own growth has been seriously retarded. The Christian Church has not been making, during the last decades, the kind

of progress that she ought to make. Her membership increases very slowly; her benevolences languish; there are signs of decreptitude that none of us is willing to confess. The strenuous effects that have been made to replenish her forces by evangelism have not been effectual. Upon the outside masses the appeal has little power. It does not now appear that an evangelism whose objective is the individual sinner is likely to accomplish much until some things are done for which the world has long been waiting. The fact is plainly apparent that the Church has lost her grip on the world, and she is not going to regain it until she finds out what is her real business in the world. Her enfeeblement is due to her failure to grapple with the task assigned her. Let her address herself to that with faith and courage, and she will soon find her resources returning. It seems to me that the responsibility now resting on the Church in America is something tremendous. If this nation is destroyed, the guilt will lie at the door of the Church. I do not think that the Church in America is promoting an anti-Christian social order; she is simply permitting it to exist. She must prevent its existence or she will go down in the ruin which it is sure to bring.

That the Church will hear the call of her Master in this great crisis, and put away her weaknesses and scandals, and rise to the mighty task that awaits her, I can not bring myself to doubt. That society can not live upon the old basis of selfishness and strife is becoming increasingly plain, even to many outside the Church. That the Church will fail, in this juncture, to discern this fact and to seize her great opportunity I can not believe. "If," says a modern prophet, "society continues to disintegrate and decay the Church will be carried down with it." If the Church can rally such moral forces that injustice will be overcome and fresh red blood will course in a sounder social organism, it will itself rise to higher liberty and life. Doing the will of God, it will have new visions of God. With the new message will come a new authority.

THE NEW BIRTH OF HUMANITY

By J. Monro Gibson, D.D., LL.D., Presbyterian, London.

The Holy Ghost shall come upon thee, &c.—Luke i. 35.

The first man Adam was made a living soul, &c.—1 Cor. xv. 45–49.

By nature we are all children of the first man, therefore "of the earth, earthy." This is true of our bodies. They are of the earth as to their origin, they are earthly in their constituent elements, and to earth they must return. It is true also of our spirits according to the law of heredity, which has to do with qualities of mind and heart as well as with features of the body. Heavenly as we believe the origin of the spirit to be, there is no question of the earthliness of its character now. Tainted with sin from birth, so universally that not one member of the great family escapes, it is true in the fullest and most mournful sense that "the first man is of the earth, earthy." And there is no natural prospect of his ever becoming anything else. "That which is born of the flesh is flesh." The world has had long enough experience now to know that along the line of ordinary descent no "Second Man" is to be looked for, nothing but repetitions, with variations, of the first. "Who can bring a clean thing out of an unclean?" There has been marvelous progress made, sometimes in hopeful directions; but we are no nearer getting rid of the "Old Adam" by any process of education or evolution than we ever were. We can trace the development of nations from their first barbarism, or simplicity, to the highest point in earthly civilization, as in the case of Greece and Rome; and at the very highest and best—in the days of Pericles in Athens, in the days of Augustus at Rome—the verdict on man, as represented by their most highly cultivated circles, must still be "of the earth, earthy." In our own time the lesson is no less plainly taught. The progress of man, in the last century and this, has been beyond all precedent, but earth still waits for its heaven. There have been from the beginning in the soul of man high longings and aspirations, an ideal of purity and peace and joy which is truly heavenly; but the longer man lives upon the earth, and the more experience he has of those reforms which promise most (and even of those which yield the most), the more evident it is that whatever there may be for the comfort and satisfaction of the

earthly part of us along the line of natural development, there is in that direction no hope whatever of reaching that heavenly ideal which is never entirely obliterated from the minds of the worst, and which constitutes the highest and noblest factor in the lives of the best of men.

So much for the fact. What are we to make of it? Must we just accept it and acquiesce in it? Is it so bad to be of the "earth, earthy"? May we not content ourselves with our lot and make the best of it? If the heaven be blotted out and the sunlight gone, why not light a candle and kindle a fire, and make myself as comfortable as I may in the winter night? This is what many poor creatures, in the darkness of their unbelief, are fain to content themselves with. The kingdom of Heaven has no existence for them. A thick fog has shut out the sun and moon and stars; but there are street lamps, with new patent burners, perhaps; and then think of the electric light! Earth can get on without heaven after all. Let the fog gather in; let the winter hold its own. We shall kindle our fire and walk in the light of it. Let us dismiss our grand ideals of heavenliness and be well content that, as it has been from the beginning, so shall it be to the end, "Man of the earth, earthy," "Dust thou art, and unto dust shalt thou return," the crown and consummation of the human tragedy. To those who so look at human life it is of no use to say anything about the "Second Man," but I hope this does not apply to us. I may, indeed, almost assume that it does not; for the Church is the chief witness to the heavenly aspect of man's life. Our spires may not be high enough to pierce a London fog, but they reach as high as they can, and always point, at least, in the direction of the stainless blue beyond the earth-born mist. We have seen that there is no hope along the line of education or evolution; but is there any possibility of regeneration? If there is no hope from below, can there be any from above? Is the stern law of heredity, "That which is born of the flesh is flesh," the last word? Listen while I read: "And the angel answered and said," to Mary of Nazareth, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also that which is to be born of thee shall be called Holy, the Son of God." And the Child was born, the Son was given. He was "made of the seed of David according to the flesh"; therein we have the continuity which preserves the true humanity, makes Him one of us, "bone of our bone, and flesh of our flesh." But there is a new beginning, a new birth from above; so that tho He is man, He is not another of the first, but "the Second Man." This expression, "the Second Man," invites comparison with the coming into the world of the first man; and when we make the comparison, it is most instructive. The body of the first man came from below, whether immediately from inorganic elements or through the mediation of the organic is of no consequence to our point—let our scientific men settle such questions; it is to them they belong, not to us—all we are concerned with is that the body of the first man came from beneath; but the spirit came from above: "The inspiration of the Almighty gave him understanding." So was it with the Second Man. So must it be, or the Second Man He will not be, but only another added to the multitude that have sprung from the first. When you think of this, is it not evident that what the Evangelists tell us of the birth of Jesus is not only most natural, but quite necessary? Seeing "the first man is of the earth, earthy," the Second Man must be of heaven, or He will be sinful and earthy like all the rest. But all that is needful is met in the manner so chastely and beautifully set before us in these most holy words which, angelic in their tone, and like the blue of heaven in their purity, so well become the heavenly messenger who speaks them: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born of thee shall be called Holy, the Son of God."

And was not the great proclamation marvelously fulfilled? At last there is a holy life on earth. At last the challenge may ring out, "Which of you convinceth me of sin?" He is not another of the first; He is the second. And He is the Second Man. A Jew according to the flesh, He is the second Adam according to the spirit. He represents humanity. He grew up in a humble home, in a little village far secluded, in an environment which, according to all natural law, should have made Him one of the narrowest of a narrow and bigoted people, "a Hebrew of the Hebrews," without any of those broad views of life which contact with the world might have given; and, yet, He

calls Himself not the Son of Mary, which was all He seemed, nor even the Son of David, which was the farthest stretch that any Jew's idea might have been expected to attain, but the Son of Man. This was His favorite designation, and do not His life and mission fully justify the title? The Jew of the time was disappointed that, claiming to be the Messiah, He did not take up the nation's quarrel with Rome. That He did not do, not because He had no sympathy with the political aspirations of His countrymen, but because He had a far greater work in hand. He came to espouse the cause, not of the Jew, but of humanity; to deal, not with the smaller burdens that weighed upon communities here and there, but with the great burden that weighed upon humanity everywhere; to set free, not merely from the tyranny of some local despot whose time of power would soon run out, but from the tyranny of the great world despot, who from the beginning had kept the entire race of man in his fatal and hopeless chains, and whose overthrow would secure that of all the others. For He came into our humanity not merely to realize in Himself the ideal of perfect manhood, but to lift us up to it. In this respect the Second Man is far more than the first. "The first man Adam became a living soul; the last Adam became a life-giving spirit." In this respect He becomes the new head of a regenerated humanity, the starting-point of a new heredity. We have seen that He did not come into the world in the way of ordinary descent; and for the like reason none have sprung from Him in the way of ordinary descent. But true descent in the spiritual sense there has been: "To as many as received him, to them gave he the right to become the children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Just as there is a Second Man, born of the spirit, so there is the second birth, the birth of the spirit. Recall again His word to Nicodemus: "Marvel not that I said unto you, ye must be born again." "That which is born of the flesh is flesh, that which is born of the spirit is spirit." In the margin of the Revised Version you will see that "born again" or "anew" may have the meaning "born from above" (it really means both). Just as Christ was born from above, so must all His people be born from above, "born of the spirit." The second Adam is a life-giving spirit; and now He can and does bestow on all who come to Him new life, a mere germ at the first, a seed, but with the promise and potency of life in it, life in its fullest, largest sense, life like His from whom it has come, life destined to develop up to the full ideal of perfect humanity, life with the sure prospect of emerging out of all darkness and death into the full light and endless progress of eternity.

Thus it is that tho the Second Man was childless in the natural sense, He has an innumerable spiritual family, fulfilling that word of prophecy in which the Messiah says: "Behold, I and the children whom God hath given me." We remember how anxious our Lord was to turn attention away from His connection with the race according to the flesh, in order to fix it on that which is of vital importance, the spiritual relationship. Of this we can not have a better illustration than that occasion when a message came from His mother and His brothers to stop talking to these strangers and come home to His own family. He asked the question, "Who is my mother, and who are my brethren?" "And he looked round upon the multitude and said, 'behold my mother and my brethren; for whosoever shall do the will of God, the same is my brother, and sister, and mother.'"

So He looks round upon us to-day. He is here in His life-giving power, ready by the grace of His divine Spirit to bestow the new life. He has made an atonement for sin, and done all that was necessary in order that we might be partakers of it. If I really and truly desire to realize my highest aspirations, if I long for the development of that which is pure and holy and heavenly in my soul, if I wish to possess a life which, not being of the dust, shall not return to the dust, then I have only to say "I will," to Him, and He will say "I will," to me. It will be a wedding of my life to His. Union with Him, union in heart and will is what is needed. If I truly repent of my sin, He will say, "I will, be thou clean." He will forgive all our sins, and give us the new heart, the germ of a new and pure and blest life which has been brought to this our earth by "the Second Man, the Lord from heaven." That is our hope. And it is the hope of humanity.

IS YOUR TREASURE SAFE?*

By David James Burrell, D.D., LL.D., Reformed, New York.

Lay not up for yourself treasures upon earth, &c.—Matt. vi. 19–21.

We have stood portentously near the verge of panic. Men's hearts have been failing them for fear. What about? "Gold! Gold! Gold! Gold! bright and yellow, hard and cold!" Men of wealth have mounted the chariot, like Phœbus, and have driven too near the sun.

I stood at the foot of the statue of Washington, in front of the Subtreasury in Wall Street, and watched a long line of depositors awaiting their turn. Here and there a touch of humor broke the misery of the situation; but for the most part the faces were eloquent of care and anxiety. For these people had laid up their treasure in depositories which were supposedly secured by the word "Trust" over their doorways; yet every heart was trembling with distrust.

If the Lord were to come to New York, and stand on the steps of the Subtreasury where I was standing the other day, I think He would have answered their questions in these words: "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

There are two depositories for the assets of life. One is on the earth; of which He says, lay not up your treasure there. But why not? Because of the vicissitudes of wealth. It has three enemies: the moth, the rust, the thief.

The moth is time. As the moth played havoc with the wealth of an Oriental magnate, which was largely in rich tapestries and Babylonish garments, so does time consume the relish and witchery of wealth.

Our pleasure resorts are frequented by men who are hard prest to spend their accumulated treasure. Once they sang, "If I had but a thousand a year, Robin Ruff; if I had but a thousand a year!" They gained it; a livelihood, a competence, a fortune; now the question is, what shall they do with it? "This will I do; I will say to my soul: Soul, thou hast much goods laid up for many years. It is time to retire. Take thine ease; eat, drink, and be merry!" But, alas, their wealth is moth-eaten. The power of pleasure is past. "They that look out of the windows are darkened; the keepers of the house do tremble, and desire fails!" Thus the man who longed for "a thousand a year" wears out, in the sad business of pleasure-seeking, the foolish fragment of his days.

The rust is avarice. We talk about "tainted money." James spoke of it as "cankered"; and our Lord here calls it "rusted." How does it become so?

Sometimes in the getting. The law of industry is, "By the sweat of thy face shalt thou eat thy bread." Every penny that comes to a man outside the periphery of that law is a tainted penny. All wealth is dishonest which does not represent a *quid pro quo*.

Or it may be corroded in the holding. As bread grows stale if it be not eaten, so gold and silver will tarnish if not put into circulation. If you would keep them clean, you must pass them on.

Or money may be tainted in the spending. We lift our eyebrows at the story of Cleopatra, who is said to have dissolved a pearl in a goblet of wine and quaffed it; but there are men and women doing that every day. I went through one of our great mercantile establishments a little while ago, a place where multimillionaires invest their superflux, and looking at the display of costly luxuries I came to a table of China ware. I remarked of a dinner plate, "That's beautiful." The salesman said, "It ought to be; the price is $2,400 per dozen." I said, "Is there anybody in the world that would buy it?" He replied, "We could not live if there were not." But think of it! Think of the poor and suffering on the river slopes; think of the twelve hundred millions of people in the world who are ignorant of the Gospel; and here are men and women dissolving pearls in goblets of wine; and this is a Christian land!

But extravagance is not the worst of the results of the yellow passion. It frequently leads to disregard of the noblest things and consequent loss of character; as Jean Paul

* Preached Oct. 27 during the recent financial panic in New York.

says, "Under the mountains of gold lie buried an army of giants."

But there is something worse still. The gold in the earrings of the daughters of Israel was not so bad as when, being molten, it reappeared in the golden calf. The chase of fortune as the highest good leads inevitably to forgetfulness of God! And the result? As those who worshiped the golden calf were obliged to drink its dust mingled with water, so must the devotees of mammon, sooner or later, quaff the shame and folly of it.

And who is the "Thief"? There are thieves of high degree and low degree; thieves in the slums and thieves in the market-place; thieves in purple and fine linen and thieves prowling at night in search of open windows; but the greatest of all thieves is Death. He takes all. "We brought nothing into this world and it is certain we can take nothing out of it."

I do not know what you think you are worth; but I know what you will be "worth" in dollars and cents when your cold hand is opened at the last; for there will be nothing in it. Thus the parable comes true, "The partridge sitteth on eggs and hatcheth them not."

Wherefore, lay not up your treasures on earth. Surely not if you propose to live forever. But there is only one alternate. "Lay up your treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Can a man lay up his gold in heaven? Surely he can. For did not Christ say, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations"? The money we spend in doing good will come back to us.

I am thinking of two October days. One of them was October 9, 1871, when Chicago was burned up. I stood at the successive bridges along the river, and saw the streets aflame. The fortunes of a lifetime were vanishing in a moment. I saw men wringing their hands that day because their all was burned up. But there are some things that can not be burned up; and these are the real treasures of life.

One of them is truth. A man, born to live forever is bound to advise himself concerning the great verities of the eternal life.

But what can a man do with truth? He can do everything with it. "Knowledge is power." A thousandfold more can be done with truth than with gold and silver, if one knows how to use it.

And another of the things that do not perish with the using is character. We say of a man that when he gets a fortune that he is "a made man," and when his fortune slips away from him, we say he is "ruined." Nay, a million can not make a man, nor can its loss ruin him. If he keeps his character he still has all that is worth having; for "an honest man's the noblest work of God."

And there is still another thing that lives forever; to wit, usefulness. When Cromwell and his Roundheads were destroying the monuments of Papistry in Scotland, they entered a cathedral where the Twelve Apostles in bronze stood in niches along the wall. "Tear them down," he cried, "and send them to the mint. Put them in circulation as English pence. What are apostles good for but to go about doing good?" So of truth and character: they are splendid assets, but they realize nothing unless they are invested for the divine glory and the good of those about us.

I spoke of two October days One of them was October 9, 1871; the other was October 14, 1857, when there was a great panic in Wall Street. That was a day of vanishing fortunes and sinking hearts. And what was the result? Men began to see that after all there is something better than dollars and cents. On finding themselves penniless, many fell on their knees. Then came the great revival, in which multitudes consecrated their lives to the service of God.

Well, these are the lessons of the flurry in Wall Street. What are we going to do about it? Shall we hear the Master, speaking from the steps of the Subtreasury? Shall we hearken as He says, "Lay not up for yourselves treasures here, but lay them up where they will last forever"?

The clinching of the argument is in His last word, "For where your treasure is, there will your heart be also." 'Tis home where'er the heart is. If you make your home on earth you will have to quit it. If you make your home in heaven, you will find your treasure there before you, an eternal possession in a city that hath foundations, whose builder and maker is God.

THE BIRTHDAY OF JOY

By William A. Quayle, D.D., Methodist Episcopal, Chicago.

I bring you good tidings of great joy.—Luke ii. 10.

If people stay at home all the rest of the year they ought to save up money just for the fun of going on a trip as it comes toward Christmas. It is charming enough to study people when they are off on journeys at any time of the year, but it is June delight to study people who are on journeys during the Christmas season. Did you ever on your Christmas journey see a little old body with bundles stacked around her as if she were Mrs. Santa Claus, a little bonnet tucked down on the little snow-white head of hair, and her sweet, quiet face, with eager, inquisitive woman eyes, with much quest looking around to see if all she had was with her? I should think women would get mixt up on that; they have so much truck and so many bundles that it would require a Pinkerton detective to look after them all.

But this little woman is going to see her son. And she says to the man back of her that she is going to see her son, and she remarks to the woman in front of her that she is going to see her son, and she suggests to the woman on the other side of the car that she is going to see her son, and when the conductor comes along she tells him that she is going to see her son, and when the brakeman comes along she tells him that she is going to see her son, and if you haven't a heart dried up as the bones on the desert you will love to hear her talk about her son. And in her little eager voice she keeps inquiring whether the train will stop at that station, or whether we are pretty nearly there, and asks the conductor every time he comes in if the next stop is Eudory, and she asks the brakeman every time he comes along if the next stop is Eudory, and she says once she was carried past her station where she wanted to get off, and she wants to stop at Eudory. And so everybody in the car who has heart—and everybody ought to have a heart at Christmas if they haven't a heart at any other time; if your heart is tucked away in the safety-deposit vault with the spoons you ought to get it out for Christmas—and everybody with a heart in that car gets interested in the old mother and her son. By and by the conductor comes back and says: "The next stop is Eudory."

And pretty soon the brakeman comes along and says: "Get ready for Eudory." And the man on the other side of the car comes over and says: "Can I help you carry your packages?" And she says: "It is nice of you," and she smiles, and oh, sweet fields and violets are not compared with the smiling of her face. And she says: "Pretty soon I will see my son. He is six feet tall, and you wouldn't think it to look at me. He will be there in the station." And then the brakeman says: "Eudory, Eudory, Eudory!"

One man comes and takes a lot of the truck in his arms and another man takes the grip in which are the presents for the children. "Eudory, Eudory," and she smiles like a child, and her cheeks, withered up like autumn leaves, are blooming now like a girl's when her lover is coming down the path; and she says, "My son will be there to meet me," and she looks out of the window; and everybody who has a heart does, and it is Eudory, sure enough. And there is a great big fellow with bronzed cheeks, whiskers, and hair touched a little with the frost of the winters that have not melted off, and then there is kissing and hugging, and he leans over to give her a chance to get at him, and the right arm of her son is around her neck. And everybody stands looking; and the next stop is Eudory! O joy, she has her son; that is all. Come a long journey alone to get her son. When the conductor calls "All aboard," the last thing everybody sees is the little woman with her left hand up in her son's big arm and looking up at him.

O joy! It is Christmas now for mothers and for their sons. O joy! It is the time of joy now. And what ails the angels? Joy! Joy! What is it peoples the skies? Joy! Joy! What is it fills the cradle? Joy! Joy! What is it sings in the barn loft and the manger? Joy! Joy! What is it fills the stockings full and makes the children sing? Joy! Joy! What is it empties heaven and comes to earth? Joy! Joy. "Bring you good tidings of great joy," that is the word. And do you remember in "John Halifax, Gentleman," that sweetest story, written by Dinah Mulock Craik—do you remember they called the little blind daughter Muriel Joy? I never forget that. It is years since I read the

book, but I have never forgotten what they called the girl—Muriel Joy. And this morning in the Christmas time I propose we give Christ a name and call him Jesus Joy, Jesus Joy! He came and all the church bells rang. He came and all the children sang. He came and all the women wiped their tears away, and the weary men ceased their weary toil and clapped their hands.

This world has had an invasion from that world; to this from that. We didn't know there was a road to the other world, did we? No. And we were not at all sure there was another world, were we? No. And if we thought there was another world and a road to it, we thought it was a long way off, didn't we? Yes. But when Jesus came it certified that there was an upper world, and that there was a road from the upper world to the lower world, and that the upper world was not far off. When our discoverer who voyaged from afar with his caravels and journeyed afar on the pathless seas, and all were discordant and acrimonious in their debate but him, he found comfort in this—he saw at last branches of trees floating and tree branches of which the sailors had no knowledge; and in his heart he said, There is another shore, there is another shore. And when Christ came here then we knew that there was another world. Sometimes we have felt the tug of it; sometimes, sometimes the longing of it; and sometimes the heartache for it, and we said, Is there another shore? And when Christmas came—Christmas and the Christ, the Christmas said there is another world.

Christmas time is a gracious hour to emphasize in your own life that the upper world is as sure as this; that heaven is as actual as earth; that the life we are to live yonder is as sure as the life we live here. We are eternally adjacent to the other. And I will call you to mark that this is not the eternal world. Marco Polo went to Cathay and fetched back strange stories of the things he had seen and of the whither he had been, and people marveled, but did not believe him, and they ought not, because much that he said was a gross fabrication.

You can deceive travelers, and people will not believe and will contradict, but I call you to note that He who came at Christmas time was not a traveler, but a citizen, and what He came from the far yonder to the far here to say was this: that there is a way from that country to this, and that country is where you are bound, and this country is where you are staying, and toiling from day dawn to dusk, from rigorous winter noon to burning summer noon; from harvest fields to trackless wastes of snows. From gray morning to gray night, we stay on the earth. But Christ came to say that from the gray twilight to the eternal lasting noon we live yonder, forever, forever, and forever. And did you notice that since Jesus came we have been talking "forever," we have been saying "forever," we have been pronouncing "eternity," we have sung it in our psalms, and the choirs have intoned it, and the organs have thundered it, and the preacher has whispered it and you and I have said it and sang it—"forever and forever." And before Jesus came man did not know about forever. All they knew about was now. Morning, morning, noontime, noontime, evening, forenoon, afternoon, and night. And since Jesus came the joy has been to us that we have said forenoon, and afternoon, and night, and then forever. And I think it is amazing—nothing less—and nothing can be beyond it, that Christmas has taught us this new word in the vocabulary of the soul—forever. O baby on the heart, I shall love you forever! Think of that! Think of that! O mother, with your withered cheek, I shall love you and have you forever. O father, with your shortening breath, and your feeble feet that can not walk, except to the grave, I shall have you forever. O friend of mine, friend of mine, I shall have you forever. O people that sob, stop sobbing now! O you people that have graveyards, stop your heartache now. O you people that have heartache, stop sobbing now forever. Joy is on us forever. We shall have them forever. The Bethlehem day meant that, and the starry night meant that, and the way to the manger meant that. O joy, forever and forever! Do you know, beloved, what the pain of loving is? The pain of loving is parting. Stay forever, you say, stay forever, when you have a friend you love and the time for leaving comes. "Oh, stay forever!" That is the earth of us, is it? "I must go home to them," he says, and you say, "Oh, stay another day, stay another day!" And you never had people you loved that you could let go. "Oh," you said, "stay now, stay a little longer." And Christ when He came said, "We are going to stay forever." That is enough. That is Christmas joy.

And then it was joy because Christmas and the coming Christ said heaven was not a long way off. That is what hurts us, is it? It is so far. I saw a father and mother not long ago, and they were at the train, weeping and having heartbreak all their own, and I said when I got off the train and saw them and knew them: "What is the trouble?" They said: "Our daughter is going to India to get married. She is all we have left, and she is going so far." O, folks, how far is it to Paradise? And the Old Testament told the best it knew. It is a long way off, it said. "The city that is very far off." And that night, when Christ came, the angels, standing on the porch of heaven, sang and we heard them. Have you reckoned on that, beloved? Those angels were not out of heaven. They were just on the front porch of heaven—just on the porch, and having a singing, and we heard them. And those shepherds, they heard them, and they heard what they said. They were so close as that. Sometimes you can hear voices afar off and can not tell the voice. Did you notice that the angels sang and the shepherds heard them? And those shepherds' ears were not given to the vocalization of music, but they heard them and understood. Heaven is not far off.

I had a friend one time—a preacher man—who had a laddie who was so sick no doctor could cure him; and when the little laddie laid his cheek up close against his father's cheek and said, "Papa, what is that I hear?" the father said: "Oh, I don't know, child; I guess you don't hear anything." He said: "Yes, I do, papa! What is that I hear, papa?" And the father said: "I don't know what you hear." But he knew what he heard. He heard his heart break; that is what he heard. And the little laddie said: "What is it, papa?" And then the laddie said: "I hear the angels singing!" And all at once the man held a dead laddie in his arms. Don't think the child was wrong. Heaven is not a space off, but near enough to get at.

And then there was a joy time, I think, to know that there is a quiet road. Did you know that that night, when folks looked up into heaven, they saw the river, the shining river of light, and listened to the angels that sat on the bank of the singing river of light and sang? There is good voyaging to the kingdom of God. Alfred Tennyson sang, "And may there be no moaning of the bar when I put out to sea." O, Alfred Tennyson, you of the singing and the pure lips, there shall be no trouble when you sail out to sea. Just a river, not a sea, mighty, tempestuous, grappling ships, and hammering them on the rocks, frenzied and despairing, climbing to the skies and leaping down in vast tragedies—not that; oh, not that—but only a quiet river with sunny waters and long, wide sweeps. O river, whither go you? And the river ripples, saying, "To Paradise!" O river, whence came you? And the river says, "From Paradise, from Paradise!" O river of God, whence sprang you? And the answer of the rippling waters is, "From Paradise. From Paradise." Good sailing, summer sailing, sunny sailing! This world is not going through the trackless waste unaccompanied. What is on the earth? Listen. On the earth's hill there is a cross, and from the farthest boundary of the universe they can see ice-floes and the mountains and the throbbing seas. And the angels farthest removed on long glad journeys see, and what they see forever and forever is the cross. And this earth has a cradle—the cradle and the cross. What is rocking at the cross foot? A cradle. And what is singing at the cross foot? A mother and her babe. What is singing at the foot of the cross? A man grown tall and puissant. What is here? Just enough to make life glad—a mother and a babe, and a man with a burden, and an easy road to Paradise.

I would have you think this morning, then, this, that the keyword of life and destiny comes from up yonder, and not from down here. It was but the infinite truth, that life comes not from down here, but from up there; that life is not earth-born, but heaven-born. What is life's big word? "Business?" No. "Care?" No, no. "Babble of trade?" No; oh, no. What is life's big word? Let the heavens answer. And the answer is, "Love." That is the key to destiny. You can not live here well unless love gets at you. You have got to have the invasion from the sky. You can no more get on without that sky invasion than flowers can. They never grow without a sky. You can not any more than they can. Did you think that you could grow in the cellar or garret? You have to have sky room. There was once a man in this territory of Illinois that grew so tall that the sky couldn't give him room, and I myself have seemed to

see the stars step aside to let Abraham Lincoln pass, so big he grew.

And that is the parable of life, you have got to have sky room. They talk about holding us in the earth. They can't. They can't hold us here. The sky can hold the trees that grow on Lebanon's crest; the sky can hold the pines that grow on Norway's snow-crested hills. But we, we can stand on the earth, but we have got to have the sky. Give us room to grow. Give us space. Christ came, beloved, and pushed the sky back and said, "Room for you to grow forever." And since then the six feet of ground can't hold us. It takes a million, million miles of sky to grow up in forever, and Christ came to push the sky line back and thrust it to infinitudes of diameters, and, He said, "Room for the soul to grow forever."

And my Christmas message to you, beloved, is this, that the joy of the Christ is that the other world is sure enough and the other world is clear enough. The other world has a way made to it. The other world contains the keys made for this world. Say, beloved, what ails you folks that you give so much? What ails you folks that you love so much? What ails you folks that you stay up nights talking about Christmas? What ails the children that they say, "To-night is Christmas eve. To-night is Christmas eve"? And the children will sleep half the night, hardly, and they will be calling in the morning, "Merry Christmas!" What is it has the world by the heart? When Christ came the world had been held by the throat. And that is what ailed the world. The world had men by the throat, and their hands were bloody and their hearts were fierce. And when Christ came you know how it is now—the world has love by heart. And what ails the mail carriers that they are taxed so heavily? Answer, love. And what ails the mail cars that they are so crowded and the mail clerks work all night? Answer, love! And what ails the people that they are sending things to you and you are sending things to them? Answer, love. Christ joy has gotten here. O, beloved, it is a good time to-day, and it will be a good time to-morrow, and in heaven they will hold Christmas forever.

O hearts, sing; O weary heart, quit aching; O tired head, quit bowing on your hands; O tears that fill and fill your tear bowls with the anguish of bitter wine, quit weeping now. Weeping lasteth for a time, but joy lasteth forever.

And it's Christmas time and the Christ has come, and love is here and love has come to stay, and by and by we shall all go, please God, by His heartening and help—we shall all go and stay forever in that morning, deathless, deathless. It is no dream. We shall see Him and say, "O Jesus Joy, Jesus Joy!" And the singing never shall stop, and the smiling never will cease, and the night never will come there, and the morning will last jubilant forever.

THE POWER TO BEAR WITNESS

By J. Whitcomb Brougher, D.D., Baptist, Portland, Oregon.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost parts of the earth.—Acts i. 8.

Jesus states that the Christian is in the world to bear witness. This verse defines the Christian's purpose, place, and power. His testimony is to be given to every creature and everywhere. In order that this testimony may be effective, Christ has promised to equip His disciples with power. In His "Great Commission," He assured them that all authority in heaven and on earth was given to Him, and that His followers were to go into all the world, making disciples of the nations, and that He would be with them, sustaining them with His authority and power wherever they went. This is a tremendous thought. The Christian's campaign is a world-wide one. Anything less than this would be a misrepresentation of the teachings of Jesus Christ. Any smaller conception of our mission would be to dishonor the name of Christianity. Any smaller endeavor would make us unworthy the Christian name. Christ gave to His disciples this great task because behind them rested the power with which to accomplish it. The kingdom of God will come and be fully established in the Father's own time. Meanwhile, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses" at

home and abroad, even unto the uttermost parts of the earth. Nothing is impossible to the man who believes this and who receives the power for service. Being "born again" is enlisting in the army of Jesus Christ. Being "endued with power" is being armed with the divine dynamite for service. There are two degrees that every Christian must have if he is going to be an efficient witness-bearer for his Master. He must have the degree of "B.A."—Born Again—from the King's College, and also the "D.D." from the same institution—Divine Dynamite. With these two qualifications, he may go forth with absolute confidence, to bear his testimony for Christ. Jesus Christ did His work in the power of the Holy Spirit, for "God anointed him with the Holy Spirit and with power, and he went about doing good and healing all that were oppresst with the devil, for God was with him." The apostles and early disciples needed this enduement of power for service. For it was after the Holy Spirit had come upon them that it was "with great power that the apostles gave their witness of the resurrection of the Lord Jesus."

The Holy Spirit will give power to the witness-bearer to speak his testimony with utter plainness and simplicity. On the day of Pentecost, the disciples spoke with other tongues. That is, they spake in the language that the people could understand. The language was not unknown or hard to be understood by the congregation that had assembled to listen to them. Every nationality nearly under heaven was gathered that day in Jerusalem. Christ was preached to them in their own language. They believed, and were baptized. When the persecution against the church at Jerusalem broke out, they were scattered throughout the world. They went everywhere preaching Christ, to their own people, in their own language. This, after all, is the great method for the world's evangelization. It is the only way to solve the problem of missions among the foreigners in our great cities. Every church surrounded by foreigners ought to support a pastor that can preach to these people in their own tongues. Thus every nationality would hear the Gospel of Christ in his own tongue. Out from these home churches, as from the church at Jerusalem, would then go the foreigners to preach to their own people.

But the point to be emphasized mostly here is the power to present plainly and simply the deep things of Christ so that the people can understand them. The men who have preached to the masses have been the men who could interest them by making their message simple enough to be easily understood. Spurgeon, Moody, and Talmage, the three greatest preachers to the people of this century, were men who had the marvelous faculty of presenting the truth in the language of the people and making it so attractive by illustration and figure of speech that the common people heard them gladly. The attractive power of Mr. Meyer and Mr. Morgan to a large degree is to be found in their wonderful ability to grasp the profound things of God's Word, and then by exposition and illustration in simple language make them easily understood. The Holy Spirit will give to the Christian power to speak naturally, simply, and plainly. Paul testified that he came to the Corinthians, not "with the excellency of speech or wisdom, proclaiming to them the mystery of God," and preaching "in the persuasive words of man's wisdom," but "in demonstration of the Spirit and of power."

"Which things also we speak," he said, "not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing (or combining) spiritual things with spiritual" (1 Cor. ii. 13). This is a remarkable verse showing that the Holy Spirit will suggest the words as well as the thoughts.

The Spirit will enable the witness-bearer to speak with boldness. "When they were all filled with the Holy Spirit, they spake the Word of God with boldness." What a change came over the disciples on the Day of Pentecost. A short time before, they were afraid to acknowledge that they even knew Christ. Peter denied Him, and swore in order to give the denial emphasis. After His crucifixion, they were hiding away in a little upper room, fearing lest they should be mobbed. But after they were filled with the Holy Spirit Peter, with the other disciples, faced the Jewish mob and preached Christ unto them. Afterward, Peter and John were arrested and commanded not to speak at all nor teach in the name of Jesus, but no Sanhedrin or court could frighten them now. They declared they would obey God rather than man, and would boldly speak the things which they had heard and seen. There is nothing that will give the Christian such boldness as

the conscious realization that God Almighty, with all the power of heaven and earth, stands by him to furnish him all needed assistance in accomplishing his mission.

The Christian has the absolute assurance that Jesus Christ, with all the authority of heaven, is behind him. No one can attack him without attacking the whole kingdom of God. Many are the passages of Scripture that teach the union of Christ and the Christian. When that great persecutor of the early saints was unhorsed, on his way to Damascus, he heard the voice of Jesus saying, "Saul, Saul, why persecutest thou me?" Saul learned for the first time that in persecuting Christians he was fighting against God. Jesus taught that the day of judgment would reveal the fact that those who had ministered unto the least of one of his had been ministering unto Him. The Spirit-filled Christian has the realization of the presence and power of Christ in his life that makes him absolutely fearless before the enemy.

The Holy Spirit will enable the witness-bearer to speak with assurance. Salvation and assurance are two different things. No doubt, there are hundreds of people who are saved who have not yet gained the positive assurance of their salvation. But no testimony can be effective that does not come from a heart that knows whereof it speaks. Jesus said to Nicodemus, "We speak that we do know, and bear witness of that we have seen" (John iii. 11). It was not a matter of speculation or of theory. He knew. The blind man was effective because he could say, "One thing I *know*. Whereas I was blind, now I see" (John ix. 25). Better to know that one thing than to have a theoretical knowledge of a thousand things. Paul addressing the Thessalonians said, "Our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." The Spirit-filled Christian alone will have this assurance. We must have the "witness of the Spirit, together with our spirit, that we are the children of God" if we are going to speak with absolute assurance.

There will be no effective witness-bearing for Christ until one is absolutely assured of his own salvation. Latimer wrote Ridley that when he was settled and stedfast about his own salvation, he was as bold as a lion. But if that hope became eclipsed, he was fearful and afraid and was disqualified for service. There is no doubt that to-day the weakness of many in witness-bearing is to be found in their lack of assurance.

The Holy Spirit will enable the witness-bearer to speak from a growing experience. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Against such there is no law." "Grow in the grace and in the knowledge of our Lord and Savior Jesus Christ." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit." The weakness of Christians to-day is to be found largely in this lack of growth in Christian character. All victory over sin, all progress in Christian graces is really the result of the indwelling of the Holy Spirit.

A young man arose in prayer-meeting the week following his baptism and said, "I have won my first victory this week over sin." I replied, "Thank the Lord for that, but next week, brother, tell us about the second victory."

Too many of our converts are like the old colored woman who came up out of the baptismal waters with the shout, "Thank de Lord. It am all over!" Her impression of the Christian life was that it consisted simply in confessing Christ and being baptized. But that is only the beginning of Christian experience. Telling the same old experience over and over will soon lose its power. The Christian should be able to tell a new story of victory over sin. He should be able to "sing a new song unto the Lord" once in a while. He should have a new vision of things eternal. Week by week there should be such growth in strength and power that men and women coming in touch with him should realize that he is a stronger Christian to-day than when he first joined the church.

During a visit to Ocean Grove one summer, I saw an Italian musician take a tambourine, and, standing up on one toe, turn round and round in one spot for fully a minute. It was rather a remarkable feat, that I have never seen equaled except in prayer-meeting. I have seen a good deacon get up in prayer-meeting, and heard him tell the same experience week after week, until one could easily see that his Christian life consisted in spinning around in the same spot year after year.

There had been little or no progress since the day of his conversion. It was the same story of failure and defeat and good resolutions to do better the next week. He was always "aiming" to do better, but never pulling the trigger.

No testimony for Christ is going to be effective that is not based upon a continual growth in Christian experience. Such growth is to come from the indwelling of the Holy Spirit.

The Holy Spirit enables the witness-bearer to understand the Word of God. "Howbeit, when he the Spirit of Truth is come, he shall guide you into all the truth." "He shall teach you all things and bring to your remembrance all things that I said unto you." "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." In these verses we are distinctly taught that it is the work of the Holy Spirit to interpret and make plain the Word of God. He is the author of the Book, and He alone can understand it. He will guide us into the truth.

The first time I ever went to Washington, I thought I would visit the capitol and the new library building without a guide. I bought a guide-book and began studying that. I soon found, however, that studying those magnificent buildings without a guide was very unsatisfactory. I went and secured a trained official, whose special duty was to show strangers about the building and instruct them in the points of interest. How different, how increasingly interesting were the things upon which I now looked! He brought to my remembrance things which had been told me concerning the history of our country during my youth, but which I had forgotten. Everything had a new meaning, and there was a joy in the study of those historical events that I could not have experienced otherwise.

God's Word is a great library building. To go through it one needs a guide. Such a guide has been provided in the Holy Spirit. He will reveal to you a beauty and a glory in the life of Christ that you have never seen before. He will lead you into new truth that the natural man could never comprehend or understand. He will make real to you the living Christ, and create within you an appetite for the study of God's Word that you have never known before. Here is to be found the reason for our lack of real interest in the study of God's Word. Every imaginable scheme is being tried for interesting the members of our churches in the study of the Bible, but no plan will ever take the place of getting the Christian filled with the Holy Spirit that he may create within him a desire to know God's truth.

My little girl always wanted the desserts, instead of the solid food. In order to cultivate an appetite for something more substantial, I used to tell her that her mouth was the railroad-station, the spoon was the train, and the food on it was the passenger. Then, getting her to open the "station," I would run the train into it and unload the passenger. I have played choo-choo car many a time in order to get her to eat something solid. I have done the same thing in the pulpit. I have played choo-choo car with my audience. I have gotten the people to open their mouths to smile at an anecdote, and, while they were open, have done my best to run the truth down. But no choo-choo-car scheme ever produced a permanent appetite for solid food in the child, and it never will in the audience. Only when the inner man of the child was so regulated that he demanded something solid was there any desire to eat the bread and meat at the meals. Not until the inner life of Christians is controlled and inspired by the indwelling of the Holy Spirit will there be a longing for the milk and the meat of God's Word.

"The natural man receiveth not the things of the Spirit of God," I care not how great may be his scholarship or learning, for they are "foolishness unto him. Neither can he know them because they are spiritually discerned."

The Holy Spirit will lead the witness-bearer always to magnify Christ in his testimony. Speaking of the work of the Holy Spirit, Jesus said: "He shall glorify me, for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine, therefore I said that he taketh of mine and shall declare it unto you." It is a special work, therefore, of the Holy Spirit to glorify and magnify Jesus Christ. Jesus Christ said: "I, if I be lifted up from the earth, will draw all men unto me." This is to be the chief characteristic of the Christian's ministry—holding up Jesus Christ before a lost world.

When Philip joined himself to the eunuch, he began with the passage in Isaiah and

preached Christ to the treasurer of Candace. Saul, as soon as he had received his sight and was filled with the Holy Spirit, straightway preached Christ. Men may preach science and art, philosophy and sociology, history and literature in an effort to get the popular ear, but there is nothing that will draw the people and help them after they are drawn, but the simple presentation of Jesus Christ as the Savior of the world. No other theme in the pulpit can be sure of commanding the cooperation of the Holy Spirit. In any event, whatever may be the theme, it is the Christian's duty, both in and out of the pulpit, to magnify Christ. He alone can save. He alone can transform character. He alone can give final triumph over sin and temptation.

A short time ago I heard of an old man and woman who stood watching a train pass through their country for the first time. Their faithful watch-dog was with them, and as the train passed, he ran after it. The old lady ventured to remark, "Do you think he'll catch it?" The old gentleman quietly replied, "Wall, I was just a-wondering what he would do with it if he did."

This is the awfully serious question that a preacher must face even if he catches the crowd and has the ear of the multitude. What is he going to do with them when he gets them?

THE PILGRIM CHARACTER AND PROGRAM*

By Matthias S. Kaufman, D.D., Ph.D., Methodist Episcopal, Norwich, Conn.

There went with him a band of men whose hearts God had touched.—1 Sam. x. 26.

There has never come under my observation any other sentence, in the Bible or out of it, which so graphically and accurately portrays the Pilgrim Fathers as the one we find in our text: "A band of men whose hearts God had touched." Such noble traits, such sterling virtues, such majestic achievements as authentic history credits them with, can not be accounted for rationally, upon natural grounds alone. Supernatural interposition must be recognized in order to discover an adequate cause for such marvelous effects. Only hearts which had felt the thrilling touch of the Almighty's hand, could have revealed such sublime lives and effected such stupendous results.

If ever descendants of an honored ancestry have ample reason to be proud of their origin, then surely the sons and daughters of the Pilgrims may cherish, tenderly and gratefully, this pride.

But let it not be forgotten that there is a pedigree of the spirit which may be even more creditable than that of the body. The latter is a forced inheritance in which we have no choice; the former is the fruitage of personal volition. The Pilgrims chose to belong to that elect race of men, a few of whom are seen in every century—men whose hearts have been divinely nerved. All of us may be admitted to this august and virile relationship if we are willing to pay the price. Whosoever will may rise from the lap of enervating ease—fling away its wilting softness and firmly tread the steep and starry road to those moral and spiritual heights ever trodden by God's pilgrims.

In judging a masterpiece of art one prominent canon of criticism requires that the merits be examined before the defects. Permit me to reverse this process in my endeavor to analyze the Pilgrim character. We shall notice first some of their imperfections. Let us not fail to keep clearly in mind the distinction between the Pilgrim and the Puritan. The former were Separatists from the Established Church, while other Puritans remained in the Church but refused to conform to its abuses of authority. The Pilgrims were only a handful of Puritans who pioneered the way for their brethren across the stormy Atlantic in the *Mayflower*. There were only forty-one heads of families and aside from the crew only one hundred and two persons on board. And more than half of these died during that first dreadful winter at Plymouth. Against the remnant who survived the pitiful hardships and exhausting privations confronting them very little can be said. That witty, but wicked jest that the Pilgrims, when they landed, first fell upon their knees and then upon the aborigines is a base and baseless slander. Dr. Morton Dexter, an accepted authority on

* Preached in Center M. E. Church, Provincetown, Mass., on the Sunday previously to the laying of the corner-stone of the Pilgrim monument by President Roosevelt.

Pilgrim history, assures us that in their treatment of the Indians they were scrupulously honest and kind, and that no charge of injustice toward the aborigines can be substantiated. Right on these shores where some of them landed before going to Plymouth Rock, they found a few baskets of corn. To them this timely provision for their needs appeared as providential as the feeding of Elijah by ravens at the brook Cherith. Of course, they appropriated the Indian corn—but just as soon as convenient they hunted up the owners and paid them for it. Let it be emphasized that the Indians' hatred for the white man was not engendered by the Christian settlers of Plymouth, but by the worldly, unprincipled adventurers and fortune-seekers who had previously here, plundered the natives. How beautiful their treaty with the great Sachem Massassoit, which was faithfully kept for twenty-four years! How invaluable the services of Samaset and Squanto, and how pathetic the latter's dying request—for the good governor to pray for him that he might go to the Englishmen's God in Heaven! Certainly the Pilgrims were not without faults.

The first that comes to the mind of an Arminian is a deficiency in theology. They were Calvinists. But what else could they have been in an age when that system was so overwhelmingly dominant! What other system, at all prevalent then, could have made such hardy, giant, Christian stalwarts as they became? Mr. Froude has called Calvinism a creed of intellectual servitude. But he extracts the sting from this stricture by declaring that it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority. Defective as was their theology there was in it truth enough to keep them very loyal to God.

They were deficient in esthetics. They cared little for works of art, for ornaments, for the products of fancy and artistic genius. All these they regarded as evil, because they seemed to pander to the carnal nature. These things appealed to the senses and hindered the growth of spirit. It was of course a superficial view—a failure to appreciate that God Himself had made everything beautiful in its time. A planet constructed after the old Puritan ideal would have been austerely unattractive—very unlike this charming earth our Lord has created and adorned.

Again, for the same reason that they took little or no interest in things esthetic, they held in light esteem the conventionalities of polite society and spurned with disdain what we now consider the harmless pleasures and amusements of life. Macaulay, who generally applauds the Puritans, designating them as "the most remarkable body of men, perhaps, which the world has ever produced," describes their inherent opposition to all self-indulgence by saying: "They objected to bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the people." So thoroughly absorbed were they in high themes and mighty interests that worldly recreations imprest them as being too trivial and distracting to merit the attention of God's full-grown men and women.

Another defect was their tendency toward intolerance. They had been persecuted and robbed of their liberty to think and act in accordance with their honest views, and had left home for the inconveniences and burdens of this new world in order to enjoy freedom. It seems rather inconsistent for them to treat others as they had been treated, on mere differences of opinion. And yet there is this palliation. They were so certain of being right that they regarded all divergence from their position as calculated to subvert and overthrow the very Kingdom of God. And this must be guarded, no matter who suffers. Had they been less rigid they probably could not have made such a deep and permanent impression for high moral standards as they did make.

What are some of the favorable characteristics?

They had living faith in a living personal God. They were men of mighty faith because their hearts were pure. The best of them could see God's guiding hand when the dense darkness of apparent disaster hid it from all other eyes.

It is worth while to lay stress upon the fact that the God in whom they believed so unshakenly was the triune God. They were Trinitarians. They worshiped God the Father, God the Son, and God the Holy Ghost. The Pilgrims believed also in the divine sovereignty—a belief that appeals to me with increasing force, the more I know of truth and the more I see of life. Puny man takes to himself much credit for making the wheels of civilization revolve so rapidly. But let us not forget that it is God's dynamics

in the wheels that makes them go. Man does absolutely nothing valuable save as he cooperates with God. The Lord God omnipotent reigneth; therefore, let the earth rejoice.

Faith in the Bible was a marked characteristic of the Pilgrims. They believed in it with all their hearts—in the Old Testament as fully as in the New. To them the Bible was what Sir Walter Scott, upon his dying bed, pronounced it—"the only complete Book," . . . "all others books being merely fragments, leaves." Rev. John Robinson, their gifted, faithful, devoted pastor during the twelve years they lived in Holland, at the city of Leyden, probably did more than any other one man to give form, firmness, and flexibility to Pilgrim character. He was a graduate of Cambridge University—a learned scholar, of broad and tolerant mind and rare sweetness of temper, as well as profoundly spiritual. Upon bidding them farewell at Delft Haven, he warned them not to follow his instructions unless they accorded with the Bible, for he assured them that the Lord God had more truth and light yet to break forth out of His Holy Word. How they relished that precious volume! It was their meat and drink, sweeter than honey and the honeycomb. How diligently, persistently, eagerly, they pored over the sacred pages, until their teachings sounded through their souls as if actually falling from the lips of the living Jehovah. They were men of one book, the best book ever written. They took it as the man of their counsel—a veritable lamp unto their feet in the roughest roads and a light unto their paths when deepest darkness hung about them. To them it was a manual of moral wisdom and high common sense. From it they imbibed strong practical sagacity and broad right-mindedness.

They also cherished a passion for righteousness. It was conscience—God's vicegerent in the Pilgrim—that brought him to America. He was the incarnate conscience of his time. His ethical sense was keen, clear, wholesome, and his ethical ideals noble, true, lofty. That which is most fundamental in God is His holiness—His moral love. So righteousness is most fundamental to the highest type of Christian manhood. The Pilgrim fully grasped this vital truth. It steadied him and made him heroic. He felt certain that a holy Ruler sits supreme upon the throne of the universe, and that He is pledged with all His infinite resources to make righteousness universally triumphant. To be right with God, even in the smallest details of his life, as well as in the weightiest matters, was his constant aim.

Another majestic element of character was the infinite sweep of his spiritual vision. He could see beyond "the low-hung sky of Time," off into far-distant celestial spaces. Indeed, there was above him a double sky—the one that azure dome which bends over us all, beautiful as the light by day and adorned with stars by night. The other is beyond this, vast enough for the home of all spiritual intelligences to dwell in—pure enough for glorified saints, sinless angels, and the holy triune Deity. The one is a temporal sky. The other is eternal. The Pilgrims lived in communion and fellowship with beings who inhabited the latter. He knew that he was a child of time. Equally sure was he of being a child of eternity. Like the Apostle Paul, the Pilgrims' citizenship was in heaven. They valued the earthly only in so far as it might relate them favorably to the heavenly. This explains their apparent contempt for terrestrial distinctions. What cared they if their names were despised by the distinguished ones of this world if only they were really recorded up yonder in the Book of Life! They believed that each true Christian elected to everlasting life was one for whose sake the loving Father had proclaimed His will by the pen of evangelist and the harp of prophet—by angelic visitant and His own dear Son. "He had been rescued from the grip of no common foe, by the hand of no common conqueror. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God." Having a spiritual nature keyed to these lofty revelations, sensitive to the touch of God's hand and always eager to hear His voice, the Pilgrim, like Moses, could endure any loss and face any peril, as seeing Him who is invisible. The Pilgrims were deep-hearted, clear-visioned, and powerfully spiritual in their religious convictions of truth and duty.

The Pilgrim program was the natural outcome of the Pilgrim character. God had gained their consent to be governed by Him in His own way. This was pleasing to Him

and very satisfactory to them. To their undimmed vision the past, the present, and the future are alive with the immanent God. How simple and practical was it for them to decide upon a life-program! What shall it be? Why, to do God's whole will by honestly trying to keep all of His commandments. Their program for themselves was just what they conceived to be God's program for them. This they found condensed in one petition of the Lord's Prayer—"Thy will be done on earth as it is in heaven." As they understood it, this will is to be done with unfaltering fidelity in all the relations of this life—civil, commercial, social, domestic, religious, personal. Their program aimed to help God carry out His great plans and purposes—and this they would do at any hazard, at any cost, regardless of personal sacrifice and loss.

Whatever is best in our distinctive American life, whatever exalts this Republic and renders it most influential for good as a world power, has come down to us from above largely through the godly lives and divine principles of the Pilgrims, or has been in harmony with those lives and principles. And in making this large claim, I neither forget nor undervalue the sturdy virtues and pure Christian characters of the French Huguenots, the Scotch Presbyterians, the honest Quakers, the solid Protestant Dutch, the liberal Catholics of Maryland, the devout Moravians and Sulzburgers, and Roger Williams, that redoubtable champion of religious liberty. All these made valuable contributions to our national character in its formative period. And yet it is beyond question that the truest heart of this growing Nation has been kept in the right place by those most in accord with the molding truths taught and prized and practised by the Pilgrims. The great ethical revival which has been sweeping over this land in these recent years, making such startling exposures of greed and graft and lawlessness in high places, is a revival of the essential Pilgrim spirit. Well is it for our government that in these critical and perilous times we have a President who, tho of Dutch ancestry, possesses many of the noblest characteristics of the typical Pilgrim.

If I were required to express the Pilgrim character and program in a single word, that word would be fidelity—fidelity to every trust, to every relationship in life, fidelity to duty, to truth, to conscience, fidelity to man and fidelity to God.

OUTLINES

The Cradle and the Cross

There was a man in Jerusalem whose name was Simeon.—Luke ii. 25–32.

Over the cradle of Jesus Simeon saw the shadow of the cross. Mary's soul was to be pierced, "many in Israel" were to rise and fall. There has come "a light to lighten the Gentiles," and "the glory . . . of Israel," but He is also to be the victim of the world's great central tragedy.

I. Every cradle means also a cross, as every life will have its tragedy.

II. The more godlike the occupant of the cradle, the more certain the cross. When we pray that our newborn children may be great and good, are we willing for them to take the risks of greatness and goodness, and come to their throne, by way of the cross? "A sword shall pierce their own souls also."

III. This cradle was the center of the world's greatness precisely because its occupant was to be the world's chief sufferer. The "light to lighten the Gentiles" and "the glory . . . of Israel" was to be a Son of Man "lifted up" on the Cross.

The Precious Gifts

Gold, frankincense, and myrrh.—Matt. ii. 11.

Representing our gifts to Christ, these offerings of the wise men stand for:

I (Gold). Whatever is most costly and precious in our lives—mental, moral, affectional—consecrated to His cause.

II (Frankincense). Whatever is fragrant and beautiful in worship—devout hearts, prayerful lives.

III (Myrrh). The aroma of suffering and hard service, bitterness of cross-bearing.

Giving first ourselves, we give with ourselves our attainments, our worship, and our service.

The Angel's Song

Behold, I bring you good tidings of great joy; &c.—Luke ii. 10–14.

I. The *singers* are angels—heavenly messengers. Christmas joy begins above. Heaven rejoices in the coming of the Savior.

II. The *song* is "good tidings of great joy." 1. Of God's love and fatherhood revealed to men in Christ. 2. Of the prospective redemption of man from sin. 3. Of life and immortality brought to light.

III. The *listeners* are men—shepherds first, but now all who will listen and believe.

IV. The *refrain*. 1. Praise to God. 2. Peace on Earth. 3. Divine approval of man, "in whom he is well pleased" (R. V.).

The Advent Season

Take ye heed, watch and pray.—Mark xiii. 33.

I. The Advent season: the season of the Coming of Christ. Four Sundays in Advent, in which are taught 1. The fact of His coming—in the past; in the future. 2. The promise of His coming—God's Word. 3. The messengers of His coming—the ministers and stewards of the Gospel. 4. The need of His coming—in our lives.

II. The First Sunday in Advent is the Church's New Year's day. Value of the Church year being increasingly recognized. 1. It keeps the life of our Lord always before the people. 2. It gives a connected and chronological view of that life. 3. It prevents the neglect of dogmatic teaching.

III. The state of the Christian is one of expectation. Watch and pray is the command. For the coming of the King 1. In our own lives. 2. In the lives of others. The Advent season reminds us of our duty as servants of the great Master. It prepares us for the commemoration of His first coming (Christmas Day). It serves to quicken our hope in His second coming. P. T. O.

The Wise Men

There came wise men from the East.—Matt. ii. 1.

I. They were "wise" men. Jesus commands the world's intellect.

II. They were from the East. 1. The hopes of India, China, Japan are to be fulfilled in Christ. 2. The faiths of Oriental peoples are to be completed or supplanted by the religion of Jesus. 3. The life of the Orient is to be transformed by Him who is the life of the world.

III. They came to the cradle of Jesus. 1. Who sent them? Is not God's Spirit at work in the East before the Gospel is carried there? 2. How did they know He should be worshiped? Jesus is everywhere self-accredited. We have only to *present* Him to "the East" and He will conquer.

The Star

We have seen his star in the East and are come to worship him. The star . . . went before them till it came and stood over where the young child was.—Matt. ii. 2, 9.

The star has five points. It points:

I. To God. Redemption comes from Him.

II. To man. Redemption centers in him.

III. To incarnation. God was now to come, incarnate in a babe, to accomplish redemption.

IV. To redemption thus wrought. Man saved from sin, and developed into godlike character by the grace and power of God in Christ.

V. To life eternal, the comprehensive result of the redemption thus wrought out.

The Stranger at the Door

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. iii. 20.

There are many ways in which the Savior knocks at the door of the heart. By the voice:

I. Of reason.

II. Of memory.

III. Of providence.

IV. Of earthly friends.

V. Of Scripture.

VI. Of sorrow.

H. W. P.

Stars in the East (Matt. ii. 2.)

A Sermon for the Junior Congregation.

Make a circle, say about fourteen inches in diameter, gild it, and print across the face the word CHRIST. Raise the circle on a standard. Make five points to a star seven and a half inches long, gild these, and fix them so that they can easily be attached to the circle, one at a time, and so completing the star. Make five small stars eight inches in diameter. Make these box shape. Cut out of the centers the letters J-E-S-U-S.

Cover the center of the stars with red tissue paper and gild the rest; thus the letters do not at first appear. Arrange small candles or tapers in each star. Upon the back of the stars write the verses given after each point in the sermon. Give these stars to five of the children and call them up in turn and have them read the verses, after which attach them to the circle by means of the points of the larger stars.

The wise men of the East coming to find Christ led by the star. (Here raise the circular banner upon which the word CHRIST is printed.)

Stars that should lead us to Christ: 1. Inquiry. Vs. 1, 2a. If we wish to find out things we must ask questions. 2. Vision. Vs. 2b. They inquired because they saw the star. If we would see Christ we must look up. These men had been looking for Christ. Christ appeared to them in the star because they were accustomed to read the stars. We must look for Christ where we are. 3. Word of God. Vs. 5. Men can only point us to the Word. This testifies of Christ. 4. Search. Vs. 8. We must not only know how to find Christ, we must make diligent search until we do find Him. 5. Worship. Vs. 11. When we have found Christ we must worship Him. 1. By prostrating ourselves before Him. 2. By bringing gifts—ourselves first.

(Now that all is in place we have a large star supporting from its five points five smaller stars. Light the candles and the whole will read JESUS CHRIST.)

Gather up the thoughts and press them home.

As with gladness men of old did the guiding star behold;
As with joy they hailed its light, leading onward, beaming bright;
So, most gracious Lord, may we evermore be led to Thee.

F. E. A.

New Righteousness for the New Year

A new commandment write I unto you, . . . because the darkness is passing away.—1 John ii. 8.

I. Righteousness, because it starts in God, does not change. What is right to-day was right yesterday and will be right to-morrow.

II. Yet in changing needs we recognize new claims. "Thou shalt love thy neighbor and hate thine enemy" broadens out under the Gospel into love even of enemies and persecutors.

III. This enlargement is really the passing away of our darkness. In the old darkness priest and Levite hardly saw the man who fell among thieves; but in the new light we must all be Good Samaritans.

IV. The passing of our estrangement from God fills our hearts with the love and work and joy of our Lord. F. N.

The New Life in the New Time

If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new.—2 Cor. v. 17.

I. Some elements of this newness. 1. Courageous expectation of God's help. 2. Discovery that God is actually working in us.

II. This newness meets our need. 1. Our expectation does not fail. He who waits for God finds Him. 2. Fear of failure gives place to the feeling that God has helped, and is helping. 3. God evidently uses us in doing good.

III. We gain clearer views of God's work around us and in us. 1. We see more good in men, and believe God is with them. 2. We desire more that He should cleanse our hearts, and we are more patient.

F. N.

What Shall We Make out of God's Faithfulness?

Ye know . . . that not one good thing hath failed of all the good things which the Lord your God spake concerning you.—Josh. xxiii. 14.

I. We began the old year with implied promises of divine favor; they really underlay much of our confidence.

II. Our disappointments were in our own schemes, which now we see were largely selfish.

III. God has fulfilled our better aspirations and efforts more than we had any right to expect.

IV. His past faithfulness assures us for the year to come.

V. His faithfulness gives us the material to work up into happiness and blessing to ourselves and others.

VI. Seeing this, we may grow faithful also in the new year, as God was in the old year.

F. N.

ILLUSTRATIONS

The Christmas Signal.—When Christmas comes around it should bring hope and cheer to all. This is the lesson conveyed in Josephine Spencer's allegory, "What Means the Signal?"

Adown Time's river, sweeping wide,
The swift, soul-freighted barge of years
Swings round the Isle of Christmastide
With sounds of glad, far-ringing cheers.

For some the voyage has been wild;
False beacons beckoned, whirlpools drew,
And sunken rocks their death-traps piled
Beneath the water's placid view.

But, to all souls that ride the decks—
Hopeless or hoping, proud or low,
Green-laureled victors, chain-locked wrecks—
The shores of this fair Island show

A fadeless beacon pointing true
To havens which its signals mark,
Tho one shall sail in sunlit blue,
Or cut sharp pathways through the dark.

Its bearings blazon Time's great chart,
All mariners must pass its shore;
What do its signals tell thy heart
As they flash by the barge once more?

Christmas.—Here are three quotable fragments appropriate to the Christmas season, each carrying its own message and moral:

THE NIGHT OF NIGHTS.

It is the calm and silent night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no shame had worn,
To it a happier name is given;
For in the stable lay, newborn,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago!

ALFRED DOMMETT.

THE PEACE-GIVER.

Bid our peace increase,
Thou that madest morn;
Bid oppressions cease;
Bid the night be peace;
Bid the day be born.

ALGERNON CHARLES SWINBURNE.

THE TIME OF JOY.

I do remember, when I was a child,
How my young heart, a stranger then to care,
With transport leaped upon this holiday,
As o'er the house, all gay with evergreens,
From friend to friend with joyful speed I ran,
Bidding a merry Christmas to them all.

ROBERT SOUTHEY.

An excellent New Year's hymn comes to us from the Rev. J. H. Sammis of Sullivan, Indiana:

I'll trust in thee, whose boundless grace
Restored my soul, and turned my face
To Zion's blissful hill;
And there to guide my steps aright,
Through brightest day and darkest night,
My God, I'll trust thee still.

If daily bread thy ravens bring,
And I from Cherith's cooling spring
My flowing cup may fill;
Or if my brook run scant and dry,
And thou withhold my day's supply,
My God, I'll trust thee still.

If Elim's palms their shade afford,
Or if thou smite my sheltering gourd,
Alike, through good and ill,
In perfect peace I'll wait and prove
That thou ordainest all in love,
My God, and trust thee still.

And if, at last, my passage be
Upon a calm and starlit sea,
I'll bless thy favoring will;
But if to some lone spar I cling,
Adrift upon the storm I'll sing,
My God, I trust thee still.

New Year.—The Rev. Clarence Rexford Raymond sent to each of his congregation at Flushing, New York, this cheery message:

So speed the singing, sighing years!
They sing or sigh as we shall choose,
Our cup is filled with songs or tears,
For each shall have what each will use.

Rebuff and sorrow, loss and sin
Assail us all, the victor must
Be prophet by a light within,
The peace serene of those who trust.

The stars and flowers are for the seers—
To them God gives eternal youth,
Glad songs are theirs, for them no tears
Can dim the vision of the truth.

So, comrades, let us choose the song,
The years shall greet us growing young,
Their challenge find us righting wrong
And glad our songs are not all sung.

Human Nature.—One is reminded of the Master's injunction, "Judge not that ye be not judged," by this verse from a source not identified:

"In men whom men pronounce as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot;
I hesitate to draw the line
Between the two, when God has not."

Love and Old Age.—We forget that the inward craving of old age conceives of no apologies and knows no reason why the old-time cares and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart, and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—
There, like that;
I want a little petting
At life's setting,
For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping
Dear ones gone.
Just a little petting
At life's setting:
For I'm old, alone, and tired
And my long life's work is done."
—*G. L. D.*

The Joy Christ Brings.—You remember in the dramatization of General Wallace's "Ben Hur," how Tirza, Ben Hur's mother, and his sister are stricken with leprosy while he is a slave on a Roman galley. They wander alone in the vale of Hinnom with others of their awful plight or sit in the darkness of the caves uttering their pitiful cry, "Unclean, unclean." Ben Hur, returning to Jerusalem, learns of their fate and, forsaking wealth and love, flees to share their lot of sorrow and defilement. But a mightier power than men is at work on earth. Already down the distant slopes of Olivet, a multitude is journeying to Jerusalem. They bear branches of the palm-tree in their hands and the quiet Sabbath air resounds with their song: "Hosanna to the king that cometh in the name of the Lord." The Nazarene is coming. The king is here, the lepers run to meet Him as He enters the vale, and fall at His feet. Now a soft light radiating from His presence suffuses the scene. Slowly it narrows in its scope, until, leaving the multitude in darkness, it rests with dazzling glory upon the faces of the kneeling lepers. And lo! As it again spreads its radiance, behold, their skin is as pure and white as that of a little child. The Nazarene has brought cleansing to the leper and joy again to broken hearts. The multitude breaks into singing, "This is Jesus of Nazareth, the king who cometh in the name of the Lord."—*J. W. D.*

Best Gifts for Christ.—One day Queen Victoria of England, when in the Isle of Wight, strolled out with the Princess of Wales. The clouds began to threaten rain and the Queen went to a little cottage, knocked, and asked for the loan of an umbrella. The old lady who came to the door did not recognize the Queen and she, as modest as beautiful, did not make herself known.

Up-stairs the old cottager went, and after a little brought down an old umbrella, the ribs sticking out through the cover, and said, "You must be sure to bring it back." The Queen thanked her, and raised the poor broken thing and walked away.

Next day there was sunshine and there came to the cottage a liveried servant who, bowing very graciously to the old lady, said: "Madam, her most gracious Majesty bade me return the umbrella you so kindly loaned her yesterday, and convey her thanks."

The woman lifted her hands and said: "Bless me! was that the Queen? And to think I gave her my poor old umbrella when I had a new one never used!"

We should give our *best* to our King Jesus, not broken-down lives and miserable remnants, not a few copper cents instead of the gold and silver that are His due.—*J. A. C.*

Cost of Christlikeness.—It is proper to wish and pray for more likeness to Christ, but it is also well to count the cost. At the battle of Tornova Charles VIII chose nine of his bravest officers and gave each of them a complete armor exactly the same as his own. His enemies being leagued together to kill him thought themselves sure of him every time they met one of these brave officers. But these men did not shrink from the dangerous but honorable position.

If we resemble and represent Christ in the world we will suffer for His sake here, but we shall also be glorified together with Him hereafter.—*T. A. L.*

Christ as the Glory of God.—In an ancient Roman palace there is a beautiful fresco representing Aurora. It covers a lofty ceiling. In former days, when looking at it from the pavement, the visitor presently

found his neck grow stiff and his head dizzy, while the figures of the fresco swam above him blue, red, and indistinct. He soon tired and turned away. At length the owner of the palace, for the accommodation of the visitors, placed a broad mirror near the floor so as to reflect the fresco, and now the visitor may behold its splendors on an easy plane of vision. Like the mirror beneath the Aurora Christ reflects the glory of God. The auroral splendors of Deity penciled on the skies and shining from the frescoed arch of heaven since creation's dawn have been caught, concentrated, focalized for us in the person of Jesus Christ.—*J. J. M.*

Christ the Rock.—A lady riding in a carriage once spied a beautiful flower by the side of a large rock. Thinking that she would like to carry it home with her and put it in her conservatory, she got out of her carriage and tried to remove the plant. But when she grasped it, she found all her efforts were vain, for the plant had entwined its roots so closely around the rock that she could not stir it.

Jesus Christ our Savior is called the Rock of Ages, and if we cling closely to him, we shall be like that flower; no one will be able to move us away. We shall never be safe in this world till we are firmly rooted in Christ Jesus.

Mr. Gladstone said: "We can not move a step without feeling the waywardness and weakness, the vacillation of our movements, or without desiring to be set on the Rock that is higher than ourselves."—*G. L. D.*

Converting and Saving.—Science and art are now "saving" the by-products of factories, slaughter-houses, etc., by "converting" them into a thousand useful articles. What was once filth and offal, fit only for the muck-heap and fire, is now valuable material. In my town is a cotton mill which uses "waste" cotton entirely; that is, the sweepings of other mills. This filthy stuff, a mixture of lint, dirt, oil, and tobacco-juice, is passed through the picking and carding machines, cleaned, spun, and woven into very respectable cloth.

So Christ has taught us how to go down into the foul haunts of vice, the alleys and gutters, the slums and saloons, and gambling-hells and brothels, and save vile men and women by converting them into pure saints and useful citizens.—Jas. v. 20.—*E. C. M.*

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."—GARVIE.

Christ Expected. "I shall not see him now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel."—Num. xxiv. 17. James Mulcahey, D.D.

Christmas Peace. "On earth peace."—Luke iii. 14. R. S. MacArthur, D.D.

The Word and the World. "The Word was made flesh, and dwelt among us."—John i. 14.

Yesterday and To-morrow. "Teach us to number our days."—N. D. Hillis, D.D.

A New-Year Watch-Night Doxology. "At midnight I will rise and give thanks to thee."—Ps. cxix. 62.

Reckoning Time. "How old art thou?"—Gen. xlvii. 8.

Old-Year Consolation. "Better is the end of a thing than the beginning."—Eccl. vii. 8.

Life's Uncertainty. "Ye know not what shall be on the morrow."—James iv. 14.

Purging the Past. "The time is fulfilled. . . . Repent."—Mark i. 15.

Another Chance. "Let it alone this year also."—Luke xviii. 8.

Soul Pondering. "But Mary kept all these things and pondered them in her heart."—Luke ii. 19.

The Antidote to Death. "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation," &c.—Luke ii. 28–32.

The Nearness of Christ. "The Lord is at hand."—Phil. iv. 5.

The Son of Man and the Son of God. "And thou Bethlehem Ephrata," &c.—Micah v. 2.

The First Advent. "So Christ was once offered to bear the sins of many."—Heb. ix. 28.

The Second Advent. "Unto them that look for him shall he appear the second time without sin [a sin offering] unto salvation."—Heb. ix. 28.

The Gift of Christ. "Who gave himself."—Gal. i. 4.

Dying at One's Post. "And Moses was an hundred and twenty years old when he died: his eye was not dim nor his natural force abated."—Deut. xxxiv. 7.

The Wear and Tear of Life. "And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."—Josh. ix. 13.

The Clarity of Age. "Thine age shall be clearer than the noonday."—Job xi. 17.

PREACHERS EXCHANGING VIEWS

David and Saul

Editor of THE HOMILETIC REVIEW:

The brother who in the October number of the HOMILETIC REVIEW discusses "David and the Critics" should read his Bible more carefully. He says that Saul's question, "Whose son is this youth?" (1 Sam. xvii. 55) refers only to his parentage, and "does not give the slightest hint that he did not know who the young man was." The author has overlooked xvi. 19, where it is expressly said, "Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep." It thus appears that Saul knew perfectly well whose son David was, and therefore had no need to ask the question of xvii. 55. That question is only intelligible on the supposition that Saul did not know David, who in chapter xvi. is described as his associate and companion. Brother Bates's explanation does not explain.

WM. S. JEROME.

The Capture of Jericho

Editor of THE HOMILETIC REVIEW:

I read Professor MacFadyen's article in the October number of THE HOMILETIC REVIEW on the Capture of Jericho. Reading again my "ordinary" Bible, I could not find the discrepancies or contradictions of which the professor writes, in that story of Israel's advance on Jericho. I know the professor refers us to Kent's rendering of the story, but it is the ordinary Bible story he criticizes. Is it not the verse-division that makes some of the difficulties noted? Put the latter part of verse 3 with verses 4 and 5; then is not the meaning plain, the directions simple? As to verses 5 and 10: The directions were given by God to Joshua, for the people. Joshua was in command. He evidently understood and directed that the priests should blow the trumpets each day. The order of march and procedure in verses 6, 7, 8, 9 are ordered by Joshua. It is at his word of command that the march is taken up. As to whether the people shouted at the sound of the trumpets or at the command of Joshua: it was only given to Joshua to know when the shouting should be done. The directions in the 5th verse are—"When *ye* shall hear the sound of the trumpet, all the *people* shall shout, etc." Joshua evidently understood that *he* was to give the signal or command, vs. 10. The professor says that the ordinary Bible makes the *people* to blow the trumpets. Is not that a mistake? The ordinary Bible reads, "So the people shouted when," what? If there is no warrant in the original for saying that the priests blew the trumpets what warrant is there for saying that the people blew them? Is not the translation or the addition in the ordinary Bible the most reasonable? Is there any duplication in the 20th verse? Is it not a confirmation of the correctness of the Authorized Version? "So the people shouted when the priests blew with the trumpets." The result—and it came to pass when the people heard the sound of the trumpet, not when they blew—"and shouted with a great shout, that the wall fell down flat, etc." As to the cause or method of its falling, that is another question, of course—but has not the professor made the difficulties or the discrepancies which he notes?

E. G.

An Old Soldier's Idea Respecting Gideon's Band

Editor of THE HOMILETIC REVIEW:

Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; . . . and the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.—Judges vii. 5, 6.

What did that particular manner of drinking signify?

All of the explanations that I have seen seem to me very queer and far-fetched. I remember seeing a soldier in the Civil War drink in just that way. In his case it meant that he was not thirsty. He had all his accouterments on, so it was not very convenient for him to get down on his hands and knees to drink, tho he would have done it if he had been very thirsty. The water looked good to him as a clear sparkling spring always does to a soldier; for where to find good drinking-water is a much more serious question to great masses of men in camp or on the march than to people at home.

The water looked good to him, and he wished to taste it; so he scooped up a little with his hand and lapped it with his tongue. He was not thirsty, else he had not been so easily satisfied.

This, I take it, was the case with Gideon's three hundred. They were not thirsty. The rest of the ten thousand were very thirsty; they must needs get down on their hands and knees and take great gulps of water. Besides they trembled so that they could not have carried water in their hand if they had wished.

They were at the spring of Harod (Trembling), vi., evidently named from what took place there at this time, just as the rock of Oreb and the winepress of Zeeb (v. 25) were named from other incidents in this same campaign.

It was not at all surprizing that the most of the men trembled and were very thirsty.

The Midianites were a vast multitude, more than one hundred and twenty thousand (viii. 10). They had preyed upon Israel for seven years until an Israelite scarcely dared say his soul was his own. The men that Gideon had gathered were raw recruits, untrained to stand together and support one another.

Two out of three of them, when given the opportunity, had gone back home. The rest were evidently ashamed to confess it, but they were so much afraid that they trembled and were feverish and thirsty, all but the three hundred. These for a wonder did not tremble, were not nervous, were not feverish, were not thirsty. They were, therefore, the only ones who were at all fitted for the peculiar strategy that Gideon adopted.

His plan was to create a panic in the enemy's camp. In order to do that his own men must have cool heads and quiet nerves. They must not be panicky in the least. In the plan adopted the men needed to be widely separated, no two standing together, and every one with a voice steady and confident as if he had ten thousand men at his back.

Incidents in our civil war come to mind emphasizing the importance of just such qualities in active war. At the battle of Chancellorsville, my regiment was thrown forward as skirmishers into a thick second growth of timber, and remained there as a picket line through the night. It was a nervous place, for we could see but a few rods away even by daylight. On our left was a new regiment. This was their first battle. Every little while during the night some one of them would imagine he saw an enemy and would fire his gun, whereupon the next man to him would suppose there was danger and would follow his example, and the next; so the shots would come rattling down the line much to the annoyance of the troops behind us who were trying to rest, besides revealing their position to the enemy. They were nervous. They would not have answered for Gideon's purpose at all. General Thomas, the rock of Chickamauga, and General Grant were especially noted for their quiet coolness in battle. Gideon's three hundred had this characteristic. They were wonderful men.

But inasmuch as Gideon appeared as the champion of Jehovah against the popular Baal-worship and made war in the name of Jehovah, it is fair to suppose that the three hundred shared his faith and it was their quiet confidence in Jehovah that steadied their nerves and cooled their heads.

If so, they are a pattern of the faith that carries panic into the ranks of the enemy and wins great victories still.

(Rev.) C. E. Bascom,
Attica, N. Y.

Oct. 11, 1907.

Spurgeon's Cigar

Editor of The Homiletic Review:

In your editorial article on "fanaticism" in the current Review you say that Spurgeon said, "Just so, when I smoke a good cigar, I smoke it to the glory of God."

All that is true so far as we know; but there is more of it, and why did you not give that, too?

Just a short time after the incident above related took place, Spurgeon's physician told him emphatically he must quit smoking or it would kill him. He quit.

At the time of the remonstrance Spurgeon would have got credit (from God) had he quit it "for the glory of God," for then it would have been a voluntary act for Christ's and humanity's sake.

When his physician commanded its abandonment it took on quite another aspect, became a matter of compulsion for his own sake, and all chance of credit (from God) was lost.

Jerome H. Smith.
Safe Harbor, Pa.

CHURCH TECHNIC

THE CHURCH ENTRANCE

By William T. Demarest, New York.

Several summers ago the writer spent some days in a New-Jersey hamlet which had but one church. Its building was fifty or more years old and had a superb location on the summit of a hill, overlooking the village. From the road it was perhaps five hundred feet to the church door, with an elevation of about twenty feet. A few faithful souls attended this church, which was ministered to by a pastor who had several similar churches under his charge in the surrounding country. Complaint was frequent that altho the people of the community were for the most part God-fearing, comparatively few of them attended the church. There was no complaint of the pastor nor of the church; the people just stayed away.

It was easy to put one's finger on at least part of the difficulty. During all the years that the church had stood at the top of the hill its people had never deemed it necessary to make a path from the road to the door. The ground was rough and uneven, almost impassable in winter, it was said; and even on summer nights one would frequently stumble in making the ascent. It was hard to go to church because the church had not done what it easily could to make it easy.

A similar condition is sometimes due to faulty planning of the church edifice. In conversation with the pastor of a New-York church on a prominent street, a few weeks ago, the writer was told that one of the reasons why the crowded neighborhood did not afford larger congregations to this particular church was that the entrances were badly planned. There are several entrances to this corner church, and those on the principal street are gained only by ascending eight or ten steep steps, unprotected by balustrades. It requires an appreciable effort for people to enter that church, and the multitude stay away. If such steps are necessary to reach the level of the auditorium floor from the street, they should be within the entrances, where they may be protected in inclement weather, brilliantly lighted, and made comparatively easy of ascent by carpet or other stair-covering.

At first thought these may seem trivial reasons to cite as influencing church attendance, but they have a psychological basis. Instinctively people avoid the difficult and accept that which is seemingly easier. This may be illustrated by the temporary bridge which is sometimes placed over a sidewalk during building operations. Many people go up the few steps necessary to pass over it, but fully as many will brave the dangers of passage among the vehicles in the street, in order that they may follow the one requiring less exertion and thought.

Doorways should be wide. A wide door is a hospitable door. It is inviting. So near as possible the door ought to be on the street level, certainly no more than a very few steps above it, and the steps should be low and the treads wide. The doors themselves ought to be made to swing easily in both directions. In the summer they should be fastened open, and even in winter it is well to have the outer doors open if provision can be made inside to keep the drafts of cold air from the auditorium. For the open door, the wide-open door, conveys a constant invitation to the wayfarer. It creates an impulse to enter and makes entrance easy.

If the church stands back from the street or the road, as many do, the passage from highway to doorway should be considered as a part of the entrance and as carefully planned and cared for as any other part of the church property. The pathway should be wide, six feet at least, and laid in cement or stone. If it passes through a lawn the edges of the grass must be neatly trimmed and the attractiveness will be enhanced by an occasional shrub or cluster of flowering plants. Gates at the street should be kept open. If possible, dispense with fence and gates about the church, and let the path to its entrance be a natural extension of the street. Let the pathway, like the entrance, express a cordial invitation.

In connection with the entrance, care should be exercised in the planning of the vestibule of the church. Some vestibules are cold and repellent; others warm and homelike. But let it be remembered that the good impression made by a hospitable entrance may be easily dispelled by cold formality within the church.

RECENT BOOKS

Important Books of the Year for Preachers

(The majority of these have been reviewed in our department of Recent Books.)

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THE MODERN PULPIT. By Lewis O. Brastow, D.D. 12mo, 451 pp. The Macmillan Co. $1.50 net.

LISTENING TO GOD. (Sermons.) By Hugh Black. Cloth, 12mo, 310 pp. Fleming H. Revell Co. Price, $1.25 net.

THE KNOWLEDGE OF GOD. By H. M. Gwatkin. Cloth, 2 vols., 12mo, 308 and 334 pp. Charles Scribner's Sons. Price, $3.75 net.

PATHS TO THE CITY OF GOD. (Sermons.) By Frank W. Gunsaulus. Cloth, 12mo, 311 pp. Fleming H. Revell Co. Price, $1.25 net.

CHRISTIANITY IN THE MODERN WORLD. By Rev. D. S. Cairns, M.A. Cloth, 12mo, 314 pp. A. C. Armstrong & Son. Price, $1.25 net.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. By Francis Brown, D.D., D.Litt., with the cooperation of S. R. Driver, D.D., Litt.D., and Charles A. Briggs, D.D., D.Litt. Sheep, 4to, 1127 pp. Houghton, Mifflin & Co. Price, $7.50 net.

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LIGHT ON THE OLD TESTAMENT FROM BABEL. By A. T. Clay. Sunday-School Times Co. Price, $2.

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THE AWAKENING OF CHINA. By W. A. P. Martin, D.D., LL.D. Indexed, Illustrated. 328 pp. Doubleday, Page & Co. Price, $3.80.

THE PSYCHOLOGY OF RELIGIOUS BELIEF. James Bissett Pratt. xii + 327 pp. The Macmillan Co.

LIGHT ON THE OLD TESTAMENT FROM BABEL. By Albert T. Clay, Ph.D. 125 illustrations, 437 pp. $2 net. The Sunday School Times Company.

Round the questions raised by Professor Delitzsch's famous lectures on "Babylon and the Bible" an immense literature has gathered in Germany: in England and America, interest in the questions has been confined largely to scholars, and has not yet reached in any large measure the general religious public. But now this fascinating field is laid bare to ministers and laymen in this exceedingly handsome volume by Professor Clay. It is a book of absorbing interest on a very important and too little known theme by a competent scholar.

Incidentally the book is a protest—and a thoroughly well-informed one—against the negative criticism of the Old Testament. It shows that much that some critics have condemned as mythical and legendary has been proved by the indubitable evidence of the monuments to be thoroughly historical, and it further claims that Israel was not by any means so dependent upon Babylon or so profoundly influenced by her as it has recently been the fashion to assume. That influence "has been greatly exaggerated" (p. 19), there was "little direct borrowing" (p. 21), the similarities between the codes of Israel and of Hammurabi "must be ascribed to similar conditions which would give rise to them no matter how far the one people was removed from the influence of the other" (p. 231, cf. p. 224). It is quite possible that Babylonian influence upon Israel was greater than Professor Clay is willing to allow, but he invariably argues his case with a fulness of expert knowledge which those who differ from him must meet with facts, not with theories.

Fortunately, however, the book is in no sense polemical. It is too good for that. It is a supremely interesting story of the life of ancient Babylonia and Assyria, with particular reference to the light that that story throws on the Old Testament. Tho resting on an immense amount of patient, independent, and erudite work, it is as fascinating as a romance. It tells us just the things the Old-Testament student is anxious to hear about—the Babylonian stories of the creation and flood, Babylonian life

in the days of Abraham, the wonderful code of Hammurabi and its relation to the code of Israel, the famous Tel el-Amarna letters, and other matters of nearly equal importance, and ends by giving us a glimpse into Babylonian life in the days of Ezra and Nehemiah. There is no English book in which this fascinating field is illuminated in so interesting and popular a way. A word must be said in praise of the very numerous and excellent illustrations of monuments, seals, statues, inscriptions, etc., which bring that distant past as near as it ever can be brought to those who have not the opportunity of seeing the originals for themselves. In every respect the book is gotten up with exquisite taste, and is a marvel of cheapness, besides being a great monument of American scholarship.

THE VIRGIN BIRTH OF CHRIST. Being lectures delivered under the auspices of the Bible Teachers' Training School, New York, April, 1907, by Prof. James Orr, M.A., D.D., with Appendix giving opinions of living scholars. Charles Scribner's Sons. Price, $1.50 net.

This is a discussion at once powerful and timely. Professor Orr does not forget that the keen assault upon the doctrine of the Virgin Birth is being made for the most part by those who reject the Incarnation and deny the supernatural, and this to him is very significant. As he frankly admits at the outset that "my own standpoint is that of faith in the Christian doctrine of the Incarnation, and that I address myself primarily to those who share with me in this belief" (p. 15), it might be supposed that his discussion would have little objective value. This, however, would be a great mistake. The case for the opponents is stated, and it is met point for point. The general conclusion is that the accounts of the birth in Matthew and Luke are integral to the respective Gospels, which are themselves relatively early, and complementary to each other: we have no right to expect an account in Mark; the writings of John and Paul appear to imply the Virgin Birth: the doctrine was part of the belief of the Early Church, and it could not have come from either Jewish or pagan sources. A point emphasized repeatedly by the various writers in the appendix is that the career of Christ as naturally opens with the Virgin Birth as it issues in the Resurrection: such a birth is congruous with, if not even necessary to, the whole conception of the unique personality of Christ as sinless Redeemer.

The Appendix is hardly less valuable than the book itself, containing as it does summaries of and extracts from papers on this topic contributed by representative scholars in England, America, Holland, Germany, and France. For completeness' sake, it would have been highly interesting and profitable had a similar number of opponents of the doctrine been allowed in another appendix to speak for themselves, tho of course Professor Orr has considered their arguments in the course of his discussion.

The answer to this question depends partly on textual, critical, and historical considerations, but perhaps still more on one's philosophic standpoint and one's general view of the person of Christ. This is trenchantly put by one of the French contributors to the Appendix, Professor Doumergue. "Whence does the Christ come?" he asks; "whence does Christianity come?" What is the nature of the Christ, and of Christianity? One theology answers, the Christ is God who has become a man; the other theology answers, He is a man who has become God. Heavenward! Earthward! That is exactly, precisely, the special point—the point, however, on which everything depends, on which the present theological discussion in the entire world depends."

THE HISTORY OF BABYLONIA AND ASSYRIA. By Hugo Winckler, Ph.D., Professor in the University of Berlin; translated and edited by James Alexander Craig, Ph.D. 352 pp. Charles Scribner's Sons. Price, $1.50 net.

Assyriology is a young science, yet she has already much splendid work to her credit, and of this work a very large and important share has been done by the author of this book. Professor Winckler is not as well known to English-speaking students as he deserves to be, and this volume ought to do much to popularize a study which deserves the attention of every thorough Old-Testament student.

Tho the fortunes of Babylonia and Assyria were for long periods closely implicated with one another, their histories are here treated separately, so that the rise, progress, and decline of each can be studied by itself. For certain periods the material is extremely scanty, and only a few of the names are familiar to us from the pages of the Bible: but Winckler, by his thorough knowledge and his historical genius, has succeeded in making his story not only readable, but interesting. Especially instructive are the chapters on the Historical Retrospect of Babylonia, which deal with the irrigation, art, science, and religion of that ancient country, and on the civilization of Assyria. Winckler writes in the spirit of the impartial historian, and he resists the temptation to be drawn off into a discussion of the relation of Hebrew thought to Babylonian. Almost the only statement on this point, tho it is very significant, is the incidental one that "the origins of the fundamental teachings of Judaism not yet discovered in cuneiform literature shall yet be found there" (p. 158). The translation is admirably done, and there is a useful map of ancient Babylonia and Assyria.

THE NEW APPRECIATION OF THE BIBLE. By Willard Chamberlain Selleck, D.D. Cloth, 12mo, 409 pp. The University of Chicago Press. Price, $1.50 net.

If our approach to Bible truth should come by way of knowing how we got our Bible, when, where, and by whom it was written, it would be much more intelligible than it is to those who approach it by going directly to the text. The new appreciation which the author of this volume seeks to give is the results, in a popular way, of what scholarship has done to make the Bible not only more attractive but more intelligible. His fear is not that Biblical criticism is going to undermine the faith of any one, but rather that the rejection of the well-established results of scholarship may do harm to thoughtful people in the Christian fold. The aim of the author has been to provide matter that will be helpful to those "who desire to appropriate the best results of modern Biblical scholarship." The book is divided into two parts. Part one deals with "The Meaning of Biblical Criticism," and part two with "The Value and Use of the Bible."

A book of this kind is very much needed for popular use, and what the writer craves in his preface, a "sympathic reading," will no doubt lead to a quickened apprehension of spiritual truth on the part of the reader of this helpful book.

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